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THE

QUARTERLY REGISTER

OF THE

AMERICAN EDUCATION SOCIETY.

VOL. III.

Boston:

PUBLISHED BY PERKINS & MARVIN,

No. 114, Washington Street.

.....

1831.

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ERRATA AND EXPLANATIONS.

No. I. Page 27, 13 lines from the bottom, after the word "Pacific," add "and a part of the Indian Ocean." Page 31, 20 lines from the top, for "forty eighths," read "forty eight fiftieths." Page 47, we did not find space to notice the labors of the Jews' Society as we promised in the note at the bottom of the page. Page 50, 10th line from top, to some of the Prussian Universities there are several Professors who are evangelical men. On the same page, in the 4th paragraph from the bottom, the number of students in the Basle Missionary Seminary, should be stated as between forty and fifty, instead of between twenty and thirty. Page 51, the views stated in regard to the liberal character of Charles X. were at that time erroneous. Events, which have come to our knowledge since, and which are well known, have shown the weakness and wickedness of his character. Von Bulow, the missionary in Norway, is not the Prussian General who fought at Waterloo, but another individual. We were led into the mistake by what we considered good authority. Gen. Von Bulow's remains sleep on the plains of Belgium.

No. II. Page 117, the whole area of the States and Territories comprised in the Valley of the Mississippi, should be stated at 1,400,000 or 1,500,000 square miles, instead of 1,200,000, as we have done on that page. On the 124th page the aggregate of the lands acquired by the United States of the Indians should be stated as 196,229,865, or one hundred and ninety-six millions two hundred and twenty-nine thousand eight hundred and sixty-five acres. Our desire to be very accurate led us into a gross mistake, so gross, indeed, that no intelligent reader could be deceived.

No. III. Page 213, our want of the proper documents, which had been mislaid or lost, is the reason why we did not give a fuller account of the Evangelical Lutherans in the State of Pennsylvania. We shall endeavor to give a more complete account next year. We acknowledge our obligations to the Rev. Prof. Schmucker for an additional copy of the minutes of the last meeting of the Synod. Our statement of the number of Unitarian ministers, p. 224, has been supposed to be low. We have only to say that it was furnished by one of the most distinguished Unitarian ministers in the country, and is in accordance with the result of an examination in the last Massachusetts State Register. On pp. 211 and 212, a part of the Presbytery of Philadelphia should have been transferred to the State of New Jersey. On p. 211, third column, first name, read "Jared D. Fyler," instead of "Jared D. Tyler."

The following statement of the statistics of the Calvinistic Baptists in the United States, was published in a late number of the Philadelphia Baptist Tract Magazine.

<i>Years.</i>	<i>Assoc.</i>	<i>Churches.</i>	<i>Ministers.</i>	<i>Baptized.</i>	<i>Members.</i>
1830	244	4,454	3,033	13,779	313,138
1829	228	4,384	2,914	18,804	804,827
Increase,	16	70	119	5,025 less,	8,311

This list does not exhibit the full strength of the Baptist denomination. The number baptized probably exceeds the number put down, by at least six or seven thousand, and the total number of members is at least 20,000 more.

QUARTERLY REGISTER

OF THE

AMERICAN EDUCATION SOCIETY.

VOL. III.

AUGUST, 1830.

No 1.

For the Quarterly Register.

HEALTH OF LITERARY MEN.

Dyspepsy Forestalled and Resisted: or Lectures on Diet, Regimen and Employment; Delivered to the Students of Amherst College, Spring Term, 1830. By Edward Hitchcock, Prof. of Chem. and Natural History in that Institution. pp. 360.

WE do not take the present work into our hands with any intention of criticising its literary merits. It contains many things which we might applaud, and some which we might censure. We might applaud the general correctness of its principles, the eloquence with which they are recommended for our adoption, the perspicuity of its style, the simplicity and force of its arguments, and the adaptation of the whole to produce a permanent reform. And we might regret, that the author's delicate health, and pressure of duties, and brevity of time did not allow him to select a more logical arrangement of his thoughts, and invest them more completely in the "toga academica." But this is not the place to scan the literary character of the volume before us. Neither do we design to give a regular synopsis of its contents; for we prize so highly its intrinsic merits that we earnestly beg our readers to give it a thorough perusal. We simply intend to give a cursory view of those principles pertaining to the health of the studious, which, from their inherent value, or the infre-

quency with which they are urged we consider peculiarly necessary.

In presenting to the literati a perfect plan for forestalling and resisting dyspepsia, our author was well apprized of the obstacles which crowded his path, and the difficulty of vanquishing them. And perhaps there is no obstacle more fearful, than the common idea that a literary life *must* be a short and sickly one. The path of the scholar, think many, is through a land of poisons, and reptiles, and noxious atmosphere; a land of which none are natives, and over which few can travel without diseased limbs and parched tongues and early death. We will allow that the premature decline of many modern scholars seems to warrant such a description of their mode of life. But such a decline is unnecessary, and results not from literary occupation, but the abuse of it. Literary occupation, prudently conducted, is conducive to health. There must be an equilibrium between the various powers of the human system, or the system cannot be completely sound; and without the *exercise* of these various powers, the requisite equilibrium cannot be preserved. *Mental* exercise, therefore, is equally important with *muscular*, and from the proper union of the two results the perfect health of the whole man. Look at the maniac; his mind, though shattered, is active often to intensity, and he possesses a firm, robust body. The idiot, on the contrary, whose mind is

torpid and leadbound, is a creature of weaker nerves and more languid frame. Perhaps no class of men whatever are plied with more harassing mental action than our city merchants, but their necessary muscular action, preserving the due equilibrium in the system, gives them a vigor of health to which the sedentary are strangers. We have read of a merchant in one of the Swiss Cantons who enjoyed perfect health while engaged in the most perplexing mercantile speculations; but, at the age of forty, transferring his mind from the pursuits of commerce to the less harrowing but more sedentary pursuits of science, he fell a victim to a disordered brain. Cessation from study, and medical prescription restored his health, but a renewal of his mental, unconnected with his former bodily exercise, again destroyed the equilibrium between his brain and other organs, and of course induced disease. We adduce these instances to prove that study, however fatal when *disconnected*, is, when *connected* with corporeal exercise, beneficial to health. Is it not within the range of our individual experience, that while we live in a state of mental industry our strength is increased by bodily exertion, but when in a state of mental indolence we are wearied by the shortest walk or the most trivial labor?

Nor is the preservation of a due equilibrium between the powers of the system, the only cause of the healthful tendency of literary avocations. Such avocations afford a superior opportunity for acquiring correct knowledge of the principles of our constitution, and of the most scientific regimen. They are unattended with those irregularities and deleterious exposures which enervate the constitutions of men, in other professions, and they are, or may be attended with a tranquillity and delight which have been long celebrated as the elixirs of life.

In perfect accordance with these

principles we find that longevity has been a characteristic of literary men. The great age of the German scholars, notwithstanding their constant diurnal confinement of 15 or 16 hours per day, has been long proverbial. Heyne lived 86 years, Kastner 81, Michaelis 74, Haller 70, Kant 80, Jacobi 76, Wieland 81, Klopstock 79.* We have before us the names of 23 of the most eminent Italian scholars whose average ages is 76 years. Of the most eminent French scholars the average age of 56 is 77 years, of whom Fontenelle attained the age of 100. Of the most eminent English scholars, the average age of 25 is 73 years, of whom Locke lived 73, Roger Bacon 78, Young 80, Warburton 81, Newton 85, Halley 86. Of the Scotch philosophers, Dr. Campbell attained the age of 77, Dr. Adam Smith 67, Dr. Reid 87, Dr. Robertson, the historian, 72, Dr. Black and Dr. Blair 72, Playfair 70, and Stewart, (unless our memory deceives us) 73. Nor has the longevity of American scholars been less remarkable. Rev. Solomon Stoddard of Northampton attained the age of 86, although his application to study was intense. Dr. Increase Mather commonly spent 16 hours per day in his study, published during his life 85 works, and yet preached 67 years and lived 85. His son Dr. Cotton Mather, who "in one year preached 72 sermons, kept 60 fasts and 20 vigils and wrote 14 books," and who had published at his death the enormous number of 382 works, "some of them of huge dimensions," lived 66 years. Dr. Stiles, who left at his death a collection of manuscripts amounting to more than 40 volumes, lived 68 years. Dr. Samuel Johnson of Connecticut, "in learning not inferior to the Johnson of England, in temper and manners much his superior," † reached the age of 76. Dr. Samuel Hopkins, "though he frequently devoted 18 hours per day to

* Dwight's Travels in the North of Germany.

† See American Quarterly Review, vol. I. art. I.

study, and **framed sermons** and huge syntagmata without number," died at the good old age of 83. Dr. Belamy of Bethlem, Conn., the first N. E. divine honored with a doctorate from Britain, died at the age of 72 years; Pres. Chauncey of Harvard College, and Dr. Charles Chauncey of Boston, at the age of 82; Dr. Smalley of Berlin at the age of 86; Dr. West of Stockbridge, at 84; Dr. Lathrop of West Springfield, at 90; what clergyman at the present day is a more intense thinker than was Dr. Witherspoon of New-Jersey, who lived to see his 73d year; or Dr. S. S. Smith, who saw his 69th, or Dr. Ewing, who saw his 70th? Who is now more harrassed with knotty speculations than some of our political philosophers have been, and yet Sherman, Jefferson and others "travelled beyond the boundaries" of three score years and ten; Dr. Franklin, and Samuel and John Adams beyond fourscore.

But if such are the claims of a literary life to the character of a healthful one, whence results the premature prostration of our modern literary men? Whence is it that the American Education Society have been called by a holy Providence to affix the *asterisk* to the names of *more than forty* of their beloved beneficiaries, that so many of our pulpits are vacated by the ill health of the clergy, and that our College professorships are so often relinquished through the indisposition of their occupants? We answer in one word; the rapid decline of our literary men results, (we of course except unforeseen casualties, unavoidable exposures, and native debility of the system,) from inattention to the principles of our constitution, and to the general laws of health. Few literary men among us, (although *all* have opportunity,) examine the structure of their bodies and are capable of predicting the influence of a particular habit upon them. And even when the proper regimen is known, few

are disposed to comply with it. How seldom, alas! can the candidate for the ministry while at College be induced to abandon daily his studies for three or four hours of exercise, to extinguish his lamp in season for an early retirement, and unless required by law to inhale the air of day-dawn! And yet, unless the grand motto "*Festina lente*" is inscribed on the study doors of our scholars, especially our clerical scholars, and unless a philosophical discipline of the body and mind is practised by them, we must expect to see their heads covered with untimely snows, and to weep over their premature demise.

If our literary men wish to secure to themselves a vigorous play of the animal functions, let them, in the first place, attend rigidly to their *quantity of food*. In the minds of eminent physicians there is no doubt, that *moderation* in the quantity of food is essential to health. Neither is there a doubt that the diet of a vast plurality of mankind far exceeds all physiological rule, and, in proportion to its excess, inflicts enormous vengeance on our race. We find it to be the estimate of the Edinburgh Encyclopædiasts that, "gluttony and intemperance are the source of two thirds of the diseases which embitter the life of man;" and of an able writer in the American Quarterly Review, that "the due degree of temperance would add one third to the duration of human life." It was the opinion of Dr. Franklin (we learn it from the Lectures under review) that "since the improvements of cookery, mankind eat about twice as much as nature requires," and this opinion is confirmed by a writer in the Southern Review, and by nearly all medical authorities. And is it possible that our bodies can bear without injury such unnatural repletion? In view of this universal excess in food, can we hesitate in receiving the opinion of Dr. Cheyne, Dr. Trotter, Mr. Abernethy, and

other writers whom Prof. Hitchcock quotes, and who agree in the decided conviction that "intemperance in diet," that "what is eaten and drank is the original cause of by far the greater number of human diseases, nearly all the chronical diseases, the infirmities of old age, and the shortness of life"? Prof. Hitchcock thus states the principle on which an overcharge of the digestive organs becomes detrimental to health:

"When food is taken into the stomach, it is converted into a pulpy mass, called chyme. If the quantity is too great, this process is of course but imperfectly performed, as the gastric juice is not sufficient for the whole work. The consequence is, that imperfect chyme will produce imperfect chyle, the second state into which the food passes; and imperfect chyle will produce imperfect blood; and imperfect blood will produce morbid secretions;—the blood will be too much in quantity, and poor in quality; and hence the system will be but imperfectly nourished. Nature must make a great effort to get rid of the superabundance with which she is deluged. Hence she will force through the pores of the skin fetid sweats, and load the alimentary canal and every part of the system with every kind of morbid secretions. We see hence why the men who gormandize most are generally pale and emaciated, though sometimes the excess of nourishment is converted into fat, which seems generally to be a morbid secretion." p. 51.

Prof. Hitchcock graphically describes the *indications* of undue repletion in the following extracts, and by attending to his description we may ascertain the frequency and extent of our own transgressions against the rules of temperance. It is not perhaps too much to say, as was said by Dr. Beecher on the subject of intemperate drinking, that we have all sinned in this matter and must all plead guilty.

"Men do not perceive the bad effects of over-feeding, because in general they are ignorant of their nature, and confine their attention to the more immediate effects, instead of looking at those which are remote. They generally suppose, that if the stomach or any internal organ be depressed or disordered, pain will be produced in the organ itself; whereas the uneasiness and pain are most commonly in some other part, not unfrequently a remote part of the body. And oftentimes food, which ultimately does the man a great deal of injury, gives to the

stomach a transient relief, just as piling a large quantity of wood upon a fire seems for a time to have almost extinguished it. Thus the dyspeptic is often oppressed with a sense of gnawing and faintness of the stomach previous to his meals. The immediate consequence of eating to satiety is, to remove this uncomfortable sensation, and to produce a glow in the system, which, at first, is not disagreeable. Hence, such a man concludes that his hearty meal has done him good. True, he feels an indisposition to bodily or mental effort, and perhaps drowsiness and sleep come over him for two or three hours, but this he considers as no bad omen; indeed his nap refreshes him for the time, and although the thought may enter his mind that perhaps he has eaten rather too much, should headache or heartburn come on, yet by a little exercise he gets rid of these, and fancies that when he has forced his food from the stomach no farther bad effects will follow from a little excess in quantity. Should he have disturbed sleep, and restlessness, or the night mare, or unpleasant dreams the following night, he scarcely thinks of referring the mischief to the dietetic excesses of the preceding day. His appetite is good the next day, and he takes the same course, viz., to eat as much as he pleases; and although overloaded nature raises those signals of distress which I have mentioned, he is ignorant of their meaning until after a few weeks or months, when gloom and jealousy enshroud the mind as forerunners of the storm which is about to burst. Yet the man never thinks of imputing these feelings to his excess in eating, although in fact they are the direct consequence; and indeed I am more and more convinced that most of the depression of spirits, which accompanies nervous complaints, might be prevented by rigid abstinence in diet. Another remote consequence of eating too much, is unevenness and irritability of temper, especially in the morning, which most men never regard as having such an origin." pp. 48, 49.

From the effects produced by an *improper* quantity of food we may deduce a rule for determining the *proper* quantity.

"Whenever our drink induces sensible excitement in the system," says Dr. Johnson, as quoted by our author, "or our food is followed by an inaptitude for mental or corporeal exertion;" whenever we experience "any discomfort of body, any irritability or despondency of mind succeeding food and drink at the distance of an hour, a day, or even two or three days;" whenever, "a few hours after dinner, we feel a sense of distention in the stomach and bowels,

or any of the symptoms of indigestion which have been pointed out;" whenever we feel a languor of the body, or a cloudiness of the mind;" whenever "we have a restless night, and experience in the morning a depression of spirits or irritability of temper," then "we have transgressed the rules of health," and are laying the foundation of disease; "our repasts have been too much, or improper in kind, and we must reduce and simplify till we come to that quantity and quality of food and drink, which will produce little or no alteration in our feelings, whether of exhilaration immediately after our meals, or of discomfort some hours after." This rule is indeed a valuable one, and is liable to no other objection than that it requires more vigilant attention to our corporeal sensations than can ordinarily be expected.

Auxiliary to this, another rule may be mentioned, a rule recommended by Drs. Phillips and Paris, and by many eminent physicians of our own day and country. The rule prescribes, that every one, masticating his food perfectly, saturating it with the saliva of the mouth, and attending closely to the indications of appetite, finish his meal on the *first* sensation of satiety. "There is a moment when the relish given by the appetite ceases; a single mouthful taken after this, oppresses a weak stomach." We consider this rule an important one; especially as an auxiliary to others, or a succedaneum for rules which may be impracticable. It is not however of invariable authority. The high seasonings and rich condiments of Count Rumford's school have so disordered the appetite of most men, that their relish for food is by no means a natural or safe directory. And the appetite of the dyspeptic is eminently resistless, indicating not a want of nourishment, but want of health; an appetite, occasioned perhaps by superfluity of diet, increased certainly by the slightest degree of such superfluity; an

appetite which may be *temporarily* sated by an hour's eating, but far *more effectually* removed, as almost every student knows, by an hour's exercise. Instead then of directing the dyspeptic to eat until he experiences some sensation of satiety, we prefer directing him to adopt the rule of an eminent clergyman of our acquaintance, six years since an octogenarian, who invariably finishes his repast with as good an appetite as that with which he commenced it.

It may be inferred from the tenor of these remarks, that we do not regard either of the above mentioned rules as superseding the necessity of that recommended by Prof. Hitchcock. The Professor advises that the sedentary restrict themselves every day to a quantity of solid food, weighing between 12 and 16 ounces, and of liquid weighing between 14 and 24 ounces; the precise quantity to be determined by the nature of the scholar's occupation, the quality of his food, and his general health. He does not insist on a daily application of the scales to our food; for after a few applications the requisite weight may be determined by the apparent bulk. Neither does he insist on an invariable adherence to this quantity by persons of all constitutions. To the suffering dyspeptic Dr. Johnson recommends, that "the quantity of his food at his principal meal never exceed half of a pound, even when this can be borne without the slightest unpleasant sensation." On the contrary, the healthful laborer may allow himself, according to an able medical writer, 20 ounces of solid food and 24 of liquid per day. Indeed, nothing can be more evident than that the precise quantity of every man's food must be determined by himself after a critical examination of his corporeal sensations. If the quantity which the Professor recommends is too liberal (and it is more liberal than some eminent physicians allow, and more so than some constitutions can bear) it may be de-

terminated by the indications of appetite and of subsequent feeling. So if too limited. But while we concede the propriety of some accommodation of the rule to constitutional differences, we would not be understood to question,—no, not for a moment,—that the quantity which the Professor recommends is amply sufficient for the ordinary constitutions of sedentary men; and we would earnestly recommend to all who have not obvious reasons to the contrary, a confinement of their diet within these rules. Nor do we think that those scholars, whose constitutions require a more liberal dispensation, can far exceed this quantity without peril of subsequent, it may be distant disease, and without some degree of immediate mental hebetude.

We doubt not that deficiency of aliment is more detrimental than superfluity; for the latter may be in some measure counteracted by subsequent exercise, but the former is without remedy. A system of abstinence which deprives the body of its requisite nourishment will soon weaken the organs of digestion, debilitate the whole system, and eventually destroy the puny and emaciated frame of the sufferer. Still the danger, even from excessive abstinence, is not so immediate as is sometimes apprehended. We read in the Edinburgh Encyclopædia, of fourteen men and women who survived a shipwreck on the coast of Arracan 28 days, without the smallest particle of aliment; and Prof. H. adduces medical testimony to prove that the “quantum contained in two eggs, some say one, administered each day, will keep a man alive and pretty well for six months,” and that no person is in danger of starvation who can take a pint, nay only half a pint of good gruel in the twenty four hours.”

If then abstinence thus extreme is attended with no more immediate dangers, we may be easily prepared to admit that moderate abstinence is highly favorable to health. By an

allowance of the requisite, and refusal of the least superfluous nutriment, the gastric juice of the stomach receives no more nor less than its due employment, the arterial and venal system are not immoderately plied, but easy digestion and regular circulation, the healthful tone and vigorous action of the whole internal mechanism are the inevitable result. “We are told,” says a celebrated Scotch writer on abstinence, “of several individuals who have reached a century, a century and a half, nay, have even approached two centuries supported on an extremely slender diet which was thought to contribute materially to the preservation of their health.” We learn from Prof. H. that “Pythagoras restricted himself to vegetable food altogether, his dinner being bread, honey, and water, and he lived upwards of eighty years.” “The early Christians were remarkable for temperance and longevity too, when not removed by the hand of persecution. Matthew, for example, according to Clement, lived on vegetable diet.” “The eastern Christians, who retired from persecution into the deserts of Egypt and Arabia, allowed themselves but twelve ounces of bread per day as their only solid food, and water alone for drink; yet they lived long and happy. St. Anthony lived 105 years; James the Hermit, 104; Jerome, 100; Simon Stilites, 109; Epiphanius, 115; and Romauldus and Arsenius each 120.

Galen, one of the most distinguished of the ancient physicians, lived 140 years, and composed between 700 and 800 essays on medical and philosophical subjects; and he was always, after the age of 28, extremely sparing in the quantity of his food. The Cardinal de Salis, Archbishop of Seville, who lived 110 years, was invariably sparing in his diet. One Lawrence, an Englishman, lived 140 years; one Kentigern, called St. Mengah, lived 185; Henry Jenkins, of Yorkshire, 169; Thomas Parre, 153; Henry Francisco, of this coun-

try, 140 ;" all patterns of temperance in food ; all indebted for their longevity to abstemiousness and exercise, and the two last forfeiting their lives for a change in their old age from a frugal to a plentiful diet.

" Dr. Cheyne was a celebrated English physician ;—in the early part of his life a voluptuary ; and before he attained to middle age, was so corpulent that it was necessary to open the whole side of his carriage that he might enter, and he saw death to be inevitable without a change of his course. He immediately abandoned all ardent spirit, wine, and fermented liquors, and confined himself wholly to vegetables, milk, and water. This course, with active exercise, reduced him from the enormous weight of 448 pounds to 140, and restored his health and the vigor of his mind. After a few years he ventured to change his abstemious diet for one more rich and stimulating ; but the effect was a recurrence of his former corpulence and ill health. A return to milk, water, and vegetables, restored him again, and he continued in uninterrupted health to the age of 72. His aphorism was, "a constant endeavor after the lightest and least of meat and drink a man can be tolerably easy under, is the shortest and most infallible means to preserve life, health, and serenity." The quantity of food which Dr. Cheyne allowed himself was much less than the quantity allowed by Prof. Hitchcock. So also was the quantity allowed by the celebrated Venetian nobleman Cornaro, whose abstinence and longevity are doubtless familiar to our readers. And if a quantity so limited has produced effects so remarkable on the individuals whose names we have mentioned, have we not reason to suspect that we may advantageously diminish the amount of our food to the degree which the Professor recommends ? True, such a restriction of diet may not give the body that fulness of muscle and floridness of

complexion which are often regarded (fallaciously however) as indications of sound health. But it will give an energy to the muscles, a vigor to the mind, and a raciness to the whole man, which shall astonish their possessor and in their effects astonish the world. We say, *astonish the world*. We are far from limiting the influence of abstemiousness to the body ; its effect on the mind is even more admirable. Julius Cæsar, constitutionally a profligate, when bent on some great exploit was accustomed to diminish his diet to an extent truly marvellous, and to this diminution he ascribed the keensightedness and eagle views which so happily distinguished his mind in the battle hour. Similar, too, when extraordinary mental vigor was desired, was the abstemiousness of Napoleon, and of the recent commander of the Russian army. To his rarely equalled moderation of diet, Dr. Franklin ascribed his "clearness of ideas" and "quickness of perception ;" and considered "his progress in study proportionate to the influence of his prudent temperance." The Journal of Health informs us, that while Sir Isaac Newton was composing his treatise on Optics, he confined himself entirely to bread and a little sack and water. Scarcely less rigid was the abstinence of Leibnitz, when preparing some parts of his Universal Language. We have just taken our eyes from the identical silver bowl which President Edwards purchased for the express purpose of measuring his food. It is an interesting relic. It contains but about half a pint, and he conscientiously restricted himself at supper, to the chocolate and bread which this would contain. If the adage holds, that "the great eater maketh the great giant," then in good truth the author of the treatise on the Will was no giant. Whoever has read the Memoir of Pres. Edwards in the new edition of his works, cannot but have noticed the frequent resolutions of the President to curtail his allow-

ance of food, and his happy surprise at the mental vigor which resulted from his increased frugality. And similar has been the abstinence of a vast plurality of the scientific benefactors of the world, and not less felicitous has been its influence upon their intellectual characters.

True, there have been some unconscionable eaters, who have been eminent scholars, and some Titans in corporeal vigor who were no strangers to the surfeit. So it is true, that some distinguished philosophers and theologians have retained perfect health, in the midst of severe study and total neglect of exercise. But instead of stopping to deduce conclusions from such premises, we will only regret that these men did not, by a better discipline of body, soar even above the elevation which they actually attained. We look upon all such instances as exceptions. As a general principle it will ever be true, that the greatest muscular force is acquired (witness for example the pugilistic schools of Europe) by a union of rigid abstemiousness with corporeal action; and that they who outrun all others in the career of science, are prepared for their race by a freedom from the incumbrances of what we call moderate eating, and what we once called temperate drinking.

It is unquestionably a fact, that a restriction of our food to the limited allowance which Prof. H. and some eminent physicians deem sufficient, will be attended with a temporary faintness, and many unpleasant sensations of pectoral disorder. Our constitutions have been unduly stimulated, and the absence of superfluous stimulus will of course induce a lassitude and corroding hunger. But such feelings, being the inevitable result of a habit confessedly deleterious, will vanish, when a more temperate habit has renovated the constitution. Who has not heard of the deathlike gnawings which for a time seemed to devour the reforming drunkard?

And how many, in dispensing with narcotics, opium and multiform tobacco, have been temporarily harassed with almost insupportable anguish? No constitution can abandon its accustomed stimulants, whether derived from the quantity or quality of its aliment, without a momentary shock. But shall we be disheartened, even in the incipient stages of our healthful abstinence, by the change of feeling which necessarily succeeds a change of habit? Let this principle be extended, and it will stop the wheels of our temperance societies, and stay all opposition to the vicious indulgences of the day. Let it be extended, and every nervous disorder, like the wheel of self-originated motion, will roll on with increasing velocity, until it shall lose itself in the abyss.

We cannot, however, express our decided approbation of the rule under consideration, by which our food is restricted to one half of its present quantity, without annexing several cautions. Although we do not apprehend serious injury to the system from the temporary pains which may be immediately attendant on this restriction; yet from a long continuance of these pains, a continuance through "several months," we should fear a disarrangement of the whole system. We should, moreover, anticipate detriment to the constitution from too sudden a change of habit. In his variations of clothing, climate or diet, the invalid scholar should be peculiarly cautious. Variety is indeed conducive to health, but sudden fluctuations from one extreme to another, find the constitution unable to sustain them, and of course, induce irregularities in the circulation and secretions, and disorder in the whole intestinal mechanism. True, we exhort the devotee of Bacchus to an immediate dashing of the bowl from his lips; but we do it from the fear that a *gradual* change would end in nothing but more confirmed intemperance; and even in our ex-

hortations to an immediate abandonment of his poison, we often propose some healthful succedaneum, which may assuage the cravings of his appetite. Nor is it only the *time* of effecting the proposed change of diet that demands circumspection; the *manner* is perhaps equally important. Let it not be done without attention to our feelings; not in the midst of anxious study, or parochial duty, but in those seasons of the mind's holiday, when harrowing cares are banished, and the powers of the system are left unreined to their course.

Nor would we dispense with still farther caution. We approve, and that decidedly, of a rule of diet. But we believe that one of these rules is, *to avoid too scrupulous a regularity*. There may be such an extreme exactness as will reduce the system to a state of artificial delicacy and sensitiveness, and thus expose it to dangers from the unavoidable vicissitudes of life. The body must be prepared, by becoming habituated to certain alternations, for the inevitable changes of heat and cold, sunshine and storm. When Cornaro was in such a state, that the addition to his daily food of two ounces of solid, and two of liquid aliment occasioned severe pains, and eventually a violent fever of five weeks' continuance; when the philanthropist Howard was in such a state that the least deviation from his rules of living was a disease, they were in a state far too artificial for this variable world. "Whilst we recommend to the student," says a valuable writer, "regularity in all things, we must guard him against the error of becoming too much the slave of habit. The substances we take and the hours of our meals should be occasionally varied. An undeviating adherence to the same routine both becomes wearisome, and puts it out of our power ever to change without danger." There is much truth in a remark of Lord Bacon, although the noble Lord's practical exemplification of his rule was sometimes beyond

the sanction of reason; "Let him who would enjoy health occasionally vary his course. Sometimes let him feast and sometimes fast, sometimes oversleep and sometimes watch, sometimes walk and sometimes run: yet let him rather fast than feast, rather than watch let him oversleep, and rather walk than run."

Highly as we should be pleased to insist more extendedly on the pre-eminent importance of a restriction in the *quantity* of our food, we are compelled to relinquish this part of our subject, and consider that class of dietetic principles, so ably recommended by Prof. H. which relates to the *quality* of it. The diet of the sedentary should be plain; the rich condiments, luxurious desserts, and high-seasoned products of the pastry should be regarded as contraband. Addison used to remark that he fancied he saw dropsies, and fevers, gouts, and epilepsies concealed in the tempting eatables of his time. When the student beholds the luxuries which are "good for food and pleasant to the eyes," let him not be "beguiled" to eat by the serpent. Again, the food of the sedentary man at any one meal should be simple and free from variety. He is not required to confine himself to one article of food for his *constant* use, but to confine himself to one with its appropriate attendants at a single repast. The digestive organs are less capable of controlling a mixture of several substances than a single substance; and in addition to this, such a mixture is the principle cause of dietetical excesses. On this hear our author; "A man usually eats," says he, "of the first sort of food presented to him at the table, until he begins to feel as if he had eaten enough; and indeed he has eaten enough, and then is the time for him to leave the table. But a second sort solicits his appetite, and such is the wonderful influence of temptation over the stomach as to produce a desire for the second kind of food full

as strong as for the first. The second sort is eaten until a sense of satiety begins to be felt, which however does not usually happen till nearly enough of the second dish has been taken to suffice for a meal. The third variety attracts the appetite with nearly as great power, if cooked temptingly; and even a fourth, a fifth or more will not be set before the *gourmand* in vain. And it happens in this case that the more indigestibly these sorts are prepared,—the more filled up with gravies and sweets, the more powerful is their influence over the appetite. The truth is, the quantity of food that men eat is nearly in direct ratio to the number of sorts which are set before them; that is, two sorts will double the quantity, three sorts treble it, and so on. Or if, towards the close of the repast, the pastry and cake and fruit are not taken in so large quantity, their more indigestible nature makes up for the deficiency."

Instead of continuing the same articles of diet throughout the year, the Professor very justly recommends an occasional variation of them, and especially an accommodation of them to the differences of seasons. It is of course impossible to prescribe for the sedentary a fixed diet. Those articles which are the most nutritive and at the same time easily digestible should be preferred to others; and on this principle some of the articles in common use deserve prescription, while some may be very properly retained. On the much agitated question whether animal food should be discarded from the use of the studious, we extract the following:

"Vegetable and animal substances are composed of the same simple principles or elements, except that the latter usually contain nitrogen in considerable proportion, in which most of the former are wanting. Hence the inquiry has arisen, how vegetable food alone can supply the nitrogen which the animal system demands? Some have thought, that the nitrogen of the atmosphere was taken into the blood in the act of respiration, but the most modern and satisfactory

experiments do not show that any of this substance is absorbed in this process. The conversion of the superabundant carbon of the blood into carbonic acid seems to constitute the whole chemical result of respiration. Chemistry, therefore, does lead us to the conclusion, that some animal food is necessary to life;" unless, as is sometimes the case, nitrogen is contained in vegetable substances." p. 100.

After mentioning an experiment of Majendie, by which he proved that animals would die in a short time when confined to substances, which, however nutritious, were destitute of nitrogen; and inferring from the structure of the human frame that man was *designed* to partake of animal as well as vegetable aliment, the Professor thus contrasts the effect of each:

"It is agreed on all hands that animal food is more nutritive and stimulating than vegetable; that is, the same quantity of the former will form more blood and sustain life longer than the latter. Hence, for men exposed to constant and hard labor, animal food is more important; though I cannot believe that this is a sufficient reason for justifying the immense consumption of it by our laboring classes."—"As to sedentary men the effect of much animal food is, to produce too much excitement in the system, and to urge on the powers of life too fast. Hence in hot climates, men instinctively prefer a vegetable diet, and thus escape many of those disorders to which those living on animal food are subject. Animal food is also much more favorable to the free operation of the mind than vegetable; hence one of the reasons why men are so unfit for study immediately after dinner."

Our author recommends to students great frugality in the use of animal food, six or seven ounces per day being in his opinion abundantly sufficient. He points us, in justification of this frugality, to the decided testimony of such scientific authors as Cullen, Cheyne, Paris, Newton, and Franklin; to the beneficial influence of even the total rejection of animal substances, upon the Brahmin, so celebrated for his longevity; the Irish peasant, for his brilliancy and sprightliness; and the Scotch and Swiss peasantry, for their robustness and vigor; and he points us to the chemical analysis of these sub-

stances, as a sufficient dissuasive from a liberal use of them by any, and peculiarly by students.

On the subject of tea and coffee, we quote from our author the following :

"From the experience which I have had," says Dr. Trotter, "in some thousands of these cases (nervous maladies) under all the variety in which they usually appear, I freely give it as my opinion that the only means of cure lie in a total abstinence from every species of fermented liquor; from any thing that bears any analogy to it, such as tea, coffee, opium and all other narcotics." "As to tea," says Dr. James Johnson, "we may fairly set it down as contributing in no mean degree to those derangements of the digestive organs, and nervous system which now meet our eye at every step." "Coffee," says an able writer in the Southern Review, "painfully increases the arterial action, producing palpitation of the heart, &c. and in spite of all that has been said and written in its favor, is, we think, nearly as injurious to the system as so much brandy. Tea acts on the nervous system, as is well proved by its almost universal effect in producing wakefulness. They are both absolutely unnecessary to any one." "As guardians of health," says the Journal of Health, "we are bound to warn the feeble, the nervous, the dyspeptic, the hypochondriacal, the gouty, those whose hearts beat as if they would burst from their case on the slightest noise, or unexpected remark, the fretful, and the capricious in temper, the delicate student or man of letters,—that strong tea and coffee are injurious and cannot be tolerated by them with any regard to their bodily comfort and mental tranquillity." "If the intemperate man," says Prof. Hitchcock, "abandon his cups for a time, he will be beset with that terrific set of feelings called the horrors; but at length they pass away, and nature moves on regularly and calmly; and peace and health and happiness return. Just so, if the tea drinker gives up his beverage, he will find for a time that dulness, debility, and headache are the consequence. Many in such circumstances conclude, that this is a certain evidence that tea is necessary for them, or very salutary; and they therefore return to its use. But were they to persevere in their abstinence for a few weeks or months, their morbid feelings would disappear; and probably their headache would be permanently cured. Although but little attached to tea myself, I may be permitted here to say, that having drunk it in early life in the morning, I found a dull nervous headache no uncommon companion. About twelve or fourteen years ago, I ceased to drink it in the morning; and the consequence was, that for one or two months I was afflicted during the early part of the

day with an almost constant headache and heaviness, which however gradually disappeared; and since that time, headache has been one of my rarest trials." pp. 184—188.

Although "pure Falernian" was once the hope of the scholar, although the medical poet once advised to "learn to revel," and another noble-souled bard* confessed that "gin and water were the source of all his inspiration;" although even celebrated medical writers have recommended to the studious "a pint of good wine per day," † or "a glass or two of good old Sherry or Maderia as an agreeable stimulus after dinner," ‡ we are glad to see Prof. H. attach the label of medical poisons to the flask of wine and brandy, the phial of laudanum, the keg of tobacco and the opium box. Several other articles he banishes from our tables and sideboards; and recommends in lieu of them pure cold water, and milk, that valuable fluid which is now the supporter of many eminent scholars, and whose praise has long been sung by poets as the parent of gentle feelings and the sedative of strife. For ourselves, however, we regard the *quality* as but of trivial importance compared with the *quantity* of our food, and we have but little respect for that self-denial (pardon the misnomer) which leads one to reject many unhealthful substances, and still permits him to consume the healthful in distressing profusion. Let "simplex et unum" be written on the awnings over our tables, and "be temperate in all things" inscribed on our hearts, and we shall not often hear the whine of the dyspeptic, nor be called so frequently to bend over the untimely graves of scholars.

The third class of dietetic principles relates to the time and manner of eating. Food should be taken according to Prof. H. by the studious, only three times per day; a light breakfast five or six hours before

* Byron. † Dr. Cheyne. ‡ Disorders of Literary Men.

noon, the dinner (which should be the principal meal) at the good old hour of twelve, and a light supper, five or six hours after dinner. The habit of intermediate repasts is, to ordinary constitutions, deleterious; originating from imaginary wants and encouraging depraved appetites. Nor can we reprobate with too much severity the fashion of late dinners, tempting to extravagant indulgences of appetite, necessarily occasioning late suppers, and thus late sleep; "for sleep is bred of pure digestion."

Food should be eaten slowly. Rapid eating is inconsistent with perfect mastication, and imperfect mastication is ruinous by its preventing the proper preparation of the food for the gastric juice, and secondly, by its precluding the proper attention to the indications of appetite, deranging for the time the appetite itself, and thus occasioning its excessive indulgence.

It is also highly important that while engaged in our repasts we preserve the mind free from care, intense thought, or high excitement. Said Marcus Antoninus, "when you would recreate yourself, reflect on the agreeable qualities of your acquaintance." "According to these views," says Prof. H. "we learn that when in an agitated state of mind, a man is not in a condition to sit down at the table; he had better wait till he is cool and composed, and if possible till he is cheerful. For the same reason, he should not engage in eating while poring intently over some mathematical or metaphysical proposition. And no gentleman, who understands good manners, will introduce at table any subject of discussion, that is likely to call forth strong feeling, or vigorously to exercise the powers of his mind. For the same reason, reading should not be indulged in while eating, unless it be of a character to amuse rather than task the mind; nor should any details be given that are calculated to harrow

up the feelings, and produce strong emotion."

Nor is it the mind alone which needs attention, in order to qualify the student for a healthful meal. He should never indulge his appetite while his body is fatigued. There being only a certain degree of power in the system, whenever that power is wasted by the exercise of any one organ it is lost to every other. When the energy of the man has been destroyed by severe bodily exercise, the mind is incapable of severe effort, and when the mind of the vigorous runner (to select an example) is powerfully exercised by some new and interesting observation, his corporeal energy during the instant of his intense thinking is suspended. On the same principle, when the system is fatigued by bodily or mental action, a lassitude ensues, the digestive organs are robbed of their power, and food if improperly forced upon them is not merely an unwelcome guest, but an unmanageable enemy, and its hostility will be subsequently apparent in palpitation of the heart, disease of the head, or pectoral debility. Unjustifiable then, altogether so, is the habit of some speakers, of exhausting their strength by their public addresses, and in this state of exhaustion attempting to refresh their jaded powers by plentiful repasts. After such an effort, the speaker requires respite of action; and is it not adding injury to injury to punish the constitution for its fatigue under one burden by heaping on it another equally onerous, and still more untimely? It is to this unwarrantable indulgence of the appetite at a time of fatigue, that Prof. H. ascribes "the sleeplessness and nervous excitement" of the clergyman's Sabbath night," and his feelings of stupor and restlessness on Monday. The repast of Sabbath evening should be no greater than the spent powers of the system can control; mental labor should yield to gentle relaxa-

tion ; and violent exercise of body to an easy, exhilarating motion.

While we insist thus extendedly on attention to *diet*, we do not mean to dispense with attention to other branches of regimen. Indeed the instances are not few in which invalids have completely defeated the design of dietetic rules, by neglecting the proper rules for exercise, clothing, sleep, etc. ; and few things can be clearer than that health is attained by adherence not merely to one department of discipline, but to the whole disciplinary system.

We stated at the commencement of our article, that study, prudently conducted, is conducive to health. The very principle on which it becomes so, suggests the danger of its contrary influence. The exercise of any bodily organ is attended with a determination of the blood to that organ. *Ubi usus, ibi affluxus*. Hence the exercise of the brain in thought (for the body is not only the receptacle but the instrument of the mind) causes a determination of blood to the brain. When confined within proper limits, and preserving the just equilibrium, this determination of blood is salutary. But when unduly protracted, it often results in sudden death ; and with a more limited continuance, in vertigo, epilepsy, and a nameless train of cerebel diseases. Accordingly we find that many distinguished scholars have expired in the midst of their severest efforts ; the professor in his lecture room, the divine in his pulpit, and the barrister during his plea. For the same reason, Boërhavæ after an intense application was deprived of his sleep for six months, and Dugald Stewart was once unable to attend, without mental aberration, even to his own published speculations. The undue determination, then, of blood to the brain, must be prevented by the exercise of other organs ; by walking, or riding, especially on horseback, or the use of the gymnasium, or mechanical tools. The attempt *to live*

without such exercise is preposterous. How much more so the attempt *to study*. What if some peculiar constitutions, inured by early habit and remarkable abstemiousness to an unnatural mode of life, have dispensed with all recreation from study and yet retained health ? We are not to be governed by the *exceptions*, but by the *general rule*. The directions for exercise given by Prof. H. we deem of immense importance to every one of a sedentary habit. Let the student, above all men, exercise regularly, moderately, in the open air, before rather than after meals, with some interesting object of pursuit, or some harmless diversion, and with all possible variety of movement. Let him continue it at different intervals, three or four hours per day, and be careful to defend himself from too sudden checks of perspiration. In addition to these rules, let him pursue his studies in a room well-ventilated. Shunning the cave of Euripides, and the damp dark vault of Demosthenes, let him walk in the groves of Plato and the Peripatetics ; or, let him with the late Dr. Bogue select for his study the most spacious, and airy, and pleasant apartment in his house, and when weary with his standing or walking, let him, if the nature of his studies allow it, adopt the reclining posture on the sofa, rather than the curvilinear in the chair. Let his clothing never be oppressive by its abundance, nor obstructive to insensible perspiration, by its deficiency. Let the pores of his body be kept open by the tepid bath in winter, and the cold in summer, and by rigid attention to cleanliness of person. Let his sleep (which may be continued from six to eight hours) be taken in the night, and as much as possible before midnight ; for physicians assure us that the sleep from 10 to 12 at night, is more refreshing than from 3 to 7 in the morning ; and Dr. Buchan asserts, that “early rising is the only circumstance attending longevity to which he never

knew an exception, and that he never knew an early riser who did not enjoy a good state of health." Let all excessive, especially all *malignant* passions be repressed; for calmness and tranquillity are the grand elixirs of health and long life. Let all mental effort be performed in the morning, and night studies be scrupulously avoided. Dr. Doddridge wrote his exposition of the New Testament before his breakfasts, (an injudicious extreme it is true,) and Walter Scott at the hour of nine in the morning has completed his study for the day. And if our clergymen would devote to their studies, and the composition of their sermons the six mornings of the week, rather than defer them until Saturday, and a great part of them until Saturday night, thus enervating their system for the exercises of the Sabbath; the operation of their minds would be far more vigorous than now, and the frame in which their mental ordnance is seated, far less shattered under the shock of their efforts.

We do not anticipate, however, that the scholar will rouse up his dull nature from sloth, deny to his palate the delicious viands which now tempt it, but which hereafter shall "sting like an adder," tax his time with long hours of exercise, and banish the base passions from his heart, until he has made attention to his health "a part of his religion," until he has implored grace that he may keep his body a "fit temple of the Holy Ghost," and preserve at all times its adaptation to promote the glory of God, and the weal of "human kind." And is not health of sufficient importance to demand our religious attention? And is not the abuse of it by recklessness and intemperate diet sufficiently disastrous to break our apathy and stimulate to a reform? Have we ever seriously considered the complication of calamities which unhealthful practice pours upon the world? Look for one moment at the brightest portion of our country, the church of Christ. How many

professors of religion are borne down by an apparently unaccountable and irremediable despondency? How many wake at morning, petulant and irritable, and drag out the day with the fangs of a leaden hebetude infix-ed into their souls, or become victims of incessant oscillation between the fervidness of hope and the blackness of despair? Just so many as consume unlawful food, or food in unlawful quantity, as love the midnight lamp and the morning couch; just so many as have forgotten that their bodies as well as minds were leased, *not given*, by the Proprietor of the earth, and leased on conditions which they neglect, if they neglect at all, at their peril.

We are in sober earnest, when we say, that the loss to the church by neglect of a healthful regimen is beyond calculation. Look at the loss of *intellectual* power. Does not the dizziness and stupor which are flung upon the mind by violation of the rules of diet and exercise, undermine its vigor and elasticity, and superinduce a disinclination to effort and an irresolution of purpose? Look at the loss of *moral* excellence. Pestalozzi and Salzmann attributed even to a *particular species* of exercise a beneficial influence on the minds of their pupils. And is it fanciful to ascribe a deterioration in *piety* to a rebellion against the laws of health? Does not the indulgence of one sin, an unbridled appetite for example, open the floodgates for a deluge of others? Does not an overcharged body, and overplied power of digesting and circulating nutriment, disarrange the whole system; benumbing and weighing down the mind, throwing sluggishness over the heart, planting in the soul a gangrene of jealousy and envy, stifling all hope of mercy and all freedom of access to the mercy seat? And is there not an approximation (perhaps unnoticed, yet not unreal) to such a deplorable state in a great number of Christian professors? Multitudes,

we know it from attentive observation, are charmed as by a syren to a degree of supineness and fickleness of purpose, of coldness and sluggishness of feeling, proportionate to their degree of intemperance in diet, and inaction of body.

Look again at the *enormous loss of property* to the church resulting from unhealthful indulgences. The amount of money annually expended by professors of religion in our country for ardent spirits is estimated by Prof. H. at \$2,136,000: the amount lavished for tobacco, in its various forms, \$160,000: for tea, \$800,000: for coffee, \$1,480,000: and for a superfluous and consequently injurious quantity of food naturally healthful, \$12,000,000. "The whole amount," says Prof. H., "is not far from \$15,000,000, or thirty times more than the income of the charitable and benevolent societies in the United States in 1829. To this might be added, could it be estimated, a large sum saved by the influence of temperance from the ordinary expenses of sickness. Another large amount also, for the addition to life, resulting from the same cause; and the consequent ability to enlarge the pecuniary stock above the present standard. Nor should it be forgotten, that a speedy and natural consequence of rigid temperance would be, to lead to an immense reduction of those extravagances in dress, furniture, and equipage, which even exceeds the excesses of Christians in eating and drinking. All these items must more than double the amount mentioned above, which the rigid practice of temperance would set at liberty for the service of the Lord." And if professing Christians, with all their temperance and economy, pay such an appalling tax for unhealthful indulgences, how much more appalling must be the pecuniary loss of our whole country! Our country annually throws away \$100,000,000 for alcoholic, \$20 or 30,000,000 for narcotic poisons; and \$100,000,000 for

an oppressive *excess* of healthful articles. And can we estimate the number of lives which she annually sacrifices to this Juggernaut of the land, intemperate diet? Can we estimate the number or power of the diseases which she invites by her ruinous indulgences; the pile of pauperism, wretchedness, and crime which she heaps up; and the brutishness and mental and moral infamy, with which she covers her whole character?

We waver not when we say that abuse of health, by indolence, or intemperance, constitutes the prevailing sin of our country, and the most ponderous weight that hangs upon the wheels of benevolent enterprise. The evangelizing of the world calls loudly for the spoils of a victory over our inordinate appetites and unhealthful customs. Such a victory is not beyond hope; it will one day be gained. Let then every individual commence the battle with himself, and rescue his nature from the chains of a prodigal diet, and indolent regimen. Let the science of health be more extensively understood. Let our literary institutions provide facilities for the bodily exercise of their students, and *require* such exercise as a *duty*. Let an investigation of the principles of health form a part of every collegiate or academical course of study. "The business of education," says Locke, (we quote from memory) "is simply to teach us how to use our mental powers." But the powers of the body are so indissolubly connected with those of the mind, that the most advantageous use of the latter is dependent on the proper discipline of the former; and it is chimerical to attempt a perfect training of the mind without a preparatory training of the body. Nor is the scientific regulation of our corporeal powers calculated merely to give *facility* to the mental operations; it is necessary for their *long continuance*, inasmuch as it is *essential to life*. Again, the

physiology of the human system is a science, useful and delightful to the mind as any other, and essential to a thorough scientific education. We do not say, that the whole pandect of pharmacy should be opened before every student. We well know the danger of misapprehending its meaning, still more of misapplying its rules. We only recommend such an acquaintance with the general principles of the constitution, and the general system of discipline as will liberate the mind from imaginary fears, and both the mind and body from the iron hand of dyspeptical, and other disorders.

We look to a general acquaintance with the principles of health as the necessary instrument of a general reform in the condition of society. Parents must know and feel that to pamper their children with food, is to sow in their constitutions the seeds of disease, which shall one day bring forth apples of death. They must know that a confinement of their children in a warm room, a prohibition of their vigorous sports, and requirement of their protracted application to the grammar, or writing paper, will throw a paleness over their countenances, and a sickness into their bones. Oh, what may we not expect of the children of the church, when depraved appetites shall cease to be nourished from the cradle, when indolent habits shall not become their second nature, and when the most healthful discipline of the system shall not find its fiercest enemies, in the deep-fixed customs of society: customs which have so disarranged the body that even *right* rules cannot be followed without caution, and a prudent man must hesitate before he begins to do his duty. But never, no never, can there be a general conformity to the natural and inviolable laws of bodily discipline, until the nursery is remodeled; until our public presses shall cease to emblazon as they now do, the name of the most luxurious

Restaurateur, or the most tasteful vintner; until the general theory of health shall be more extensively understood, and the preservation of it more religiously desired and prayerfully attempted. "Omnes homines," said an ancient sage, "artem medicam nosse oportet.—Sapientiae cognitionem medicinae sororem, ac contubernalem esse puto."

PASTORAL LABOR IN COLLEGES.

In some remarks with which we followed Dr. Alexander's letter on "Hindrances to Piety in Theological Students,"* we suggested the inquiry, "Whether more pastoral labor, such as a pious and devoted minister performs among the members of his flock, might not be introduced with great benefit into all our systems of educating men for the ministry?" We have been gratified with finding some remarks of President Edwards, on the subject of pastoral labor in colleges generally, which we are confident we need offer no apology for here inserting at length.

"Though it may be thought that I go out of my proper sphere, to intermeddle in the affairs of the Colleges; yet I will take the liberty of an Englishman that speaks his mind freely concerning public affairs, and the liberty of a minister of Christ, (who doubtless may speak his mind as freely about things that concern the kingdom of his Lord and Master,) to give my opinion, in some things, with respect to those societies; the original and main design of which is to train up persons, and fit them for the work of the ministry. And I would say in general, that it appears to me care should be taken, some way or other, that those societies should be so regulated, that they should, in fact, be nurseries of piety. Otherwise they are fundamentally ruined and undone as to their main design and most essential end. They ought to be so constituted, that vice and idleness should have no living there. They are intolerable in societies, whose main design is to train up youth in Christian knowledge and eminent piety, to fit them to be pastors of the flock of the blessed Jesus. I have heretofore had some acquaintance with the affairs of a College, and experience of what belonged to its tuition and government; and I cannot but think that it is practicable enough, so to constitute such Societies, that there should be no residing there, without being virtuous, serious, and

* See Number of Quarterly Register for August, 1829, p. 8.

diligent. It seems to me a reproach to the land, that ever it should be so with our Colleges, that, instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected as to his morals. It is perfectly intolerable; and any thing should be done, rather than it should be so. If we pretend to have any Colleges at all, under any notion of training up youth for the ministry, there should be some way found out, that should certainly prevent its being thus. To have societies for bringing persons up to be ambassadors of Jesus Christ, and to lead souls to heaven, and to have them places of so much infection, is the greatest nonsense and absurdity imaginable.

And as thorough and effectual care should be taken that vice and idleness be not tolerated in these societies, so certainly their design requires that extraordinary means should be used in them for training up the students in vital religion, and experimental and practical godliness; so that they should be holy societies, the very place should be as it were sacred. They should be, in the midst of the land, fountains of piety and holiness. There is a great deal of pains taken to teach the scholars human learning; there ought to be as much and more care thoroughly to educate them in religion, and lead them to true and eminent holiness. If the main design of these nurseries is to bring up persons to teach Christ, then it is of the greatest importance that there should be care and pains taken to bring those who are there educated, to the knowledge of Christ. It has been common in our public prayers, to call these societies *the Schools of the Prophets*; and, if they are schools to train up young men to be *prophets*, certainly there ought to be extraordinary care taken to train them up to be *Christians*.—*And I cannot see why it is not on all accounts fit and convenient for the governors and instructors of the Colleges particularly, singly and frequently, to converse with the students about the state of their souls; as is the practice of the Rev. Dr. Doddridge, one of the most noted of the present dissenting ministers in England, who keeps an academy at Northampton, as he himself informs the Rev. Mr. Wadsworth, of Hartford in Connecticut, in a letter dated at Northampton, March 6, 1741. The original of which letter I have seen, and have by me an extract of it, sent me by Mr. Wadsworth; which is as follows:*

'Through the divine goodness, I have every year the pleasure to see some plants taken out of my nursery, and set in neighboring congregations; where they generally settle with an unanimous consent, and that to a very remarkable degree, in some very large and once divided congregations. A circumstance in which I own and adore the hand of a wise and gracious God; and cannot but look upon it as a token for good.

I have at present a greater proportion of pious and ingenious youth under my care than I ever before had: so that I hope the church may reasonably expect some considerable relief from hence, if God spares their lives a few years, and continue to them those gracious assistances which he has hitherto mercifully imparted.—I will not, Sir, trouble you at present with a large account of my method of academical education: only would observe, that I think it of vast importance to instruct them carefully in the Scriptures; and not only endeavor to establish them in the great truths of Christianity, but to labor to promote their practical influence on their hearts. For which purpose, I frequently converse with each of them alone, and conclude the conversation with prayer. This does indeed take up a great deal of time; but, I bless God, it is amply repaid in the pleasure I have in seeing my labor is not in vain in the Lord.'

The venerable and pious author has very properly taken "the liberty of an Englishman," as he says, and of an open hearted Christian minister, to speak his mind freely on this important subject. It is one which claims the serious attention of all who wish our Colleges to be seats of sound morality and piety, as well as of learning. Especially does it deserve the attention of instructors in Colleges; and, among these, first, the attention of those who occupy College pulpits, as professors of theology, or pastors.

If asked what we mean by pastoral labor in Colleges? we would reply, in the words we have already used; "*Such labor as a pious and devoted minister performs among the members of his flock.*" Some few modifications of the usual system of pastoral labor may possibly be necessary, adapting it to the particular circumstances of a College community, as differing from a common parish. But that such labor can be, and ought to be performed, in every College in our country, we think no judicious man, certainly no Christian, can doubt, for a moment. To give our meaning more explicitly, however. On the kind of preaching which students in Colleges need to hear upon the Sabbath; it should be as simply the preaching of the gospel, as that of a faithful minister of a common parish. The same truths and duties concern young men in College, as others: and these presented in the same practical manner, and brought to the same solemn and effective

bearings on their hearts and consciences, as on those of any other collection of immortal beings.

We are aware of the importance of the object, that College preaching should bring forward, in the progress of every four years, a system of theology, as a science, and as constituting a part of the general system of College instruction. We do not question, by any means, the propriety of a system of preaching which shall acquaint students with all the fundamental doctrines and duties which enter into the Christian system. A manner of preaching on these, however, which shall be less scientific, ratiocinating and dry; and more biblical and practical, than has been common heretofore, is very necessary. There is no scientific way of leading students and literary men to heaven. The same modes of presenting religious instruction to their minds are necessary, as to the minds of men of common education.

Aside from the plain practical preaching of a system of theology,—which needs to occupy but a part of each term of four years,—it is desirable that the same variety and kind of subjects, and the same manner of presenting them, should be adopted in a College pulpit, as, in common congregations are followed by revivals of religion, and the conversion of sinners to God. Just so far as College preaching departs from the simplicity of “the truth as it is in Jesus,” so far it will be useless. On the other hand, so far as it presents the practical and heart-searching counsels of the sacred Scriptures, divested of whatever is scholastic and refined, so far good will be done to the hearts and minds of young men.

On the kind of instruction they should receive during the week, in a collective capacity;—the same general course pursued by judicious pastors, beyond all doubt, may be successfully pursued by a professor of theology in a College community. The Bible class, or evening lecture, and the inquiry meeting, should occupy a proper proportion of every week. Of course there is no necessity that these should interfere with the regular exercises of a literary kind, provided for by the College laws. One hour, or one evening in a week, de-

voted to a Bible class exercise; and an hour on another evening, devoted by some member of the Faculty, to those, who, as inquirers, may be desirous of particular conversation on religious subjects, is the least which should be given to such purposes as these. And the same reasons which influence a common church to meet for prayer and religious conference, should lead the followers of Christ in a College, both Faculty and students, to meet together for this purpose. We will go farther, and say, that there is, if possible, a more urgent necessity for prayer meetings in College, than in a church under common circumstances. A conscientious reference to each of these means of moral and religious influence upon the minds of students, should be had in the arrangements of society and other meetings in College, throughout each week.

On pastoral visits in College,—which are of the same importance in such a community, as in a common parish,—we feel prepared to speak as decidedly as on the other parts of pastoral duty of which we have already spoken. This was probably the point to which the remarks of President Edwards were principally directed. It is a sentiment, the correctness of which is doubted by no faithful minister, or judicious private christian, that friendly, personal interviews and conversation, by a minister with his people, are indispensably necessary, to secure the proper benefit of his public preaching. As a general fact, it is beyond question, that those ministers are most successful in their work, who seek opportunities for following up, during the week, the instructions which have been publicly dispensed on the Sabbath, by personal conversation with as many of their hearers as circumstances will permit. These remarks apply in the case of the College pastor and his congregation, as well as in that of any other pastor, and the people of his charge. If it be proper that the gospel should be preached on the Sabbath, to the students of a College, as well as to any other collection of men; it is also in the same manner proper, that the effect of preaching should be promoted among them by personal conversation during the week. The parish minister makes a friendly call of half an hour, upon a parishioner, and

converses with him on religious subjects. Let the College minister seek access to the young men whom he addresses from the pulpit. Can any good reason be given for an omission of this, in the one case, more than in the other? What insurmountable obstacles lie in the way of a friendly, personal interview, at a proper time, with a student, for such a purpose? A pious student as much needs, and will be as glad to receive a visit from his minister, as a member of any parish church, from his. A student not of a religious character, certainly as much needs the counsels of christian friendship, as a young man in the business of a merchant, farmer, or mechanic. And the feelings of a gentleman, in the breast of a student, will ensure as proper a reception of a visit for religious conversation, as will be given by a young man in any other circumstances. At least respect for his instructor will induce him to accept an invitation affectionately given to call at the minister's study for the purpose of having such an interview.

We are aware of the objection, by some, that pastoral visits within the walls of College are impracticable; and this, from the fact, that a collection of students is a different kind of community from a common parish. We admit that there may be difficulties in pursuing a course of pastoral visiting among students, which do not exist in other communities. But we are not by any means prepared to admit that it is impracticable. The objection, as we have heard it made, seems to rest on the supposition, that students are not accessible in this way, or at least, that they are accessible with difficulty. We are apprehensive that this is an *a priori* conclusion, made out under the influence of the "fear of man" which "bringeth a snare." The experience of Dr. Doddridge, to which President Edwards refers, and the experience of every faithful minister, goes to show the objection groundless. There are very few men in society who are absolutely inaccessible, for conversation on religious subjects, when approached in a judicious and proper manner. And above all, it is not a tenable position, that any one *class* of men, as a whole, is inaccessible for such purposes. We admit that it may be impracticable to pursue

a course of pastoral visitation in a College, in the precise manner and form in which it is generally pursued in a common parish. Moreover, a College pastor or professor of theology, as well as any other man, may introduce religious subjects, in his interviews with the young men, and pursue them in such a way, as to make religion, and himself, and his visits, objects of aversion. In our remarks, we are going on the supposition, that the teacher of religion in a College will, of course, use good sense and Christian judgment, in this part of his duty: that he will patiently and faithfully study for the best way,—the wisest, and most acceptable, as well as most effectual way. We believe that young men, in other situations, are as accessible as any class of persons whatever, on the subject of religion. Judicious ministers find as many attached friends among the young men of their congregations, as in any other class of their hearers. Conversations are as frequent among them, as among others. And we know of no reasons why a judicious and faithful College minister should not have the same experience.

On this subject we are confident that nothing is wanting but more love to the souls of young men; more prayerful and holy devising of ways and means to do them good; more of wisdom in "winning souls," like that of Payson,—who never failed, we believe, to get access to any man, on the subject of religion, to whom he was resolved to gain it; more fearlessness in doing duty; in a word, more of the serious habits of thinking, feeling and acting, on this subject, which become watchmen for souls.

Our remarks have been made more particularly in reference to College pastors or professors of theology. They apply, however, to all the religious members of every College Faculty, as it respects private religious intercourse with students. The moral and religious relations of every instructor to his pupils, are deeply interesting. He meets his division, class, or the collective body of students, many times in the course of four years, to impart instruction and guide their researches on scientific subjects; takes an interest in their progress; perhaps converses with individuals out of the lecture room on interesting scientific subjects. But

shall he,—especially if a professed follower of Christ, himself,—shall he let pass the numerous opportunities occurring in the course of four short and precious years, and say little or nothing to them, individually or collectively, on that great subject, in comparison with which, the most interesting subjects of literary study are nothing, and less than nothing? Ought it to be sufficient, *will* it be sufficient to satisfy his conscience, on closing his connexion with his pupils, that he has done his duty, in his department of scientific instruction; in executing the laws of college; and in regulating their outward habits of study and of morality, and perhaps in having given them some general advice on the subject of religion? No: if he have the conscience of a heavenly minded Christian, these things alone performed, will not—cannot—satisfy him. As he takes his seat, on the day of their graduation, and sees a class of thirty, sixty, perhaps an hundred, young men, about to go forth, from College scenes, into a world of temptation; looking, for the last time,—in the relation of an instructor,—upon the face of each young man, as he receives his first academical honor and passes from his sight; his conscience will be satisfied with nothing short of his ability to say, before God, ‘my counsels of Christian affection have been often and earnestly given to that young man: my prayers have ascended, and my tears have fallen, before God, for him: I have not shunned to be faithful to his immortal spirit; I have sought to lead him to Christ Jesus.’

THE STANDARD OF PIETY ADOPTED BY STUDENTS IN COLLEGE, COMMONLY A TRUE INDEX TO THEIR RELIGIOUS CHARACTER FOR LIFE. A LETTER ADDRESSED TO A MEMBER OF ——— COLLEGE.

Communicated for this publication.

S. Carolina, May 6, 1830.

MY DEAR G——,

THE religious character, which a student sustains in College, you suppose to be a criterion of his subsequent piety. My observation on this important subject, is, so far as it goes, a confirmatoion of this opinion.

While at College, I was intimately

acquainted with fifty-four students, and knew by common consent and partial acquaintance the characters of thirty others, all professors of religion. It may be proper to explain what I mean by the religious character of a student in College. In the class of which I was a member, and in the succeeding class, there were forty who were members of the church previous to their entering College, and there were afterwards fourteen additions during a revival. In three or four years of College life, each student thoroughly understands the talents, disposition, moral and religious character of his own class, and acquires a general acquaintance with the characters of the classes preceding and succeeding his own. It becomes well understood, who of the “pious students” are governed by principle; who are uniform, consistent, decisive Christians; who seek *first* the kingdom of God for themselves and for their fellow students; who are never to be diverted from their *supreme object*, the cultivation of ardent piety, by the love of literary honors, or by the “blandishments of the good hearted fellows.” It becomes well understood, who are sacrificing the cultivation of their hearts, their duty to God, to the church, and to their fellow students, on the altar of ambition; by whom almost every moment, thought and wish, are occupied in acquiring present distinction for themselves, while their obligations to Christ and his church, and to their own souls, are reserved for a more convenient season. It becomes well understood, who are “unstable as water;” one term *at* meetings for prayer, and the next *absent*; one day becoming pledged in some effort to promote religion, and another day entering with equal zeal into clubs where the consistent Christian is never seen, and never popular; at one time devout, and at another the merriest among those who are never serious. The student who, during

his College years, had daily and fervently prayed for his companions, with reference to their future influence on mankind, would on the "Farewell Day" be likely to estimate correctly the good or evil, which might be expected from them.

I have now explained what I mean by a student's religious character in College, as constituting the balance in which to weigh his subsequent usefulness. After an absence of several years, I had occasion to spend a summer at the North. Nothing was more natural than to obtain every possible information relative to my companions in study. The following is the result.

No change favorable to religion was reported in a single instance, of those who lived through a revival in College, and graduated without being converted.

So far as the present religious character could be ascertained, of those who were known in College as religious, it exhibits a striking coincidence with their College piety.—Those of my class, whom I had the pleasure of seeing, remarked the fact as one to which their attention had been directed, with what unerring truth they had estimated, on leaving College, the character and influence of the religious part of the class.

Those students, who sustained the character of uniform and elevated piety, are at present scattered from the extreme of Maine to the centre of Illinois, far in the South, and among the inhabitants of Asia, and they are second to none, as resolute, indefatigable, humble and successful advocates of the Christian faith.

Of the ambitious, selfish, envious professors, one is an editor, decidedly unfriendly to religion. Some are lawyers, either out of the church, or inactive in it. Others are of infidel sentiments, enemies to Scripture truths and practical godliness. The remainder are, in the ministry, as they were in College; their selfish and suspicious hearts not yet warmed

into the generous, humble piety, which sacrifices all things for Christ, fearless of consequences. Those who needed stability and decision of religious character, when in College, no matter in what pursuit they are floating along the stream of time, render little service to the church of Christ up to this hour, because they have not stability of character.

Thus to a very great extent, and indeed almost without exception, has my observation of the piety of eighty students, taught me to believe that the religious character is formed and developed during College life, not, in ordinary cases, to undergo material alterations through subsequent periods.

A College life tries the heart, and proves it. If benevolence be the ruling principle, the field for its exercise is ample; if ambition, the temptation for literary distinction is irresistible; if pride, and levity, and religion, are to be alike cherished, if heaven and earth are to be held supreme by turns, there will never be wanting opportunities to bring reproach on Christ and on his religion. These remarks present to students in College the most urgent motives, to form a character of decided and elevated piety there, if they would lead an exemplary, useful life.

A revival of religion in College is never afterwards recollected with indifference, by those who felt and who acted in it. The future often develops forcibly its importance, by showing its results. The first who expressed a hope, in a season of this kind, was one of the youngest and of the most talented in the class.—The sensations which it excited among the pious were deep, full of hope, and inexpressibly encouraging. Much of that night was spent in prayer and thanksgiving. Eight years after this, I stopped at the Union Seminary, Prince Edward, Virginia. While I felt myself in a land of strangers, I was addressed by this same classmate, who informed me that the Presbytery was in session. I attend-

ed, saw five young men admitted to preach the gospel, and heard an appropriate and pathetic charge on the occasion from Dr. Rice. I have only to add, that this first convert of our College revival was one of the five, who with another convert of the same revival, admitted at the same seminary a few months earlier, are successfully preaching the gospel in Virginia.

MISCELLANIES.

Dependence on the Holy Spirit.

"WERE our revenue equal to the wealth of both the Indies; were our missionaries as numerous as the armed legions which cover the plains of Turkey; were they possessed of all the literature, and all the science of Christendom, without the Spirit of God they could do nothing toward the establishment of that internal dominion which is designated by the Kingdom of God within us. We may as well think to arrest the sun in his course, give laws to the winds by the words of our mouths, impede the torrent by the interposition of our foot, or control the movements of the majestic ocean by our commands, as think to change the state of the world, and bring it under the law of love, the perfect law of liberty, by any thing short of the omnipotent power of the Divine Spirit."

Rev. Dr. Philip's speech before the London Missionary Society.

An irregular life unfriendly to piety.

"I find it very difficult maintaining any sense of divine things, while removing from place to place, diverted with new objects, and filled with care and business. A settled, steady business is best adapted to a life of strict religion."

Brainerd.

To two candidates for the ministry, Brainerd "earnestly recommended frequent secret *fasting and prayer*; and enforced his counsel with regard to this, from his own *experience*, of the great comfort and

benefit of it, which, said he, I should not mention, were it not that I am a dying person."

Purity.

"Our purity should be dearer to us than our life; and our cry to God for help in temptation should be no less earnest, than the cry of a person in danger of being murdered. When we thus call upon him, he is ever near and ready to assist us."

Scott.

Melancthon and Luther.

"On one occasion, Melancthon was in company with Luther when the latter was in a very depressed state of mind. Melancthon, observing the circumstance, pointed him to some children who were standing by to be taught their catechism, and said, 'Take courage, brother, here are young soldiers training up for the Captain of Salvation.' What would those reformers have thought, if they had heard that there were 90,000 officers and 1,000,000 of rank and file, (the number of Sunday school teachers and scholars in 1828,) all training up to carry the Gospel to the heathen, to assault the kingdom of Satan, and to aid in carrying on the work of God when the present generation of ministers are asleep in their graves."

Milne and other missionaries, the fruit of Sabbath school instruction.

Rev. Dr. Philip, missionary to South Africa, who related the forgoing anecdote at an anniversary of the Sunday School Society in London, added—"When he commenced his ministerial labors at Aberdeen, he felt the importance of promoting Sunday school instruction, and the benefits which had resulted from the schools established in that town, were, at the present moment, incalculable. During the period that he labored there, twelve or fourteen young men went out into the field of ministerial labor, many of whom became missionaries. One of them was the lamented Dr. Milne, and another was the amiable Keith. Several other missionaries owed their first religious impressions to the tuition they received in Sunday schools."

— "He once had a conversation with a sailor who after being shipwrecked, had for two days and two nights been floating on a plank at the mercy of the waves. He asked the sailor what his feelings were in such a situation, and the answer was, that though he had not a Bible with him, he had been at a Sunday school when he was young, and knew that if he called on the name of the Lord he would hear him."

QUARTERLY LIST

OF ORDINATIONS AND INSTALLATIONS.

JASON WHITMAN, ord. pastor, Cong. Saco, Maine, June 30, 1830.

RICHARD WOODHULL, ord. pastor, Cong. Thomaston, Me. July 7.

HENRY BLACKALLER, ord. priest, Epis. Somersworth, New Hampshire, May 21, 1830.

SIMEON HALKETT, ord. pastor, Cong. Temple, N. H. July 7.

JOHN M. PUTNAM, inst. pastor, Cong. Dunbarton, N. H. July 8.

OTIS F. CURTIS, ord. evang. Irasburgh, Vermont, April 10, 1830.

H. F. LEAVITT, ord. evang. Cong. Strafford, Vt. June 29.

DANIEL WILD, ord. pastor, Cong. Brookfield, Vt. July 1.

EDWARD SEAGRAVE, ord. pastor, Baptist, Scituate, Massachusetts, March 31, 1830.

JOHN W. CHICKERING, ord. pastor, Cong. Bolton, Mass. April 14.

STEPHEN MASON, inst. pastor, Cong. Nantucket, Mass. April 20.

JOHN STARKWEATHER, ord. pastor, Cong. Billerica, Mass. April 22.

THOMAS E. VERMILYE, inst. pastor, Cong. West Springfield, Mass. May 6.

JAMES F. McF. WEN, inst. pastor, Cong. Topsfield, Mass. May 12.

WILLIAM NEWELL, ord. pastor, Unit. Cambridge, Mass. May 19.

FRANCIS MASON, ord. miss. to Birmah, Bap. Boston, Mass. May 23.

— FESSENDEN, ord. pastor, Unit. Deerfield, Mass. May 26.

ELI ADAMS, ord. evang. Cong. Middlefield, Mass. June 2.

LOT JONES, institu. rector, Epis. Leicester, Mass. June 3.

GEORGE W. HOSMER, ord. pastor, Cong. Northfield, Mass. June 9.

ARTEMAS B. MUZZY, ord. pastor, Unit. Framingham, Mass. June 9.

HOPE BROWN, ord. pastor, Cong. Shirley, Mass. June 22.

LEVI PRATT, ord. pastor, Cong. Hatfield, Mass. June 23.

ELISHA SLADE, Jr. ord. pastor, Bap. Somerset, Mass. June 30.

TIMOTHY P. ROPES, inst. pastor, Bap. Weston, Mass. June 30.

JONATHAN ALDRICH, inst. pastor, Bap. Beverly, Mass. June 30.

DAVID SANFORD, inst. pastor, Cong. Dorchester, Mass. July 14.

BRADLEY MINER, ord. pastor, Bap. Fall River, Troy, Mass. July 14.

EDMUND A. CRAWLEY, ord. evang. Bap. Providence, Rhode Island, May 16, 1830.

JOHN PRYOR, ord. evan. Bap. Providence, R. I. May 16.

GEORGE W. HATHAWAY, ord. priest, Epis. Warren, R. I.

— CRANE, ord. deacon, Epis. Warren, R. I.

CHARLES THOMPSON, inst. pastor, Cong. Humphreysville, Connecticut, April 14, 1830.

HENRY HERRICK, ord. evang. Cong. Humphreysville, Ct. April 14.

HEMAN ROOD, inst. pastor, Cong. New Milford, Ct. April 21.

JOHN PRATT, ord. pastor, Bap. New Haven, Ct. May 12.

STEPHEN HUBBELL, ord. pastor, Cong. Hamden, Ct. May 19.

R. Y. MESSENGER, ord. evang. Cong. Hamden, Ct. May 19.

JOSEPH WHITTLESEY, ord. pastor, Cong. Stonington, Ct. May 27.

ABRAHAM BROWN, inst. pastor, Cong. Oxford, Ct. June 2.

CHARLES HYDE, inst. pastor, Cong. Norwich Falls, Ct. June 2.

WM. L. STRONG, inst. pastor, Cong. Reading, Ct. June 23.

RODNEY G. DENNIS, inst. pastor, Cong. Somers, Ct. June 30.

HIRAM P. ARMS, ord. pastor, Cong. Hebron, Ct. June 30.

HORACE P. BOGUE, inst. pastor, Pres. Norwich, New York, Feb. 24, 1830.

JOHN L. EDGERTON, ord. evang. Pres. Peru, N. Y. Feb. 26.

JONA. H. NOBLE, ord. evang. Pres. New York, N. Y. April 21.

ITHAMAR PILLSBURY, inst. pastor, Pres. Smithtown, N. Y. April 21.

GEORGE R. RUDD, inst. pastor, Pres. Prattsburgh, N. Y. April 24.

FRYE B. REED, ord. evang. Pres. Clintonville, N. Y. April 29.

SOLOMON J. TRACY, inst. pastor, Pres. West Nassau, N. Y. May 5.

B. B. GRAY, ord. pastor, Pres. Sheridan, N. Y. May 12.

OBADIAH BEARDSLEY, ord. evang. Pres. Sheridan, N. Y. May 12.

TIMOTHY STILLMAN, ord. evang. Pres. Sheridan, N. Y. May 12.

JUDAH I. ABRAHAM, ord. missionary, Pres. New York, N. Y. May 12.

GEORGE C. WOOD, ord. evang. Cong. Henrietta, N. Y. June 2.

JOSEPH M. SADD, ord. evang. Cong. Henrietta, N. Y. June 2.

JOEL GOODELL, ord. evang. Cong. Henrietta, N. Y. June 2.

CYRUS NICHOLS, ord. evang. Cong. Henrietta, N. Y. June 2.

ASA JOHNSON, ord. evang. Cong. Henrietta, N. Y. June 2.

ALFRED WRIGHT, ord. evang. Cong. Henrietta, N. Y. June 2.

BENJAMIN F. HOSSEY, ord. evang. Cong. Henrietta, N. Y. June 2.

LUTHER SHAW, ord. evang. Cong. Henrietta, N. Y. June 2.

ANSEL BRIDGMAN, ord. evang. Cong. Henrietta, N. Y. June 2.

JOHN B. PRESTON, ord. evang. Cong. Henrietta, N. Y. June 2.

ABIJAH BLANCHARD, ord. evang. Cong. Henrietta, N. Y. June 2.

RICHARD DUNNING, ord. pastor, Pres. North Penfield, N. Y. June 2.

DANIEL T. WOOD, inst. pastor, Pres. Middletown, N. Y. June 9.

HENRY AKTELL, inst. pastor, Pres. Lawrenceville, N. Y. June 16.

JONATHAN CONE, inst. pastor, Pres. Durham, N. Y. June 16.

CHARLES E. FURNAM, ord. evang. Pres. Cayuga, N. Y. June 17.

SILAS C. BROWN, inst. pastor, Pres. West Bloomfield, N. Y. June 24.

CHAUNCEY E. GOODRICH, ord. pastor, Pres. Salisbury, N. Y. July 1.

HORACE DOOLITTLE, ord. pastor, Pres. Springfield, New Jersey, March 30, 1830.

SYLVESTER COOK, ord. evang. Pres. Mendham, N. J. March 30.

R. K. RODGERS, inst. pastor, Pres. Bound Brook, N. J. May 5.

GEORGE KIRK, ord. priest, Epis. Philadelphia, Pennsylvania, April 4, 1830.

GEORGE MINTZER, ord. priest, Epis. Philadelphia, Penn. April 4.

ADAM MILLER, inst. pastor, Pres. Harford, Penn. June 28.

ELIJAH BUCK, ord. evang. Pres. Harford, Penn. June 28.

SAM'L G. WINCHESTER, ord. pastor, Pres. Philadelphia, Penn. May 4.

JOHN K. CUNNINGHAM, inst. pastor, Montrose, Penn. May 15.

ALEXANDER HITSELBERGER, ord. priest, R. Catholic, Maryland, April 27, 1830.

JONATHAN SILLIMAN, inst. pastor, Pres. New Kent Co., Virginia, April 17, 1830.

JOSEPH E. CURTIS, ord. evang. Pres. New Kent Co., Va. April 17.

HENRY SMITH, ord. evang. Pres. Bethany, Lunenburg Co., Va. June 5.

JOHN COLE, ord. priest, Epis. Norfolk, Va. June 20.

RICHARD CAMPBELL, ord. evang. Pres. Three Springs, Brook Co., Va. June 23.

JOHN H. HILL, ord. priest, Epis. Norfolk, Va.

THEODORE B. BARTOW, ord. deacon, Epis. Savannah, Georgia, April 25, 1830.

JOHN M. ELLIS, inst. pastor, Pres. Jacksonville, Illinois, April 4, 1830.

GEORGE STACEY, ord. evang. Pres. Rock Spring, St. Clair Co., Ill. May 9.

LEVI D. HOWELL, ord. evang. Pres. Cincinnati, Ohio, April 20, 1830.

ROBERT J. HALL, ord. evang. Pres. Cincinnati, Ohio, April 20.

ALEXANDER RANKIN, ord. evang. Pres. Cincinnati, Ohio, April 20.

WM. McILWAINE, ord. pastor, East Liberty, Ohio, April 20.

J. L. BELLVILLE, inst. pastor, Pres. Washington, Ohio, June 1.

—— WEAVER, ord. pastor, Pres. Franklin, Ohio, June 2.

JOHN D. HUGHES, ord. pastor, Pres. Springfield, Ohio, June 16.

State not specified.

ISAAC F. ADAMS, ord. Pres.

WILLIAM A. STRATTON, ord. Pres.

PHILIP GADSDEN, ord. priest, Epis. April 14,

—— RICE, ord. priest, Epis. April 22.

—— JOHNS, ord. priest, Epis. April 22.

Whole number in the above list, 103.

SUMMARY.

ORDINATIONS.		STATES.	
Installations	27	Maine	2
		New Hampshire	3
		Vermont	3
OFFICES.		Massachusetts	20
		Rhode Island	4
Pastors	54	Connecticut	12
Evangelists	33	New York	29
Priests	9	New Jersey	3
Deacons	2	Pennsylvania	6
Rector	1	Virginia	6
Missionaries	2	Georgia	1
Not designated	2	Illinois	2
		Ohio	7
DENOMINATIONS.		Not specified	5
		DATES.	
Congregational	36	1830. February	2
Presbyterian	39	March	3
Baptist	9	April	27
Episcopal	11	May	21
Unitarian	3	June	39
Roman Catholic	1	July	7
Not designated	4	Not designated	4

QUARTERLY LIST
OF
DEATHS

of Clergymen and Students in Theology, and Missionaries.

SAMUEL AMBROSE, et. 77, Bap. Sutton, New Hampshire. May 30, 1830.

WILLIAM ELLIOT, et. 81, Bap. Mason, N. H. June 4.

WILLIAM A. PORTER, et. 31, Williamstown, Massachusetts. April 2. Prof. in Williams College.

JOSEPH ESTABROOK, et. 71, Cong. Athol, Mass. April 18.

AMOS BROAD, et. 55, Bap. Woodbridge, Connecticut.

ISAAC KIMBALL, et. 46, Bap. New Haven, Conn. Pastor of chh. in Wallingford, Conn.

MOSES AMEDON, Meth. Watervliet, New York. March 21. Local Preacher.

NICHOLAS COGGESHALL, Metho. Pharsalia, N. Y. March 22. 3 years Local Preacher.

DANIEL McDONALD, D. D. et. 44, Geneva, N. Y. March 25. Prof. in Geneva College.

—— LAMB, Bap. Springwater, N. Y. June 4. Killed by the falling of a bank of earth.

—— SANBORN, Painted Post, N. Y. June 16. Suicide.

THOMAS BLUNT, Meth. Norfolk, N. Y.

JOHN ANDERSON, D. D. Presb. Buffalo, Pennsylvania. April 7. Residence near Pittsburgh, Penn.

CHARLES CHALFANT, et. 80, Metho. near Brownsville, Penn. May 18.

WILLIAM STRAWBRIDGE, et. 74, Bap. Lower Providence, Penn.

JAMES JONES, D. D. et. 75, near Smyrna, Delaware.

JOY WALKER, Hampton, Virginia. April 31.

JAMES GARNETT, et. 86, Bap. Culpepper Co., Va. April 16.

CLARK GRISWOLD, et. 39, Meth. Canton, Va. April 25.

RICHARD L. GREEN, et. 69, Meth. Norfolk, Va. May 27.

JAMES VANN, Meth. Cumberland Co., North Carolina. May 12. Local Preacher.

JOHN JUSTICE, et. 88, Meth. Duncombe Co., N. C.

THOMAS POLHILL, Beach Island, South Carolina. April 10. Res. near Robertville.

THOMAS AVANT, et. 64, Meth. Georgetown, S. C. April 21.

WILLIAM H. SHANNON, Meth. Greene Co., East Tennessee. Feb. 4. Itinerant Preacher.

CHARLES HAFF, Lincoln Co., Missouri. January.

State not specified.

DAVID S. BOUTON, Methodist missionary. Dec. 21, 1829.

JOHN PENNINGTON, Meth. mis. Jan. 22, 1830. Local Preacher.

WASHINGTON MASON, Meth. mis. Feb. 10. Itinerant Preacher.

LEROY COLE, Meth. mis. March 6.

SUMMARY.

		STATES.	
	AGES.	New Hampshire	2
		Massachusetts	3
From 20 to 30	0	Connecticut	2
30 40	2	New York	6
40 50	2	Pennsylvania	3
50 60	1	Delaware	1
60 70	2	Virginia	4
70 80	4	North Carolina	2
80 90	4	South Carolina	2
Not specified	16	(East) Tennessee	1
Sum of all the ages specified	980	Missouri	1
Average age	65	Not specified	4
		DATES.	
		1829. December	1
DENOMINATIONS.		1830. January	2
		February	2
Congregational	1	March	4
Presbyterian	1	April	8
Baptist	7	May	4
Methodist	14	June	3
Not specified	8	Not specified	7

CHRISTIAN REGISTER:

OR

ANNUAL VIEW

OF THE

EFFORTS MADE FOR THE DIFFUSION OF CHRISTIANITY THROUGHOUT
THE WORLD.

1880.

INTRODUCTORY.

It is about forty years since the attention of Protestant Christendom began to be awakened to the deplorable moral state of the unevangelized part of the population of the globe. This attention has gradually increased and extended, till all the important divisions of the Protestant church are pledged, in a greater or less degree, to systematic exertions, for the universal diffusion of Christianity.

It becomes, therefore, an object of no little importance frequently to survey the actual condition of the unenlightened as well as the nominally Christian nations, to estimate the progress already made, and the means necessary for the perfect accomplishment of the great work yet to be done.

M. Adrien Balbi, a distinguished French statistical writer, estimates the population of the globe at *seven hundred and thirty seven millions*, distributed as follows.

	Surface in sq. miles.	Inhabitants.
Europe,	2,798,000	227,700,000
Asia,	12,118,000	390,000,000
Africa,	8,516,000	60,000,000
America,	11,046,000	89,000,000
Oceanica,	3,100,000	20,300,000
Total,	37,573,000	737,000,000

Malté Brun divides the inhabitants of the earth according to their religious belief as follows. He estimates the whole number to be but 642,000,000.

Roman Catholics,	116,000,000	Jews,	4,000,000
Greek Church,	70,000,000	Mohammedans,	100,000,000
Protestants,	42,000,000	Pagans,	310,000,000
Total of Christians,	228,000,000	Total of Jews, &c.	414,000,000
		Total of Christians,	228,000,000
		Grand Total,	642,000,000

OBSTACLES TO THE DIFFUSION OF CHRISTIANITY.

1. Large portions of the earth are yet unexplored, and many parts entirely unknown. Scarcely *two fiftieths* of Africa have yet been visited by Europeans.

2. The influence of climate—the violent heat of some portions of the earth, and the extreme cold of others.

3. The wandering habits of the scattered population in the northern divisions of Europe, Asia, and America.

* Our authorities we have not judged it advisable to specify in detail. The principal works which we have consulted are Malté Brun's Geography; the published volumes of the American Encyclopædia; the principal Literary Reviews; Religious and Missionary Periodicals; and Reports of various Societies.

4. The great number of languages and dialects employed among the various tribes of men. In Africa there are from 100 to 150, so dissimilar, that they defy all attempts at classification.

5. The influence of the iron despotisms of many governments. The millions of China, Japan, Turkey, &c. are controlled almost as perfectly and mechanically as the wheels in a manufactory.

6. The divisions, hereditary and deep seated, of innumerable multitudes into CASTES. Those prejudices, which divide the Brahmin and the Pariah of Hindoostan, are in many respects similar to those which separate the white men and negroes of other countries.

7. The immense funds which are vested in iniquitous undertakings. The slave trade has enriched a few, while it has ruined millions.

8. The nature of the employment of some descriptions of laborers,—being adverse to mental and moral improvement.

9. The influence of a corrupt and wicked priesthood in many parts of the world. In Abyssinia, for instance, this is one of the greatest impediments to pure Christianity.

10. The utter hostility to every thing foreign in the immense empires of China, Japan, &c.

11. The bloody, exclusive, exterminating spirit of the Mohammedan religion.

12. The high antiquity of many of the Pagan forms of religion—entwined around all the affections of the soul.

13. The jealousies and unnatural rivalries of different denominations of Christians.

14. The great and almost insuperable obstacle arising from the deficiency in the number of preachers of the gospel.

15. The want of a deep feeling of personal responsibility on the part of real Christians. They are governed by the “charity of instinct, more than by the charity of principle.”

16. The power and malice of fallen spirits.

ENCOURAGING CIRCUMSTANCES.

1. An immense population, in some portions of the world, are crowded together in small territories, as in Bombay, Siam, &c. In China *one fifth* of the human race speak substantially the same language.

2. Another encouraging circumstance is the political revolution in the countries around the Mediterranean—the wane of the Islam Power.

3. The division of the Mohammedans into two great parties—the Sunnites, who hold to the book of traditions, and the Shiites, or Separatists, who reject it. The Persians, who are attached to the latter class, are rendered, in consequence of their hostility to the other party, much more tolerant and open to conviction.

4. The recent providential distribution of political power. Though but a small proportion of the population of the globe bear the Christian name, yet about one half are under Christian governments, and, in some measure, subjected to wholesome laws. The following table will show the correctness of this remark.

Population under Christian governments,	. . . . .	387,788,000
“ “ Mohammedan “	. . . . .	72,000,000
“ “ Heathen “	. . . . .	277,212,000
Total,		737,000,000

Those under Christian governments are thus divided:—

Protestant States,	. . . . .	193,624,000
Roman Catholic States,	. . . . .	134,164,000
Russian, or Greek Church,	. . . . .	60,000,000
Total,		387,788,000

Almost one hundred and fifty millions belong to the British Empire.

5. Another circumstance of promise is the diffusion of the English language. Wherever English and American seamen and missionaries go, wherever colo-

nies from England or America are planted, there the English Literature, the English Theology, and the English Bible will be found.

6. Owing to the impoverishment of Spain and Portugal, and the effects of the French Revolution, all the Romish missions in India, Persia, Syria, Egypt, and Africa, are upon the point of extinction; or at least are in a state of utter weakness.

7. The mighty machinery of the press. At least *forty* presses are constantly employed at various mission stations. A large number in Christian countries are vigorously co-operating in the diffusion of valuable Christian knowledge. By means of the press, the overgrown idolatrous systems of southern Asia are undermining. "The natives of India have begun to read to an extent never before known. This naturally leads them to compare their own system of religion and morals with that contained in the sacred Scriptures." "The languages of the East have been mastered. Two independent versions of the Scriptures into Chinese by the missionaries have excited the admiration of Europe."

8. During the last twenty years, depopulation and the dismemberment of Empires have been reducing the strength of every Mohammedan and of every Romish power in the world; while the only States that have materially added to their population, are Great Britain, Russia and America.*

9. An awakened sensibility on moral subjects. The conscience of the civilized world is undergoing a purification of most auspicious omen. In the United States an inroad has been made on the dominions of vice, such as has not been known since the settlement of the country, nor since the Saxons settled in the British Islands. The voluntary abstinence of 100,000 individuals from a deadly though flattering poison, is prophetic of greater things yet to come.

10. More than two millions of children and youth are habitually studying the oracles of God.

11. The interest which is excited in the *right* interpretation of the Scriptures, is a point of unspeakable interest. One individual is accomplishing a change in this respect, such as one other effected, in the mode of philosophizing, some centuries since.

12. The signal manifestations of the power and presence of the Holy Spirit in these latter days. What but the inspiration, which is from on high, moved the hearts of the Islanders in the Pacific seas to the abolition of idolatry, before a missionary was sent to their shores?

13. The true sayings of God. **JEHOVAH IS IN THE MIDST OF HIS CHURCH;** to her will soon be given the greatness of the dominion under the whole heaven.

Oceanica.

This term is chosen by Malté Brun to designate the various groupes of Islands in the Pacific Ocean. It includes Polynesia, Australasia, and the Indian Archipelago.

POLYNESIA.

This name is derived from two Greek words, signifying "many islands." The principal groupes are the Pelew; Caroline, 80 in number; Friendly, numbering more than 100; Navigators, seven in number; Marquesas; Georgian, consisting of the Islands of Otaheite and Eimeo; Society; and Sandwich.

SANDWICH ISLANDS.

These Islands were discovered by Capt. Cook, in 1778. They are ten in number, lying between 18° 50', and 20° 20' North Latitude, and 154° and 160° West Longitude. The following table gives the length, breadth, and area.

	Length.	Breadth.	Area.		Length.	Breadth.	Area.
Hawaii,	97	73	4000	Oahu,	46	23	520
Maui,	48	29	600	Tauai,	28	32	520
Tahurawa,	11	8	60	Niihau,	20	7	80
Ranai	17	9	100	Taura,	} barren rocks.		
Morokai,	40	7	170	Morokini,			

* See the London Eclectic Review, 1828.

At the time Capt. Cook visited these islands, the population was estimated at 400,000. Various causes, particularly the intercourse of foreigners and infanticide, had reduced the population at the time of the establishment of the mission to 180,000. These islands are much resorted to by the ships which periodically visit the northern seas.

American Board of Missions.

This mission was commenced in 1820.

Islands.	Stations.	Missionaries.*	Ass'ts.	Nat. Ass'ts.
Oahu,	Honoruru,	H. Bingham, E. W. Clark,	9	
Hawaii,	Kairua,	A. Thurston, A. Bishop,	2	
	Waiakea,	Joseph Goodrich,	1	1
	Kaaveroa,	Samuel Ruggles,	1	1
Maui,	Lahaina,	Wm. Richards, L. Andrews, J. S. Green,	3	2
Tauai,	Waimea,	S. Whitney, P. J. Gulick,	3	

SUMMARY.

Islands.	Stations.	Missionaries.	Assist.	Nat. Assist's.	Nat. Com'ts.	Nat. Teachers.	Scholars.
4	6	11	19	4	90	500	45,000

The congregations which convene, in some of the islands, to hear the Gospel preached, amount to 3,000. Ten years since, not a single native, on the islands, knew a single letter of any alphabet. Now, a third of the population are learners. At the mission presses, two in number, *ten millions six hundred and sixty five thousand* pages have been printed in the language of the Sandwich Islands. The four Gospels are published, and other parts of the Bible are in a course of preparation. As a proof of the progress of the natives in civilization, it is stated that one of the missionaries solemnized, in one year, 611 marriages. The Rev. C. S. Stewart, a Chaplain in the United States' Navy, who lately visited the Islands, says, "The harvest for eternal life is rich and wide, with scarce a single reaper for tens of thousands." A number of additional missionaries will probably soon sail to join this mission.

London Missionary Society.

The missions of this Society are established on the Friendly, Harvey, Society, Ravaivai, Georgian, and Marquesas Islands.

Islands.	Stations.	Missionaries.	Nat. Ass'ts.	Scholars.
Georgian,	Tahiti.	Waughtown,	C. Wilson,	100
		Hankey City,	Henry Nott,	
		Wilk's Harbor,	G. Pritchard,	200
		Burder's Point,	D. Darling,	
		Hawies' Town,	John Davies,	230
	Eimeo.	Bogue Town,	W. P. Crook,	350
		Robey Town,	Wm. Henry,	220
		Blest Town,		
		Griffin Town,	J. M. Orsmond,	23
		Maiaote,		3
Society,		Huahiné,	C. Barff,	
		Raiatea,	John Williams,	
		Tahaa,		
		Borabora,	George Platt,	
		Maupiti,		2
		Rarotonga,	C. Pitman, A. Buzacott,	30
		Autulaki,		2
		Mitiaro,		2
		Atui,		2
		Mangeea,		2
Ravaivai, 5 Islands,				15
Marquesas,		Uahou,		2
		Tahuata,		2
Friendly,		Tongataboo,		3

The returns from the above islands in the two last Reports of the London Society (1828-29) are very imperfect. Civilization advances with as much rapidity as could be expected. A vessel of 60 tons has recently been built, chiefly from materials raised on the islands, and by native carpenters. The raising of cotton, and the making of sugar have been introduced. The following general estimate may come near the truth.

* By the term Missionaries, we mean ordained ministers, or licensed preachers, European and American; by Assistants, all the helpers of missionaries from foreign lands, female as well as male; by Native Assistants, individuals laboring in the more important capacities. The wives of missionaries are not generally mentioned. Except in the South Sea Islands, native assistants include the native laborers of all descriptions.

GENERAL SUMMARY.

Groups of Islds.	Islds.	Stations.	Missionaries.	Ass'ts.	Nat. Ass'ts.	Comm'ts.	Nat. Teach.	Schol.
5	20	30	13	11	34	2,300	100	3,000

Wesleyan Missionary Society.

Groups.	Islands.	Stations.	Missionaries.	Communicants.	Scholars
Friendly, Tongataboo,		{ Hihifo,	John Thomas,	10	15
		{ Nukualofa,	N. Turner, W. Cross,	50	150
Total, 2 stations; 3 missionaries; 60 communicants; 165 scholars.					

REMARKS.

The following general results in regard to the London Missions on the Society and Georgian Islands, are true, in a much higher sense in some particulars, of the Sandwich Islands. They are taken from a sermon of the Rev. John Griffin, of England.

1. The missionaries have formed a language never before reduced to letters, and arranged a dictionary of more than 2,000 words.

2. They have taught multitudes of adults, and especially of the children, to read. The next generation will be a reading community.

3. The inhabitants have made rapid advances in civilization, as their improvements in various mechanic arts show.

4. An astonishing change has been effected in morals and religion. The Sabbath is probably better observed than in England.

5. Many persons have been truly converted to God. One of the missionaries says that he knows not a family in Tahiti, (Otaheite,) which is not a family of prayer.

6. A wonderful improvement has taken place in their individual and national character. A nation of thieves and murderers has been transformed into a mild, generous, trust-worthy people. A constitution of civil government has been formed, which acknowledges the supremacy of law.

7. Another interesting fact is the Christian zeal and devotedness of many of the natives. One church, in two years, sent to the other islands nine of their number as missionaries.

AUSTRALASIA.

Australasia comprises New Holland, New Zealand, New Guinea, and the neighboring small islands. New Holland, with the exception of the coasts, is nearly unknown. The British Government first used it, as an asylum for convicts, in 1788. The Colonists have now towns regularly laid out, Courts, Literary Institutions, Newspapers, Churches, &c. In parts of New Holland, and in Van Diemen's Land, the climate is one of the most agreeable and salubrious in the world.

New Zealand is divided by straits into two large islands. The southern contains 36,000 square miles. The inhabitants belong to the same race as the Polynesians—Malay. They are a high spirited and warlike people; women often commit suicide when their husbands die. The dreadful massacres of Europeans, in several instances, were owing to affronts and atrocious cruelties practised upon the natives.

New Zealand is now open, in every part, to the introduction of Christianity and the arts of civilization.

Church Missionary Society.

Islands.	Stations.	Missionaries.	Ass'ts.	Nat. Ass'ts.	Com'ts.	Nat. Tea.	Schol.
New Holland,	N. S. Wales,	Lisk & Norman,	2				
	Pyhea,	H. & W. Williams,	7			8	93
New Zealand,	Kiddeekidee,	W. Yate,	6			2	73
	Rongheeboo,		4			1	33

Total, 4 stations; 5 missionaries; 19 assistants; 6 teachers; 199 scholars.

The state of the mission is peace. Though none give evidence of having become new creatures in Christ Jesus, yet there is a gradual change for the better.

Wesleyan Missionary Society.

One station, Mangunga; John Hobbs, James Stack, white missionaries; 3 assistants.

INDIAN ARCHIPELAGO.

The Islands comprised under this designation are termed by Malté Brun, North Western Oceanica. They are Sumatra, Java, Borneo, the Philippines, and the Moluccas. The inhabitants are of two kinds, Malays, and Oceanian negroes, or Papuans.

Sumatra is 1,040 miles in length, and from 55 to 235 in breadth. Java is 690 miles long, and from 80 to 140 in breadth. Borneo, next to New Holland the largest island in

the world, is about 800 miles long, and 700 broad, with a population estimated at from 3,000,000 to 5,000,000. Several European nations have attempted to form settlements on the island, but the Dutch alone have succeeded. Their chief profits are derived from pepper and diamonds. One of the native princes has a diamond worth 1,200,000 dollars. The natives are intelligent but treacherous.

Baptist Missionary Society.

At Sumatra, Mr. Ward is translating the Scriptures into a new version of Malay. Mr. Bruckner of Java is at Calcutta, preparing a font of Javanese types.

London Missionary Society.

Rev. W. H. Medhurst is diligently laboring at Batavia, with native assistants. Several thousand copies of elementary books have been printed at the lithographic press.

Netherlands Missionary Society.

This society have established missions at Amboyna, Celebes, Java, and the neighboring small islands.

Islands.	Missionaries.	Islands.	Missionaries.
Amboyna,	Kam.	Depok,	Akersloof.
Timor Koeping,	Le Bruyn.	Rivuw,	Wentink.
Ternate,	Jungmichel.	Rotty,	Linden.
Banda,	Finn.	Letty,	Winckotter.
Celebes,	Hellendoorn.	Kisser,	Dommers & Baer.
Ceram,	Vonek.	Moa,	Luyke, Hoeffker and Verhaag.

In eight islands there are 57 teachers and 4,219 scholars.

GENERAL SUMMARY,—*Polynesia, Australasia, and the Indian Archipelago.*

Society.	Date of Com.	Stations.	Missionaries.	Assist's.	Native Assist's.	Communicants.	Nat. Teach.	Scholars.
Church Missionary Society,	1815	4	5	19			6	199
London Missionary Society,	1797	31	14	12	40	2,400	100	3,000
Wesleyan,	1827	3	6	6		164		324
Baptist Missionary Society,		2	2					
Netherlands,		12	15	12			57	4,219
American Board Com. For. Missions,	1820	6	11	19	4	90	500	45,000
Total, 6 Societies,		58	53	66	44	2,654	663	52,742

Africa.

EXTENT. Africa is a vast peninsula, forming a triangle, with its vertex towards the South, 5,000 miles in length, 4,600 in breadth, with an area of about 13,000,000 square miles. It possesses immense chains of mountains and boundless deserts; but on the whole is more level, and has less inland water communication, than any other quarter of the globe.

CLIMATE. The general climate is that of the torrid zone, ten thirteenths of it being within the tropics. The heat is greatly owing to the immense deserts of burning sand. It is moderated by the annual rains, the sea breezes, and the mountains.

DIFFERENT RACES OF INHABITANTS. 1. The Moors, who are probably descendants of the ancient Numidians. 2. The Negroes, living in Central and Western Africa. 3. The Caffres, distinguished from the negroes in some important respects, and occupying the Eastern coast. The Hottentots are a peculiar race, with no inconsiderable resemblance to the Chinese. The Copts, Nubians and Abyssinians are a mixed people, partly African, and partly Asiatic.

LANGUAGES. The Arabic is the leading language of the North. The Berber and Shelluh tongues are spoken in the Barbary States. The Mandingo is used from the Senegal to the Niger. In Abyssinia the Tigré and Amhara prevail. The languages of the negroes are as multifarious as the nations. In Sahara alone, 43 languages are said to be spoken.

POPULATION. Estimates of the population of this continent must of course be in a great degree conjectural. The new American Encyclopædia states it at 100, or 110,000,000. Probably this estimate is too high, while that of Balbi—60,000,000—is probably below the truth. The last named writer thus distributes the population.

Egypt,	3,000,000	English Africa,	270,000	Upper Bambarra,	500,000
Tigré,	1,500,000	Spanish “	208,000	Felatahs,	3,000,000
Amharra,	1,000,000	French “	135,000	Tripoli,	1,500,000
Bornou,	2,000,000	Benin,	1,500,000	Tunis,	1,800,000
Changamera,	840,000	Dahomey,	900,000	Morocco,	5,000,000
Madagascar,	4,000,000	Ashantee,	3,000,000		
Portuguese Africa,	1,440,000	Fouta Toro,	700,000		

Many portions of Central Africa are not included in the above enumerations.

RELIGIONS. Mohammedanism is diffused over the Northern and most of the Eastern Coast. Christianity, in great diversity of forms, and with scarcely any of its true spirit, is professed, in Abyssinia, Egypt, &c. The most disgusting Fetichism prevails among most of the negro nations, demanding very filthy rites, and in some cases, human sacrifices.

HISTORY OF DISCOVERY IN AFRICA.

Though this Continent has been known in history for 3000 years, yet a large part of it, probably forty eighths of the whole, remain unexplored. The following table will give the most important facts in reference to the History of Discovery.

Name.	Country.	Years visited.	Died.	Countries visited, and Remarks.
Bruce,	Scotland,	1768-73	1794	Sources of the Nile, Abyssinia.
Ledyard,	United States,	1787-88	1788	Egypt. Died at Cairo.
Lucas,	England,			North Africa. Unimportant.
Houghton,	“	1790-91	1791	Regions around the Senegal and Gambia.
Park,	Scotland,	1794-97		River Niger. Of great interest and value.
Maxwell,	England,	1794		Rivers Zaire and Congo.
Browne,	“	1793		E. Africa, Sennaar, Darfür.
Barrow,	“	1797		Colony of the Cape.
Hornemann,	Germany,	1799	1802	Reached Mourzouk. Died.
Park,	England,	1804-5	1805	Killed on the Niger.
Salt,	Scotland,	1809-10		Abyssinia. Valuable. Consul in Egypt.
Adams,	United States,	1810-13		First who returned from Timbuctoo. Sailor.
Burckhard,	Germany,	1817	1817	Able man. Died in Egypt.
Lyon & Ritchie,	England,	1819		Fezzan, Mourzouk, where Ritchie died.
Campbell,	“	1818-19		Old Lattakoo, 900 miles from Cape Town.
C. F. Latrobe,	“	1815-16		South Africa.
Laing,	“	1824-26	1826	Killed near Timbuctoo.
Clapperton, &c.	Scotland,	1822-25		Clapperton reached Soccato.
Ruppel,	Germany,	1825-26		Oasis in west of Nubia.
Tuckey,	England,	1826		Explored the Congo.
Clapperton,	Scotland,	1825-27	1827	Died at Soccato.
Cailé,	France,	1827-28		First European returned from Timbuctoo.

Though these enterprizes have been attended with a great sacrifice of lives, and though the immediate object of most of them,—the discovery of the source and termination of the Niger,—has not been attained, yet very important results have been secured. A great number of geographical positions have been laid down; a large and interesting population has been discovered in Central Africa, favorably disposed to intercourse with foreigners. A great amount of valuable information, in regard to the manners, customs, and religion of the natives has been gained, which may be made eminently subservient to the diffusion of Christianity.

SLAVE TRADE.

HISTORY. About the year 1502, a few slaves were sent from the Portuguese settlements in Africa, to the Spanish Colonies in America. In 1511, Ferdinand V. of Spain, permitted them to be transported in great numbers. In consequence of the terrible destruction of the Indians,* Bartholomew de las Casas, a benevolent Catholic Bishop, proposed to Cardinal Ximenes of Spain, to establish a regular commerce in African slaves, in order to save the Indians from extirpation. Ximenes replied that it would be very wrong to save

* In Hispaniola, during the space of fifteen years after the Spaniards landed, the Indians were reduced from 1,000,000 to 60,000.—See *Robertson's America*.

the inhabitants of one continent by destroying those of another. In 1517, Charles V. permitted one of his Flemish favorites to import 4,000 Africans into America. The first importation of slaves by Englishmen, was in the reign of Elizabeth, in 1562. The first slaves brought into America were by a Dutch ship in 1620, which landed 20 at Jamestown, Va.

MEANS BY WHICH SLAVES ARE PROCURED. The slaves consist *first* of prisoners of war; *secondly*, of free persons sold for debt, or on account of real or imputed crimes, particularly adultery and witchcraft; *thirdly* of domestic slaves, sold for the profit of their masters; *fourthly*, of persons made slaves by various acts of oppression, violence, or fraud.

EVILS. Dreadful waste of human life. The premature deaths of the seamen engaged in it is very great. Out of 3,170 seamen who left Liverpool, in the slave ships in 1787, only 1,428 returned. By comparing a great variety of documents, we are inclined to believe that the following estimate of the number of individuals, who have been the victims of the traffic, will approximate near to the truth. It will be recollected that Great Britain, Holland, France, Spain, Portugal, South America, and the United States, have all been deeply concerned. The number of slaves carried from the coast of Africa in British vessels alone, previously to the abolition, was 38,000 annually.

Since the commencement of the trade 300 years.

For the first	50 years	50,000 annually is	2,500,000
For the second	50 years	100,000 annually is	5,000,000
For the third	50 years	150,000 annually is	7,500,000
For the next	100 years	200,000 annually is	20,000,000
For the last	50 years	100,000 annually is	5,000,000
Total,			40,000,000

All accounts lead us to the conclusion that at least the death of an equal number is accomplished by the wars and massacres, and conflagrations of towns and villages, which have made a portion of the African coast a lively emblem of the infernal pit. So we have

Africans torn from the coast and carried into bondage,	40,000,000
Africans murdered at home by the trade,	40,000,000

This accursed traffic then has brought to a violent death, or consigned to a bondage interminable and dreadful, EIGHTY MILLIONS of human beings. A writer in the London Evangelical Magazine estimates the number at *one hundred millions*.

Another of the evils of the slave trade is the invincible prejudice which it has created, in multitudes of cases, against all white men indiscriminately.

It has entailed upon the fairest portions of the American continent the evils of a slave system, ruinous to all the personal and social and political interests of a people.

ABOLITION. In 1785, the President of Magdalen College, Cambridge, England, gave out as the subject of a prize essay, "Is it right to make slaves of others against their will?" The prize was gained by *Thomas Clarkson*. In May 1787, a committee of 12 individuals was formed in London to procure the abolition of the slave trade. In Feb. 1788, by order of the King, a Committee of the Privy Council took the subject into consideration. It was introduced into Parliament, May 9, 1788, by William Pitt. After a severe struggle of twenty years, in which various motions were carried and rescinded by turns, a bill was introduced into the House of Lords, January 4th, 1807, for its immediate and total abolition, and carried 100 to 36. In the Commons it passed almost by acclamation—283 voting in the affirmative—*sixteen* in the negative. On the 25th of January, 1807, just as the sun reached his meridian, the bill received the royal assent.*

The following table will give some of the more important facts in relation to its abolition in other countries.

Countries.	Date.	Remarks.
Great Britain,	1807	Sharp, Clarkson, Wilberforce, Pitt, Fox, Burke.
United States,	1808	Piracy, 1819. Many now engaged in it.
Denmark,	1814	Never greatly concerned.
France,	1816	In a great degree a nominal abolition.
Netherlands,	1818	Mutual search with English ships.
Spain,	1820	Scarcely more than nominal.
Austria,	1824	When a slave touches an Austrian ship, he is free.
Portugal,	1828	Still concerned. Abolished north of Equator, 1815.
Brazil,	1829	Deep in guilt, 30,000 slaves stolen in a year.

* See an interesting abridgment of Clarkson's History of the abolition of the Slave Trade, published in two vols. 18mo. by Mr. P. A. Brinsmade, Augusta, Me.

The means for removing this dreadful traffic, are,—1. Enlightening the public mind, and arousing the public conscience. 2. Establishment of colonies on the coast. 3. Abolition of slavery.

COLONIZATION IN AFRICA.

The following countries have established factories, colonies, &c. for various purposes, on different points of the African coast.

Holland,	1658,	Cape of Good Hope. Taken by England, 1806.
Portugal,	1482,	S. W. Coast; 6 Provinces. San Salvador, capital.
England,	1787,	Sierra Leone; 1806 Cape of Good Hope.
France,		Congo. Fort St. Louis, Cap. Population, 10,000.
Spain,	1668,	Ceuta in Fez. Population, 7,400.

SIERRA LEONE.

This colony was founded by Granville Sharp, in 1787. Four hundred negroes, whom their masters had brought to London, and whom the decision of the high court of England in the case of Somerset, had set at liberty, were first colonized. The colony, gradually augmented, was called to meet with many and sad reverses of Providence. In 1789, it was burnt to ashes by a neighboring chief; in 1793, the York store ship, containing property to the amount of £15,000 was consumed; in 1794, with the barbarity of Tartars, a French fleet pillaged and nearly ruined this unoffending settlement; in 1798, a civil war brought the colony almost to extinction.

In consequence of these various calamities, all the possessions of the Sierra Leone Company were, in 1807, surrendered to the British crown. Mr. Sharp, had expended from his private funds more than 1400 pounds sterling, and the Company eighty-two thousand. In 1807, slaves liberated from the holds of slave ships, were first introduced at the colony. More than 12,000 have here found an asylum. Sierra Leone now contains about 18,000 inhabitants. The mortality of the Europeans has been very severe, but in some cases exaggerated. That the colony has been of very great service in the suppression of the slave trade, and in introducing Christianity into Africa, admits of no doubt.

AMERICAN COLONY AT LIBERIA.

About twenty-eight years since, the Legislature of Virginia passed a resolution requesting Gov. Munroe, since President of the United States, to correspond with the General Government on the subject of establishing a colony of free colored people in Africa. In 1816, a resolution expressing a cordial approbation of the measure passed the Legislature, with but eight dissenting voices. By the exertions of Gen. Mercer of Virginia, Rev. Dr. Finley of New Jersey, Samuel J. Mills, and others, the American Colonization Society was formed at Washington, in Dec. 1816. Mr. Mills and Mr. Ebenezer Burgess, in 1818, went out on an exploring tour to the African coast. On the homeward passage, Mr. Mills died. By this event a powerful sympathy was excited in behalf of the cause. Early in 1820, the ship Elizabeth sailed from the United States with two agents, and 80 emigrants. Death soon swept away the agents, and 24 settlers. In 1821, Dr. Eli Ayres, and Lieut. Richard Stockton, succeeded in purchasing the whole of Cape Montserado, and a most valuable tract of land on a river of the same name. Cape Montserado lies in about the sixth degree of North Latitude. The river is 300 miles in length, being the largest between the Rio Grande and the Congo. In August, 1822, J. Ashmun, Esq. joint agent of the society and the government, arrived at the Cape. On the 11th and on the 30th of November, two attacks were made by the natives on the colony. Both were vigorously and successfully repulsed. In 1823, a division of land was made, which greatly promoted the prosperity of the colonists. In 1824, by the efforts of Mr. Ashmun and Mr. Gurley, an energetic civil government was formed. In September, 1824, the colony enjoyed a special manifestation of Divine influence. Nearly 50 professed their faith in the great Redeemer. Some of them became burning lights in that dark land. In 1825, a tract of land, extensive and fertile, was purchased of the natives.

The colony now extends a distance of about 280 miles in length on the coast, and from 20 to 30 miles inland. It includes within its jurisdiction several native tribes, the principal of which, has a population of 125,000 souls. A very active trade is carried on at Monrovia, the capital of the colony. One man sold goods to the amount of \$70,000 in 1829; another to the amount of \$24 or 25,000. The master of one of the schools has a salary of \$450 per annum. A newspaper is published at Monrovia, edited by Mr. Russwurm, a graduate of Bowdoin College, Maine. The colonists have three churches, one belonging to the Baptist, one to the Methodist, and the other to the Presbyterian denomination. The Sabbath schools are attended by many of the native children. By

means of the colony, the slave trade is entirely destroyed for about 90 miles on the coast. The following is a list of the vessels which have landed emigrants at the colony.

Name of Vessels.	Year.	Emigrants.	Name of Vessels.	Year.	Emigrants.
Elizabeth,	1820	80	Doris,	1827	98
	1821	28	Doris,	1827	105
Strong,	1822	55	Randolph,	1827	26
Oswego,	1823	61	Nautilus,	1828	164
Cyrus,	1824	105	Harriet,	1828	160
Hunter,	1825	67		1829	100
Vine,	1826	34	Liberia,	1830	49
Indian Chief,	1826	154	Montgomery,	1830	70
Norfolk,	1827	142			

The colony now consists of about 1,600 souls.

MAURITIUS AND MADAGASCAR.

Mauritius, or the Isle of France, is in the Indian Ocean, east of Madagascar. Population, 80,000 ; chiefly French colonists and blacks. It belongs to Great Britain. Madagascar is separated from the continent by the Mozambique channel. Its length is about 800 miles ; its breadth from 120 to 200. Its situation, at the mouth of the Indian Ocean, and on the south east coast of Africa, its elevation, its soil, and climate, make it one of the most important islands in the world. It abounds in good anchorages, fine timber, provisions, &c. A great change has been effected in the moral state of this island within a few years. In view of this change, the late excellent King gave to his subjects a name, which signifies, " Once darkness, now light."

London Missionary Society.

Stations.	Missionaries.	Assistants.	Scholars.
Mauritius,	John Le Brun,	1	120
Madagascar,	D. Jones, D. Johns, D. Griffiths, J. J. Freeman,	5	2,309

Total, 2 stations ; 5 missionaries ; 6 assistants ; 3,429 scholars.

The whole Bible in the Madagasse language is ready for final revision, except Leviticus. The existing government protect the missionaries, though they do not afford them that patronage, which was enjoyed under the late King Radama.

SOUTH AFRICA.

This includes the Colony of the Cape, and Caffraria. The Cape of Good Hope was colonized about the middle of the 17th century by the Dutch. The Hottentots were reduced to slavery, or driven beyond the mountains. Since 1806, it has remained in possession of the English. The colony extends about 230 miles from North to South, and 550 from East to West. The space included within these limits is about 120,000 square miles, with a population of about one to a square mile. Caffraria is on the northeastern borders of the Cape Colony—and is but imperfectly known.

United Brethren.

Tribe.	Station.	Date.	Missionaries.	Assist.	Com.	Schol.
Hottentots,	Gnadenthal,	1736	{ Hallbeck, Luttring, Scholtz, Stein, }	5	548	200
			{ Voigt, Sonderman, Meyer,			
	Groenekloof,	1808	Clemens, Tietze, Lehman,	2	164	
	Hemel-en-Arde,	1823			18	
	Elim,	1824	Teutsch, Thomsen, Naukauss,	2	18	
Tambookies,	Enon,	1818	Fritsch, Haller, Hornig,	2	107	
	Klipplaat River,		Hoffman, Lemmertz.			

Total, 6 stations ; 18 missionaries ; 11 assistants ;* 855 communicants ; scholars reported, 200.

London Missionary Society.

Tribe.	Station.	Date.	Missionaries.	Assist.	Com.	Schol.
	Cape Town,		{ J. Philip, D. D. superintend- }	5		100
			{ ent ; R. Miles, W. Elliot,			
Hottentots,	Bosjesveld,		C. Cramer,			
	Paarl,	1819	James Kitchingman,		29	83

* In the number of assistants, we include the European and American helpers of every description, making an estimate of the wives of missionaries, where the fact is not stated.

Tribe.	Station.	Date.	Missionaries.	Assist.	Com.	Schol.
Hottentots,	Tulbagh,		Arie Vos,			
	Caledon,	1811	Henry Helm,			99
	Pacaltsdorp,	1813	W. Anderson,	2		86
	Hankey,	1825				
	Bethelsdorp,	1802	A. Robinson, W. Foster,	3	17	109
	Port Elizabeth,	1828				
	Uitenhagen,		C. Sass,			
Caffres,	Theopolis,		G. Barker,	3	104	300
	Grahamstown,		John Monro,			137
	Tzatzoes-kraal,	1826	John Brownlee, G. F. Kayser,	3		
	Griquatown,		Peter Wright,	2		
	Campbell,			1		65
Bootsuannas,	Philippolis,		John Melville, James Clark,	2		70
	New Lattakoo,	1817	R. Hamilton, R. Moffat,	2		50
	Namaquas, three stations.					

Total, 21 stations ; 20 missionaries ; 23 assistants ; 160 communicants ; 1,109 scholars.
At New Lattakoo, in 1829, there was an interesting work of grace, in which many of the natives were turned from darkness to marvellous light.

Wesleyan Missionary Society.

Tribe.	Station.	Date.	Missionaries.	Mem.	Schol.
Hottentots,	Cape Town,		B. Shaw, R. Snowdall,		
	Albany Dist. sev. sta.	1827	{ W. Shaw, J. Davis, S. Palmer, } \ John Ayliff,	258	537
Caffres,	Wesleyville,	1823	S. Young,		
	Mount Coke,	1825	W. J. Shrewsbury,		
	Butterworth,	1827	S. Kay, James Cameron,		
Mambookies,		1829	{ W. Shepstone, R. Haddy, } W. D. Boyce,		
	Platberg,	1823	James Archbell,		
Bootsuannas,	Bootshnaap,	1828	T. L. Hodgson,		76
Namaquas,	Lily Fountain,	1807	Edward Edwards,		87

Total, (last report,) 12 stations ; 16 missionaries ; 471 communicants ; 819 scholars.
The *Glasgow Missionary Society* have stations at Chumie and Lovedale ;—Thomson, Ross, and Bennie, missionaries.
The *French Protestant Missionary Society* sent out, in 1829, in company with the Rev. Dr. Philip, three missionaries, Lemue, Rolland, Bisseux ; and the *Rhenish Missionary Society*, whose centre of operations is in the valley of Barmen, sent out also with Dr. Philip their first missionaries, Leopold, Zahn, Luckhoff, and Wurmb. The last was a gallant Lieutenant at the battle of Leipsic.

WESTERN AFRICA.

Church Missionary Society.

This Society commenced a mission in 1804. Stations were selected and occupied among the Suscos, Bulloms, and other native tribes on the Pongas, Sierra Leone, and Dembia Rivers. Owing to the wicked influence of slave dealers, the missionaries were gradually compelled to retire to the colony of Sierra Leone ; to which, since 1818, the mission has been almost wholly confined. Here their labors are principally directed to the instruction of those Africans who are rescued from slave ships.

District.	Station.	Date.	Missionaries.	Assist.	Com.	Sch.
Sierra Leone,	Freetown,	1804	J. G. Wilhelm, W. K. Betts,	2	22	530
	Christian Institution,	1828	C. L. F. Haensel,	1		8
River District,	{ Waterloo, Wellington, }					
	{ Hastings, Allen Town, }		G. W. E. Metzger, J. Gerber,	4	495	51
	{ Calmont, Kisseey, }					
Mountain,	{ Leicester, Gloucester, }					
	{ Regent, Bathurst, }		T. Davey,	3	298	597
Sea,	{ Charlotte & Grassfield, }					
	York, Kent,				99	85

As nearly as can be collected the following general summary will come near the truth.
16 stations ; 6 missionaries ; 10 assistants ; about 10 native assistants ; 750 communicants ; 1,640 scholars of all descriptions.

Wesleyan Missionary Society.

Country.	Station.	Date.	Missionary.	Assist.	Mem.	Schol.
Gambia,	Bathurst,	1821	Richard Marshall,	1	89	83
Sierra Leone,	Freetown and 5 out stations,				228	127

Total, 7 stations; 1 missionary; 1 assistant; 367 members; 160 scholars.

Four beloved missionaries were recently called to their rest from this mission. Every morning at 5 o'clock, a prayer meeting is held in six Wesleyan chapels.

German Missionary Society.

Station.	Date.	Missionaries.	Assistants.
Liberia,	1828	Sessing, Kissling, Handt, Graner,	1
Gold Coast, Ussa,	1828	Hencké, Salbach, Holzwarth, Schmid,	2

A negro school has been opened at the last station, with good prospects of success. Eighteen adult negroes were under preparation for baptism.

The *American Baptist Board* have one missionary at the colony, Mr. C. M. Waring. Mr. Benjamin R. Skinner, of Hamilton Theological Seminary, N. Y. is preparing to go.

The *American Episcopal Missionary Society* are making preparations to establish a mission on the coast. Three individuals, two of them ordained missionaries, and one a graduate of Amherst College, will sail in a few months. One Presbyterian clergyman, Rev. George M. Erskine, having an informal connexion with the American Board, is laboring at the colony.

NORTH AFRICA.

Of the four quarters of the continent, the northern is in the most deplorable state in regard to civil and religious advantages. The Committee of the Church Missionary Society say, that there are ten great evils in Northern Africa, all in operation, almost without any counteracting influence. Mohammedanism—Paganism—Barbarism—Habitual Wars—Almost impenetrable Deserts—Unknown Languages—Want of Ancient and Modern History—Dangerous Climates—Want of a British or even of an European footing beyond the Barbary States.

The Barbary States extend from the Atlantic Ocean to Egypt. They are Morocco, Fez, Tunis, Algiers, and Tripoli including Barca. They are all seats of the military despotisms of the Turks and Moors. These states contain from 700 to 800,000 square miles. The Roman writers called the country "the Jewel of the Empire." Though capable of containing 60,000,000 of inhabitants, it now scarcely numbers 10,000,000. For three centuries this country has been a nest of pirates, who have the genuine disposition of Ishmaelites. The French are now, (Aug. 1830,) preparing to inflict a summary punishment upon these freebooters. If the British nation could gain a footing on these shores, it would be of eminent utility, to the cause of man, and the cause of Christ.

In 1824, Mr. Joseph Greaves, of the Church Missionary Society, visited Tunis, and effected considerable good, in the way of distributing tracts, and in investigating the moral condition of the people. In 1829, the Rev. Isaac Bird, of the Mediterranean American Mission, visited Tripoli, and collected many interesting notices of the civil and religious condition of the various classes of its inhabitants.

EGYPT.

The present Governor of Egypt is Mahomet-Aly. He is not independent of the Grand Seignior, though in many respects he disregards his will. The government, though Mohammedan, is exercised with more liberality than in other parts of the Turkish Empire. Egypt is important in missionary plans, as the key to Arabia and Abyssinia, by the way of Mocha, on the Eastern coast of the Red Sea, where a British agent is stationed. The Copts, who are the rightful proprietors of Egypt, number about 200,000. Their language is a relict of ancient Egyptian, with some Greek and Arabic words. They are in general ignorant and poor.

The means of religious improvement which have been applied for several years to Egypt, are frequent voyages up and down the Nile, with conversational preaching, depôts of the Scriptures and Tracts,—schools, translations, &c.

The *Church Missionary Society* have three missionaries in Egypt, W. Kruse, J. Rudolph, T. Lieder. They maintain three schools at Cairo, which have sixty-three scholars. Different missionaries have resided for a time at Alexandria. Faioum, a province in Upper Egypt, has been explored. A considerable number of books and tracts have been distributed.

ABYSSINIA.

This is the "Ethiopia above Egypt" of the ancients. It has an extent of about 322,000 square miles. Christianity was introduced into the country, A. D. 330. The

religion of the country now scarcely differs from heathenism, except in name. The government is often changed. Abyssinia is now divided into three separate states, Tigré, Amhara, Efat. In their religious opinions the Abyssinians are Monophysites, or believers in the doctrine that Christ had but one nature. In the Western part of the country there is an independent government of Jews. The customs of the people of Abyssinia, as described by Salt, and Bruce, are exceedingly savage.

In September, 1829, two missionaries of the Church Missionary Society, S. Gobat, and C. Kugler, were proceeding from Egypt to establish a mission in Abyssinia. They will be very much aided by Girgis, an interesting native convert, now in the country. Their principal object, for the present, will be the dissemination of the Scriptures in Ethiopie and Amhara, which have been published by the British and Foreign Bible Society, and the preparation of a version in Tigré.

GENERAL SUMMARY,—Africa.

Society.	Date.	Stations.	Missiona.	Assist'a.	Nat. Assist.	Com'ts.	Schol.
United Brethren,	1786	6	18	14		855	200
London Missionary,	1802	23	25	29		160	4,508
Church Missionary,	1804	19	12	18	10	750	1,640
Wesleyan,	1807	18	17	14		838	900
Glasgow,		2	8	8			
Rhenish,	1829		4	8			
French Protestant,	1829		8	2			
German Missionary,	1829	2	8	1			
American Baptist Board,	1827	1	1				

Total, 9 societies; 71 stations; 91 missionaries; 79 assistants; 10 native assistants; 2,698 communicants; 7,317 scholars.

Asia.

EXTENT. The length of the continent is about 6,000 miles; its average breadth, 4,000; its area, 150,000 square miles. About six sevenths of it is in the northern temperate zone. It is divided into five grand divisions. 1. Central Asia, comprising Thibet, Tartary, &c.—an assemblage of naked mountains, enormous rocks, and elevated plains. 2. Southern region, or the Indian Peninsula. 3. Siberia, or the vast tracts which extend towards the Frozen Ocean. 4. Eastern region, or China and Chinese Tartary. 5. Western region—a great peninsula, lying between the Black, Caspian, and Mediterranean seas, and the Arabian and Persian gulfs.

POPULATION. According to Malté Brun, Asia has from 820 to 340,000,000 inhabitants; according to M. Adrien Balbi, 390,000,000, distributed as follows:

China,	170,000,000	Confed. of Sikhs,	5,500,000	Khokhan,	1,000,000
Japan,	25,000,000	Sindh,	1,000,000	Yemen,	2,500,000
An-nan,	14,000,000	Cabaul,	6,500,000	Mascate,	1,600,000
Siam,	3,000,000	Beloutchis,	2,000,000	Ottoman Asia,	12,500,000
Birmah,	3,500,000	East Korassan,	1,500,000	Russian "	8,445,000
British Indo Em.	114,430,000	Persia,	9,000,000	Portuguese "	500,000
Shandia,	4,000,000	Boukhara,	2,500,000	French, "	179,000
Nepaul,	2,500,000	Khiva,	800,000		

DIFFERENT RACES. 1. The Tartar Caucasian, in Western Asia, exhibits the finest features of our race in the Circassian form. 2. The Mongolian, spread through Eastern Asia. 3. The Malay, in Southern Asia and the Islands.

LANGUAGES. The principal are the Arabic, Persian, Armenian, Turkish, Tartar, Hindoo, Malayan, Mongol, and Chinese. They have been classified into the *Monosyllabic*, as the Chinese, Birman, &c. where the deficiency in cases, numbers, &c. is supplied by intonations, and gestures. The *North Asian*, as Turkish, Tartar, &c. with varied grammatical structure, and all probably descended from one stock. The *Shemitic*, including the Arabic, Syriac, Chaldean, Rabbinic, &c. marked by multiplied inflections, great simplicity, &c. and the *Indo Germanic* tongues, comprising the Tamul, Persian, &c. in many respects like the German and English tongues.

RELIGIONS. 1. Mohammedanism, professed in Arabia, Persia, Turkey, &c. 2. Brahmanism, found in India. 3. Buddhism, or the Brahmanic system reformed by Buddha, embracing the doctrine of transmigration, the belief that all things sprang from nothing

and will return to nothing, &c. 4. Schammanism, at the head of which is the Grand Lama, supposed never to die, professed in Thibet, Tartary, &c. 5. Greek division of the Eastern Church. 6. The Romish, embraced in the Spanish and Portuguese colonies. 7. Protestantism.

CEYLON.

This island is about thirty miles from the continent. Its area is not far from 20,770 square miles. In most parts of the island the climate is delightful. The population is about 830,000. The religion is that of Buddha. The language is the Cingalese, having its origin in the Sanscrit, and mixed with what is called the Pali. The Tamul is also extensively spoken. There are various dialects appropriated to different castes and to different occasions. Ceylon was discovered by the Portuguese in 1505. The Dutch took possession of it in 1658. In 1802 it was ceded to the English. In 1815 the whole island became subject to the British crown. The government is of a mild but efficient character. It might be rendered one of the most flourishing and interesting spots in the world.

Baptist Missionary Society.

Station.	Date.	Missionaries.	Assist's.	Nat. Assist's.	Comm.	Schol.
Colombo and Hanwell,	1812	Hendrick Siers,		8	40	600

Church Missionary Society.

Station.	Date.	Missionaries.	Assist's.	Nat. Assist.	Comm.	Schol.
Cotta,	1822	S. Lambrick, J. Bailey, J. Selkirk,	6	10		277
Kandy,	1818	T. Browning,	2	10	7	200
Baddagame,	1819	G. C. Trimnell, G. C. Faught,	3	5		314
Nellore,		J. Knight, W. Adley,	2	23		970

Total, 4 stations; 8 missionaries; 14 assistants; 48 native assistants; 7 communicants reported; 1,761 scholars.

Wesleyan Missionary Society.

Station.	Date.	Missionaries.	Assist's.	Nat. Assist's.	Memh.
Colombo,		A. Hume, S. Allen, R. Stoup,	3		150
Negombo,		B. Clough,	3		117
Kornegalle,	1821	Robert S. Hardy,	3		8
Caltura,		D. J. Gogerly,	2	2	71
Galle,		John M'Kenny,	1	2	56
Matura,		W. Bridgnell,	1	1	121
Batticaloa,				1	29
Trincomalee,		J. Roberts, Jr.	1	1	8
Jaffna,		John George, R. Stott,	2	2	97

Total, 9 stations; 11 missionaries; 16 assistants; 9 native assistants; 657 members; 4,000 scholars.

American Board of Missions.

Station.	Date.	Missionaries.	Assist's.	N. Assist.	Schol. Male.	Female.	Total.
Tillipally,	1816	H. Woodward,	1	12	876	175	1,051
Batticotta,	1817	B. C. Meigs, D. Poor,	2	11	601	99	700
Oodooville,	1820	Miron Winslow,	1	4	700	120	820
Panditeripo,	1820	John Scudder,	1	4	400	120	520
Manepy,	1821	Levi Spaulding,	1		842	269	611
		Boarding school,			188	35	223

Total, 5 stations; 6 missionaries; 7 assistants; 31 native assistants; 3,915 scholars, [3,107 boys, 808 girls;] communicants, probably about 100.

There is an important Missionary Seminary at Batticotta, under the care of Mr. Poor, designed to qualify the natives for teachers and missionaries. About 20 men, who have passed through the seminary, are studying theology. Now in the seminary 77 scholars. At Tillipally there is a preparatory school of 92 members. Of those who have been, or who are now connected with the boarding school, 70 have become pious.

The general prospects of the missions on this island are encouraging. At least 9,000 children are receiving instruction in the elements of the Christian system. Many of the natives are beginning to think, to reason, and to reject their old superstitions and absurdities.

GENERAL SUMMARY,—Ceylon.

Missionary societies, 4 ; stations, 20 ; missionaries, 26 ; scholars, 9,000 ; communicants, (probably,) 1,000 ; 83 assistants ; 91 native assistants.

HINDOOSTAN.

Hindoostan has the Himmaleh mountains on the North, the river Burampooter on the East, the bay of Bengal on the South, and the Indus on the West. Its area is about 1,200,000 square miles. At the lowest calculation the population is 184,000,000. Of this the East India Company's territory has 80,800,000 ; the East India Company's dependencies, 32,800,000 ; the island of Ceylon, 830,000. The indigenous inhabitants are the Hindoos, descendants of the ancient Indians. The number of inhabitants of foreign extraction, as Tartars, Malays, Jews, &c. is 10,000,000. The common source of the languages of the Hindoos is the Sanscrit. The principal derivations are the Cashmorian, Mahratta, Telinga, Tamul Hindoostanee, &c. The Hindoos have been for ages divided into four castes, of a most rigid character—every individual doomed forever to the one in which he was born. They are, 1. The Brahmins. 2. The Soldiers. 3. Agriculturists. 4. Laborers. Besides these are the Pariahs, the Gibeonites of all the others.

Serampore Baptist Missions.

These missions were commenced at Serampore, a Danish settlement on the Ganges, twelve miles north of Calcutta, in 1799, by the English Baptists. Recently, on account of some differences in regard to the proper mode of conducting missions, &c. the Serampore missionaries have separated from their brethren in England.

The college at Serampore, which has been greatly instrumental in effecting translations of the Scriptures into the native tongues, has been incorporated by the King of Denmark, and has 52 students : the whole number connected is 100. John Mack is scientific professor.

Station.	Miles fm. Calcutta.	Date.	Missionaries.	Assist.	N. As.	Comm.	Schol.
Serampore,	12	1799	{ W. Carey, J. Marshman, } J. C. Marshman,	3	3		579
Sahebgunj,	80	1807	W. Buckingham,	1	2		285
Dacca,	170	1816	Owen Leonard,				500
Dinagapore,	240	1804	Ignatius Fernandez,	1	2	85	
Benares,	460	1816	W. Smith,	1			43
Allahabad,	550		L. Mackintosh,	1	1	11	25
Muttra,	880				1	5	
Delhi,	976		J. P. Thompson,	1			
Assam,		1829					

Total, 9 stations ; 9 missionaries ; 8 assistants ; 9 native assistants ; 101 communicants, (reported) ; 1,452 scholars.

Baptist Missionary Society.

Station.	Miles fm. Calcut.	Date.	Missionaries.	Assist's.	N. Assist's.	Comm.	Schol.
Calcutta,		1801	{ W. Yates, W. H. Pearce, } J. Penney, W. Robinson, } G. Pearce, J. Thomas, } C. C. Arratoon,	6	2	110	464
Cutwa,	75	1804	William Carey, Jr.	1			120
Soory,	120		Joseph Williamson,	1	4	24	50
Monghyr,	250	1810	Andrew Leslie,	1		35	13
Dijah,	320	1809				29	250

Total, 5 stations ; 10 missionaries ; 9 assistants ; 6 native assistants ; 198 communicants, (reported) ; 884 scholars. By recent letters from these missions, it seems that the word of God is taking effect. About 30 have recently been baptized at Dinapore ; 4 at Monghyr ; 9 at Cutwa ; 9 at Calcutta : 60 inquirers at a new station near it. The great obstacle is want of laborers.

Gospel Propagation Society.

At Calcutta there is an Institution called Bishop's College, designed for the education of ministers and missionaries. It was founded by Bishop Middleton, and encouraged by Bishop Heber. W. H. Mill, D. D. is principal ; F. Holmes, G. Withers, professors. The society have schools at Bombay and Madras. At Calcutta this society have three missionaries, W. Morton, W. Tweedle, M. R. De Millo. In connexion with the Society for Promoting Christian Knowledge, they have missions near Madras. At Vepery, near Madras, commenced 1727 ; Tanjore, 205 miles from Madras, 1766 ; at Trichinopoly, 242 miles from Madras, 1666. Names of missionaries not given. One school at Vellore contained, at the

last information 82 scholars; in the Tanjore and Tinnevelly districts there were 41 schools, and 1,075 scholars. (See the proceedings of the Church Missionary Society in the sequel.) Total, so far as ascertained, 6 missionaries, at 6 stations, and probably above 1,200 scholars.

Church Missionary Society.

Station.	Mls. fm. Cal.	Date.	Missionaries.	Assist.	N. As.	Comm.	Schol.	Remarks.
Calcutta,		1816	John Latham	1		18		4,500 tracts in 1829.
Culina,	47	1825		2			510	
Burdwan,	50	1817	W. J. Deerr,			33	850	
Buxar,	390	1819		1				
Benares,	460	1817	R. Eteson,	1	3	30	140	
Chunar,	450	1814	W. Bowley,	1				6 schools.
Allahabad,	550	1828	G. W. Crawford,	1	2			2 schools.
Goruckhpore,	560	1824	M. Wilkinson,		10	105	122	
Cawnpore,		1825						
Baroilly,		1818			1			
Agra,	800			2	1		20	
Meerut,	832	1813		2	1		68	
Kurnaul,	870	1827			1			
Bombay,		1820	John Dixon,					Occupied in trans.
Bandora,			W. Mitchell, C. P. Farrar,	2			150	
Bellary,								
Tellicherry,		1817	J. Baptist,	3	3		131	62 English scholars.
Cochin,		1817	S. Ridsdale,	1	20		362	19,000 inhabitants.
Cottayam,		1817	B. Bailey, H. Baker,	4	6		1,055	
			J. W. Doran,					
Allepie,		1817	T. Norton,	1	11		200	Six adults baptized.
Palamcottah,		1820	C. T. E. Rhenius,	5	70		859	760 baptized, 56 chapels.
			B. Schmid,					
			J. C. T. Winckler,					
Mayaveram,		1825	G. T. Barenbruck,	3	34	25	1,656	
Madras,		1815	J. Ridsdale,	4	29		800	300,000 books and tracts in four years.
			C. P. Schaffter,					
			J. B. Morewood,					
Pulicat,		1827		3	15		382	

Total, including 46 stations in the Tinnevelly district, there are 70 stations; 22 missionaries; 35 assistants; 209 native assistants; 211 communicants, (reported); 7,355 scholars. In the 12 stations first mentioned, according to the report of the Calcutta auxiliary, there are 550 native communicants; in the others there are, probably, more than double, making at least, 1,200; number of scholars, doubtless 12,000.

On the southern part of the Malabar coast, including Madras, and the surrounding country, missions were established by the Danes, about the year 1710. Here the Society for Promoting Christian Knowledge, sent out Swartz and Ziegenbalg. Great exertions have recently been made to reform these churches. The New Testament in Syriac, and parts of the Bible in Malayalam, have been circulated. A college has been established at Cotym, with 53 students, and a grammar school of about the same number. Dr. Carey estimates the number of converts in this part of India, by means of these missions, at 40,000; Dr. Buchanan at 80,000.

In the TINNEVELLY district the gospel has recently gained a most wonderful ascendancy. The following statements will show the progress of the mission, or the number of those who have renounced heathenism.

		Families.	Souls.
June, 1827,	in 106 villages	756	or 2,557.
Dec. 1827,	in 109 villages	954	or 3,505.
July, 1828,	in 146 villages	1,250	or 4,905.
Dec. 1828,	in 167 villages	1,408	or 5,225.
June, 1829,	in 205 villages	1,855	or 6,248.

In January, 1829, 760 had been baptized.

London Missionary Society.

Station.	Date.	Missionaries.	Asses.	Nat. Asses.	Comm.	Schol.	Remarks.
Calcutta,	1816	J. Hill, G. Gogerly,	3		8	246	N. Test. class bk.
		J. Adams,					
Kidderpore,		C. Piffard, E. Ray,	2	1	80	610	
Chiusurah,		J. D. Pearson, A. F. Lacroix,	2			540	30,000 inhab.
Berhampore,	1829	Micaiah Hill,				179	20,000 tracts.
Benares,	1820	M. T. Adam, J. Robertson,				250	Vast city.
Surat,	1813	A. Fyvie, W. Fyvie,	2	1		350	15,000 pub. iss.
Belgaum,	1820	Joseph Taylor,				153	30,000 pub. iss.

Station.	Date.	Missionaries.	Assta.	Nat. Assta.	Comm.	Schol.	Remarks.
Bellary,	1810	W. Beynon, John Reid,	5	1		504	54,000 tracts.
Bangalore,	1820	W. Reeve, W. Campbell,	2	4	30	164	
Seringapatam } and Mysore, }	1828			2			
Salem,	1827	H. Crisp,	1	2		155	60,000 inhab.
Quilon,	1821	James C. Thompson,	1	2		222	50,000 inhab.
Nagercoil,	1806	C. Mault,	1	24		1,147	34 cong.
Travancore,	1828	{ C. Mead, W. Miller, } W. B. Addis,	5	20		550	28 cong.
Combaconum,	1825	L. P. Haubroe,	1	3			5 schools.
Chittore,	1826	Robert Jennings,				89	10,000 inhab.
Madras,		{ E. Crisp, W. Taylor, } J. Smith,	3	4		661	great num. tracts.
Tripasore,						65	out stations.
Cuddapah,	1822	W. Howell,	1	2	26	150	
Vizagapatam,	1805	James Dawson,				415	

Total, 20 stations; 30 missionaries; 29 assistants; 66 native assistants; 144 communicants (reported); 6,951 scholars.

American Board of Missions.

Station.	Date.	Missionaries.	Assta.	Sch. male.	So. female.	Total.
Bombay,	1812	A. Graves, C. Stone, D. O. Allen,	6	1,100	500	1,600

The number of schools is 29; 18 on the island of Bombay; 11 on the continent. A second edition of the Mahratta New Testament is printing at the expense of the British and Foreign Bible Society. Edition, 5,000 copies, at \$6,000. In addition, 284,000 pages of tracts have been struck off. Very interesting prospects are gradually opening on this mission. The natives, in great numbers, are beginning to read, to reason, and to reflect.

On the second of August, 1830, Rev. William Hervey, Hollis Read, and William Ramsey, with their wives, sailed from Boston, in the ship Corvo, to join this mission.

Bombay had, in 1816, a population of 161,550, of whom 104,000 were Hindoos; 28,000 Mohammedans; 11,000 native Christians; 4,300 English.

General Baptist Missions.

Station.	Date.	Missionaries.	Assist's.	Nat. Assta.	Schol.	Remarks.
Cuttack,	1822	G. Lacy,	1	1	300	251 mls. from Calcutta.
Balasore,	1827	A. Sutton,	1	1		50 inquirers.
Joggernaut,	1823	W. Bampton,	1			2 converts.

Total, 3 stations; 3 missionaries; 3 assistants; 2 native assistants; 300 scholars.

Wesleyan Missionary Society.

Station.	Date.	Missionaries.	Assta.	N. Assta.	Memh.	Remarks.
Calcutta,		P. Percival, T. Hodson,	2			
Bangalore,		J. F. England, T. Cryer,	2	1	135	including Seringa- patam.
Negapatam,	1821	W. Longbottom,	1	1	23	
Madras,	1817	{ R. Carver, A. Bourne, } S. Harday,			156	

Total, 4 stations; 8 missionaries; 5 assistants; 2 native assistants; 317 members; 806 scholars. (Report.)

Scottish Missionary Society.

Station.	Date.	Missionaries.	Assta.	Schol.	Remarks.
Bombay,	1828	J. Stevenson, J. Wilson,	2	80	1 adult baptized.
Bankote,	1823	A. Crawford, J. Mitchell,	2	1,200	60 miles from Bombay.
Hurnee,	1824	J. Cooper, R. Nesbit,	2	1,555	18,000 tracts.

Total, 3 stations; 6 missionaries; 6 assistants; 2,780 scholars.

Miscellanies.

BOOKS AND TRACTS. The British and Foreign Bible Society have an auxiliary at Calcutta, of 18 years standing. Issues at the end of the 17th year, 140,000 copies in 13 different languages. The auxiliary at Bombay issued in the year, 10,169 parts of the Scripture, in Mahratta and Goozerattee. The Madras auxiliary about 22,000 copies, of which 17,000 were in Tamul. Versions of the Bible in Tamul, Teloofoo, Malayalim, and Canarese, are nearly completed.

The Christian Knowledge, and the Prayer Book and Homily Societies, have distributed a large number of books and tracts. The London Religious Tract Society granted in 1828-9, about 62,000 publications to the various auxiliaries, and more than 300 reams of

paper. The whole of Hindoostan, with its many dialects, and millions of inhabitants, is open to the influence of religious books and tracts.

SCHOOLS AND COLLEGES. *Anglo-Indian College, Calcutta.*—At the examination in Feb. 1829, seventeen classes were examined, comprising nearly 400 scholars, among whom were the children of the principal native inhabitants of Bengal. The Governor General was present. *Anglo-Indian School.*—Founded and supported by Rammohun Roy. *Benevolent Institution*, designed for indigent Christian children, under the care of Mr. James Penney, of the Serampore mission—104 girls, 206 boys. The *Ladies' Native Female Education Society* has 25 teachers or monitors, and accomplishes great good. The *School Book Society* circulate valuable publications of a miscellaneous character. The *School Society* supplies books, gratuitously, to native schools; it supports also a Bengalee school of 225 boys. The state and prospects of the *Serampore College*, and of *Bishops' College*, we noticed p. 39. Archdeacon Corrie of Calcutta, has recently sent out proposals for a *New Institution*, adapted to meet the wants of the European, and of the Indo-European community generally. Persons of all persuasions will be permitted to attend. A liberal and enlarged course of education to be pursued, in two departments, a higher and a lower.

INDIA BEYOND THE GANGES.

This country is called Chin-India, Farther India, Exterior India, &c. It includes Birman, Siam, Laos, Cambodia, the peninsula of Malacca, and Cochin-China. A part of it was once subject to China, and many of the inhabitants resemble the Chinese in their physical, moral, and religious peculiarities. The religion is that of Buddha. The languages are the Birman, Siamese, Annamitic, Malay, &c.

BIRMAH.

Before the late war with Britain, the Birman empire was about 1,200 miles long, and 800 or 900 broad, and contained not far from 18,000,000 of inhabitants. In 1824 the Birman forces invaded a province, under the protection of the British. Lord Amherst, the Governor General, immediately declared war. Gen. Campbell entered the country, and prosecuted hostilities so successfully, that in February, 1826, the emperor of Birman made peace, by ceding to the East India Company four provinces, Arracan, Merguy, Tavoy, and Yea; and also paid them about \$4,300,000. The country of Assam was made independent, and the important city of Rangoon declared to be a free port. At present the empire consists of seven provinces; Ummerrapoor, the capital, contains 175,000 inhabitants. The Birmans are among the most vigorous and high minded inhabitants of the East. In many of the mechanic arts they excel. Their religion, that of Buddhism, approaches near to downright atheism—asserting even that their own gods will be finally annihilated.

American Baptist Board.

Station.	Date.	Missionaries.	Assts.	Nat. Assts.	Comm.	Schol.	Remarks.
Amherst,				1	5		
Maulmein,	1827	{ A. Judson, } { J. Wade, }	3	4	30		2 schools.
Tavoy,	1828	G. D. Boardman,	1		9	51	6,000 inha.
Rangoon,				1	18		

Total, 4 stations; 3 missionaries; 4 assistants; 6 native assistants; 57 communicants; 51 scholars (reported), probably 150. The Baptist missionaries have here labored, with a self-denial, and moral courage, hardly equalled in the history of missions.* The whole New Testament has been translated into the Birman language, and parts of it into Siamese and Taling. Twelve important tracts, literary and religious, have been prepared for the press.

On the 22d of May, 1830, the Rev. Eugenio Kincaid, and Francis Mason, and on the 2d of August, John T. Jones, with their wives, sailed from Boston to join the Birman mission.

London Missionary Society.

Station.	Date.	Missionaries.	Assts.	Schol.	Remarks.
Singapore,	1819	C. H. Thomsen, J. Tomlin,	2	35	18,000 inha. 3 bap.
Malacca,	1815	{ J. Humphrey, S. Kidd, } { J. Smith, }	3	130	33,000 inha. 1 bap.
Pinang,	1819	T. Beighton, S. Dyer,	2	172	isl. 55,000 inha.

Total, 3 stations; 7 missionaries; 7 assistants; 337 scholars. In Malacca is the Anglo-Chinese College, founded by Drs. Morrison and Milne. The average number of students is 25. Several important works have issued from the press. It is now occupied with a

* See a valuable and interesting account of this mission, and of the Birman empire, in the Memoirs of Mrs. Ann H. Judson, Boston third edition, 1830.

revised edition of Morrison's and Milne's version of the Chinese Scriptures. From a late Asiatic journal, we learn that the inhabitants of Malacca have entered into an agreement that slavery shall not be recognised in said town and territory, after December 31, 1841. Siam was lately visited by the missionaries from Singapore. A great opening was found for the circulation of books and tracts. Of the Chinese Scriptures, 27 boxes were disposed of in a few days. The demand for them was almost incredible. The city, Bangkok, contains 400,000 inhabitants, of whom 310,000 are Chinese.

Serampore Baptist Missions.

Station.	Date.	Missionaries.	Ass'ts.	Nat. Ass'ts.	Com'ts.	Schol.	Remarks.
Kruesday,	1826	J. C. Fink,	1	2	35		2 schools.
Akyab,	1826			1			1 baptism.
Kimkyon,					8		
Chittagong,		John Johannes,	1			184	

Total, 4 stations; 2 missionaries; 2 assistants; 3 native assistants; 43 communicants; 184 scholars. These missions are in the provinces of Birmah, ceded to Britain.

GENERAL SUMMARY,—Ceylon, Hindoostan, and India beyond the Ganges.

SOCIETIES.	Stations.	Miss.	Assts.	Nat. Assts.	Comm.	Learners.
Goa Prop. and Christ. Knowl.	7	6				1,500
Church Missionary,	74	30	49	257	1,207	13,761
London Missionary,	23	37	36	66	144	7,287
Serampore Baptist,	13	11	10	12	144	1,636
Baptist Missionary,	7	11	9	9	238	1,484
General Baptist,	3	3	3	2		300
Wesleyan,	13	19	21	11	974	4,806
Scottish Missionary,	3	6	6			2,780
American Board of Foreign Missions, .	6	9	13	31	100	5,515
American Baptist Board,	4	3	4	6	57	150

Total, 10 societies; 153 stations; 135 missionaries; 151 assistants; 424 native assistants; 2,864 communicants; 39,219 scholars.*

CHINA.

China Proper contains 1,298,000 square miles, 1,572 towns, 1,193 fortresses, 2,796 temples, 2,606 convents, and 32 imperial palaces. It is divided into 15 provinces. The emperor is an absolute monarch, and always appears in public with 2,000 lictors, bearing chains, axes, &c. The revenue is estimated at \$150,000,000. The Chinese army amounts to about 900,000 men. There are in the empire above 13,000 civil mandarins, called *governors*, and 18,000 military mandarins. In 1806 the exports of tea amounted to 45,000,000 of pounds, 13,000,000 of which were sold to the Americans, and 31,000,000 to the British. The present emperor of China is Tana Kwang. The Chinese language is monosyllabic, every word consisting of but one syllable. The Chinese characters, representing the sounds, amount to 80,000. However, 10,000 only are in common use, and the knowledge of them is sufficient to enable one to understand almost every Chinese book. They are all reducible to 214 radicals, each of them representing one word, and each word an idea.

According to the accounts of the Catholic missions in China, the number of Romish Christians amounted to 46,287, in 1824.

In 1807, the London Missionary Society established a mission in China. The Rev. Robert Morrison, D. D. has published the whole Bible in Chinese, a Chinese dictionary, an immense work, in five quarto volumes, a Chinese grammar, and various tracts. He is now preparing a work in the provincial dialect of Canton, (the dialect does not differ from the common language except in sound.) He also maintains the preaching of the gospel in Canton and Macao, its port, sixty miles distant. From 1813 to 1822, Dr. Morrison had an able coadjutor in William Milne, D. D. Two native converts have been baptized. One of them, Leangafâ, is zealously engaged in spreading the Christian truth in the interior.

In October, 1829, Rev. E. C. Bridgman, under the American Board, and the Rev. D. Abeel, under the American Seamen's Friend Society, sailed from New York, and arrived in Canton in 125 days. They were affectionately welcomed by Dr. Morrison.

The great means, which the providence of God seems to be, at present, disclosing for the benefit of China, are the influence of the press, by means of the numerous merchants, who visit Canton from all parts of the empire; and the immense numbers of Chinese who may be termed *extra mural*. If the surrounding regions become light in the Lord,

* See the general results at the close of our view.

the light will penetrate the "Celestial Empire." The surrounding countries may be considered as the depositories of the happy destinies of China.*

The dictionary of Dr. Morrison is now in a course of translation into Japanese. The natives, it is said, are delighted with the alphabetic arrangement of the words.

SIBERIA.

Mongols, or Mongolians, is the general name, under which one of the most famous nations of the East is known. Three tribes of the Mongolians, the Barga Burat, Mongolians proper, and the wandering Calmucs, inhabit Siberia. The whole Mongolian race are entirely given to idolatry. They worship the Grand Lama of Thibet, together with gods many and lords many.

The *London Missionary Society* have missions at Selenginsk, 160 miles S. E. of Irkutsk, established in 1819, R. Yuille, missionary; at Ona, in 1828, W. Swan; at Khodon, 1828, E. Stallybrass. The whole Bible in the Buriat language has been nearly completed. Great attention is often paid to the exposition of the Scriptures, and there is also abundant encouragement to pursue the work of female instruction.

COUNTRIES NEAR THE CAUCASUS.

In 1817, seven colonies, chiefly from Wurtemberg, in Germany, on account of some liturgical differences, separated from their brethren of the established church, and emigrated to the countries near the Caucasus, in a singular expectation of a near visible appearance of the kingdom of God in the East. Many perished on the road; the others were allowed, by the Russian government, to settle near the borders of Persia. The Emperor, by ukase, in 1827, gave liberty for the establishment of schools, the settlement of ministers, and engaged himself to pay 1,000 rubles to each minister. The Missionary Society at Basle, Switzerland, took advantage of this providential opening, and established missions, for the benefit of the German emigrants, Tartars, Georgians, Armenians, &c.

Basle, or German Missionary Society.

Station.	Date.	Missionaries.	Remarks.
Karass,	1827	James Lang,	Turco-Tartar grammar completed.
Madchar,	1827	C. L. Koenig,	Attendance at church and school, large.
Shusha,	1824	{ Dittrich, Zarembo, Haas, } Pfander, Hohenaecker, }	C. F. Judt, printer. An Armenian press constantly employed.

Total, 3 stations; 7 missionaries; 6 assistants.

The Scottish Missionary Society have missions at Karass, James Galloway; and at Astrachan, W. Glen. Mr. Glen is preparing a translation of the prophetic books into Persian.

ARMENIA, containing 106,000 square miles, was formerly divided into Armenia Major, and Minor. The first, which is the modern Turcomania, lies south of Mount Caucasus, and comprehends the Turkish pachalics, Erzerum, Kars, and Van, and the Persian province, Erivan. Armenia Minor is now called Aladulia, or Pegan. The inhabitants consist of genuine Armenians, of Turcomans, who pass a wandering life, and of a few Greeks, Turks, and Jews. The Armenians are a sober, temperate nation, chiefly occupied in commerce, which in Turkey is almost entirely in their hands. Some of them are Mohammedans;—most of them, however, are Monophosytes. They adore saints and their images, but do not believe in purgatory. Their hierarchy differs little from that of the Greeks. The patriarch, or head of the church resides at Etschmiazim, a monastery near Erivan, the capital of Persian Armenia, on Mount Ararat.

In March, 1880, Rev. Eli Smith, and H. G. O. Dwight, of the Mediterranean American Mission, left Malta, on an exploring tour into Armenia.

SYRIA AND THE HOLY LAND.

EXTENT. Syria is situated between Mount Amanus on the north, the Euphrates on the east, the Arabian Deserts on the south, and the Mediterranean on the west.

GOVERNMENT. This country is subject to Turkey, and is governed by four Pashas—those of Aleppo, Damascus, Tripoli, and Acre. For fifty years past the average reign of the Pashas has been four years,—the government being constantly interrupted by feuds, wars, and assassinations. "Civil protection can be gained only by purchase."

Different Classes of Inhabitants.

Jews. *Rabbinists*, attached to human traditions and commentaries. *Karaites*, adhere to the simple text of the Old Testament. *Samaritans*, ground their faith on the Pentateuch alone.

* See the last chapter in the Natural History of Enthusiasm.

CHRISTIANS. *Greek Oriental Church*, believe in the first seven General Councils, together with the Bible. *Armenians* are Monophosytes, or believers in the doctrine that Christ had but one nature, and that the Holy Spirit proceeded from the Father only, yet with such modifications, as to consist, perhaps with orthodoxy. *Syrians*, also Monophosytes, but have no communion with the Armenians. *Copts and Abyssinians*, holding to a Christianity corrupted by Judaism and Mohammedanism. *Maronites*, a sect of Roman Catholics, so called from the Abbé Maron. They reside in the neighborhood of Mount Lebanon. *Greek Roman Catholics*, a secession from the Greek Church in 1717. *Armenian Roman Catholics*, a secession from the Armenian Church. *Syrian Roman Catholics*. Their patriarch is Mar Gregorius. *Frank Roman Catholics*, European Consuls, residents, &c. *Protestants*, English Consuls, travellers, missionaries, &c.

MOHAMMEDANS. *Sunnites* or the party who believe in the Somna, or dreams of Mohammed. *Schiites*, who reject them. The greatest animosity subsists between these sects. The first believe in, and the last deny the legitimacy of the three first Caliphs.

DRUSES. Their origin is unknown. They call themselves Unitarians, worship the Caliph of Egypt, &c.

ANSARI. Mixed sect, believe in transmigration, several incarnations of the Deity, &c.

ISHMAELITES. Very small sect, reside between Aleppo and Antioch.

YESIDEENS. Chamelion sect, Jews, Mohammedans, Christians, as suits convenience.

The Rev. William Jowett, from whose Researches, the preceding abstract has been compiled, says that the deplorable state of things in Syria, is perpetuated by the following circumstances. 1. Religious opinions are for the most part interwoven with political feelings and external habits. 2. Each of the religions has a subdivision turning upon a most essential particular. 3. The cause and the effect of the unvarying ignorance, which prevails, is the system of distinctions between the priesthood and laity. Thus it is the interest of a few professed teachers to hold the rest of their fellow men in darkness.

The Rev. Isaac Bird, after several years' attentive observation, says, "That, with the exception of those, who have been benefitted by missionary instruction, he has never found *one* individual in Syria, who appeared even ashamed to lie, and to profane the name and Sabbaths of the Most High."

In 1823, the American Board commenced a mission at Beyrout, a town on the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon. After laboring here with considerable success, for several years, the missionaries were induced, on account of a bitter persecution, which had been raised by the ecclesiastics, and on account of the political state of the Turkish empire, to retire, in May, 1828, temporarily, to Malta. Ten or twelve individuals, one a priest, and another an archbishop, had embraced the Christian faith in the love of it. About 500 copies of the sacred books were circulated in one year, and 300 children attended school. The excitement on the subject of religion, in Beyrout and its vicinity, were very great, for many months.

On the first of May, 1830, Rev. Isaac Bird and George B. Whiting, and their wives, sailed from Malta, to recommence the mission at Beyrout.

Syria, within a few years, has been frequently explored, by various Bible agents and missionaries; many tracts and Bibles have been distributed; and temporary residences maintained at Smyrna, Jerusalem, and other places.

Europe.

EXTENT. The greatest length of this continent is 3,800 miles; its breadth, 2,350; its area, 2,500,000 square miles.

BALANCE OF POWER. The similarity in the situation of the European Powers; the resemblances in their manners, languages, and laws; the extension of their intercourse by travelling and foreign residence; their union by the relations of scientific and commercial pursuits, the universality of the Christian religion, and the conviction of the great and common advantages of such an union, have given birth to a GREAT FEDERACY, acknowledging indeed no common chief, but united by certain common principles, and obeying one system of international law. The time, it is probable, is approaching, when the affairs of Europe will be settled, not on the field of battle, but in a General Congress of deputies from its various States." The two grand causes of the civilization and intellectual energy of the Europeans, are the healthful and invigorating nature of the climate,

being almost wholly within the temperate zone, and the influence of Christianity. Wherever the religion of Jesus Christ has penetrated, knowledge, industry, and civilization have followed.

RELIGIOUS DENOMINATIONS.

Countries.	Denominations.	Population.	Countries.	Denominations.	Population.
England and Wales,	Episcopalian, 6	00	German Confederacy,	Protestants,	8,750,000
	Dissenters, 2	00	Low Countries,	Catholics,	3,500,000
Scotland,	Presbyterians, 1	00		Protestants,	1,500,000
	Other sects,	00	Prussia,	Lutherans,	6,000,000
Ireland,	Episcopalian, 00			Catholics,	4,500,000
	Catholics, 8	00		Calvinists, &c.	1,000,000
	Presbyterians, 00		Switzerland,	Calvinists,	1,870,000
	Methodists, &c.	00		Catholics,	500,000 ?
Spain,	Catholics, 11	00	Sweden and Norway,	Lutherans,	3,550,000
Portugal,	Catholics, 3	00		Lutherans,	1,700,000
Austria,	Catholics, 14	00	Denmark,	Catholics,	20,910,000
	Protestants, 8	00	Italy,	Catholics,	30,055,428
Hungary,	Catholics, 4	00	France,	Protestants,	830,000
Turkey,	Mohammedans, 7	00		Jews,	51,000
	Christians, 2	00	Russia,	Greek Church,	30,000,000
	Greeks, Luth- erans, &c.	3,640,000		Catholics,	8,000,000
German Confederacy,	Catholics,	6,700,000		Protestants,	2,500,000
				Mohammedans,	1,340,000

Total, 206,585,728; of whom, 112,878,428 are Catholics; 40,000,000 members of the Greek Church; 8,804,000 Mohammedans; and 24,903,300 Protestants. Balbi estimates the population of Europe at 237,700,000.

GREECE.

RECENT POLITICAL HISTORY. On the 29th of May, 1453, Constantinople was taken by the Turks, the emperor Constantine killed, and Mohammed II. ascended the throne of the Eastern Empire, thus founding Turkey in Europe. Since that time twenty-two emperors have reigned. The present sovereign is Mohammed VI. who ascended the throne in 1808. Within the last century the Greeks have been gaining ground against their oppressors. Some Greek youths were educated in the European universities. Institutions were established at various places. Some time before the revolution, the Russians secured to the Greeks the privilege of sailing under the protection of their flag. The Greeks soon became the most expert sailors on the Mediterranean. An institution called the HETANIA was formed, into which many of the young men were initiated, and whose great object was the deliverance of their country. On the 24th of November, 1820, the revolution commenced by the revolt of the Subotas, at the castle of Ali Pasha, at Jannina. In the spring of 1821, Ipselanti met the Turks, and was totally defeated. On the fourth of April, the insurrection commenced in the Morea. The islands soon followed. The Greek patriarch, a venerable man near ninety years of age, and many other Greeks, were murdered, at Constantinople. Then followed in rapid succession the bloody scenes of Scio, and Ipsara, the heroic deeds of Botzaris, the discomfiture of several Turkish armies, the defeat and death of Capitan Pasha by the fire ship of Canaris. On the 20th of October, 1827, the Turko-Egyptian fleet in the harbor of Navarino, was cut in pieces by the Russians and English. In January, 1828, the executive power of the government of Greece was vested in the hands of John Capodistria, for the period of seven years. On the 14th of May, 1829, Missolonghi was surrendered to the Greeks. The Russian armies invaded Turkey. On the 20th of August, 1829, the city of Adrianople was surrendered to the Russians. September 14th, a treaty of peace was signed between Turkey and Russia, by which Turkey agreed to pay Russia 10,000,000 ducats, and Russia evacuated the countries which she had occupied. One third of the indemnity has since been remitted by Russia. For some time past, England, France, and Russia, have held negotiations in regard to Greece. The government of the country, and £200,000, were offered to Prince Leopold, of Saxe Cobourg. This offer was not accepted. What the definite arrangements will be is not known. It seems that Greece is not consulted by the arbiters.

MORAL AND RELIGIOUS STATE. The Rev. Lewis Kerck of the Church Missionary Society, divides the inhabitants of Greece into three classes, in respect to their moral state. 1. *Superstitious*, large in numbers, but through the vices, and ignorance, and absurdities of its supporters, without much strength. 2. *Infidel*. This class is comparatively small, but has great intellectual strength. Translations of Voltaire and other infidel works have been made, in Greece, and the government petitioned to cause them to be printed. 3. *Philanthropic*; through its intellectual and moral virtue, the most respectable; ready to do any thing to save their nation from ignorance and vice. Among almost all the inhabitants, there is a painful feeling of backwardness in science and morals, and a desire to learn, and a feeling that a change is necessary for them.

OBJECTS OF IMMEDIATE UTILITY. 1. Establishment of schools of mutual instruction. 2. The preparation of schoolmasters. 3. The placing of common schools on a better footing. 4. The support of orphan institutions. 5. The providing for young men of talents and piety the means of obtaining a good education. 6. The establishment, for this end, of an academy in Greece. 7. The formation of a library of the best works. 8. The translation of suitable works. 9. The preparation of elementary school books, is an object of great interest. There is now a most lamentable deficiency.

DISTRIBUTION OF THE SCRIPTURES, TRACTS, &c. The British and Foreign Bible Society have employed agents, for several years, in distributing copies of the sacred Scriptures. The gentlemen engaged in the work are the Rev. H. D. Levees, and Benjamin Barker. Mr. Levees, during seven years' residence in Constantinople, sold Bibles to the amount of £1,200 or £1,300 sterling. Number of copies about 34,000. About 16,000 have been circulated at Smyrna. In the year 1829, about 15,500 copies, in various languages, were sent to Malta. Mr. Barker has recently distributed the Scriptures in many schools. The principal versions in which the Scriptures have been, or are about to be circulated, are the Modern Greek version, Ancient and Modern Greek, Turco-Greek, Turco-Armenian, Italian, Arabic, &c. In the island Tino, the Modern Greek Testament is read in the church. The Religious Tract Society have devoted considerable donations to the circulation of Modern Greek and Arabic tracts.

SCHOOLS. The Rev. Josiah Brewer, his wife, and Miss Mary Reynolds, are employed, in Smyrna, by a Ladies' Greek Association in New Haven, Conn. in promoting the education, particularly of Greek females. The Rev. Jonas King, employed by a Ladies' Society in New York city, is engaged, with his wife, a native Greek, in a school in the island Tino. The Rev. J. J. Robertson, and J. H. Hill, of the American Episcopal Church, are soon to sail for Greece.

The Church Missionary Society employ in the Ionian islands, Rev. Frederick Hilndner, and in the Grecian islands, C. L. Korck, M. D., chiefly in the establishment and support of schools. The *Ionian* islands are seven in number, and are under the protection of England. Population, 200,000. Every island has a classical school or academy, and at Corfu there is a university, containing 75 scholars.

	Schools.	Teachers.	Scholars.
Corfu,	17	17	545
Santa Maura,	16	19	245
Cefalonia,	17	17	739
Zante,	13	13	392
Ithica,	6	6	181
	69	72	2,102

From Paxo and Cerigo, no returns.

The following is the state of the schools in the *Greek* islands.

	Schools.	Scholars.		Schools.	Scholars.
Syra,	2	500	Naxos,	3	352
Zea,	1		Anasi,	1	
Andros,	4	260	Santorino,	1	
Tino,	3	250	Gambusa,	1	70
Paros,	3	206	Siphno,	1	80
Mycono,	2	115	Serpho,	3	108
Samos,	3		Thermia,	3	100
Kalumno,	1	50			

Total reported, 32 schools ; 1979 scholars.

The London Missionary Society have in their employment at Malta, Rev. S. S. Wilson; and at Corfu, Rev. Isaac Lowndes. They have English and Greek Sunday schools, and a day school for Greek girls."

OPERATIONS OF THE PRESS. Malta is the seat of the printing establishments of the various Societies. At the press of the *London Missionary Society*, 12 tracts and books were printed in various languages, in the year 1828-9. The *Church Missionary Society* have a press superintended by the Rev. William Jowett, and C. F. Schlienzy ; Brenner and Weiss, printers. In 1825-6-7, 8,000,000 pages of different tracts and books were issued. The Four Gospels in Maltese have been carried through the press. Mr. Jowett also published the "*Philanthropos*," a newspaper, for one year, with great benefit. The *American Board* employ at Malta, Rev. William Goodell, Daniel Temple, missionaries, and Mr. Homan Hallock, printer. Mr. Smith, now in Armenia, it is expected, will su-

* The labors of the Jews' Society we shall notice in another place.

perintend the press, on his return, Mr. Temple be employed in the preparation of school books, and Mr. Goodell will proceed to Smyrna. The press is furnished with distinct fonts of types for printing in Italian, Modern Greek, Armenian, and Arabic.

The following table will give a view of the operations of the American press from 1822 to 1830.

Issued since July, 1822, copies.		In Dep. Jan. 1, 1830.	Issued since 1822, pp.		In Dep. Jan. 1, 1830.
Italian,	54,813	19,687	1,522,710	730,290	
Greek,	125,743	54,907	4,967,740	2,600,660	
Turkish,	5,929	15,071	217,676	606,324	
Total,		89,665	6,708,126	3,937,274	

In addition, 11,443 copies of various publications have been received from abroad. In 1829, 2,943,200 pages were printed.

GENERAL SUMMARY,—Greece.

Society.	Station.	Missionaries.	Assist's.
London Miss. Soc.	Malta, Corfu,	S. S. Wilson, J. Lowndes,	2
Church Miss. Soc.	{ Malta, and Corfu,	W. Jowett, F. Hilndner,	2
	{ Syra, and Smyrna,	{ C. F. Schlien, C. L. }	3
American Board,	Malta,	Korck, J. Hartley,	
Other Societies,	Smyrna, Tino,	W. Goodell, D. Temple,	4
British & For. Bib. Soc.		J. Brewer, J. King,	2
		H. D. Leeves, B. Barker,	

REMARKS, 1. Greece lies between Rome and Turkey, in the very heart of the two Antichrists. 2. The Turks are foreboding their own downfall, “and look to the Asiatic shore as a retreat from the fury of the conquerers.” Aside from the recent heavy loss in the war with Russia, at least 200,000 Mussulmans perished in the Greek contest. “The European Turk is a lion, not asleep, but dying, and after a few fierce convulsions, will not rise again.” 3. The neighboring powers are constantly gaining strength. On one side is Russia, the Rome of the North; on another, Austria, with a revenue of \$60,000,000 annually; not far away is France—now cutting off one of the arms of the Sublime Porte, on the African Coast. All over the Mediterranean, are the ships of Britain, “on whose dominions the sun never sets.”

RUSSIA.

EXTENT. The present empire extends 345,000 geographic square miles, of which 85,000 belong to Europe, and 260,000 to Asia.

POPULATION. The population of the empire for twelve years, from 1815, increased, at the average rate of 600,000 a year, or more than 7,000,000. In 1826, 1,054 persons died, whose ages were more than 100 years each.

DIFFERENT CLASSES. Within the limits of the Empire are above a hundred different nations and tribes, who speak at least 40 different languages. They may be arranged under 8 great classes. 1. Slavonic, 38,800,000. 2. Finnish, 2,376,000. 3. Tartar, 1,850,000. 4. Caucassian, 1,200,000. 5. Mongol, 300,000. 6. Mandshures, 80,000. 7. Polar Nations, 300,000. 8. Colonists and Moldavians, 800,000.

RELIGIOUS SECTS.* 1. Greek, 34,000,000. 2. Catholic and United Greek, 5,808,000. 3. Lutheran, 2,500,000. 4. Reformed, 33,000. 5. Armenian, 70,000. 6. Hernhutters, 8,000. 7. Meunonites, 3,000. 8. Mohammedans, 1,800,000. 9. Jews, 210,000. 10. Lamutes, 300,000. 11. Brahmins, 300. 12. Shamans, 500,000.

CLERGY. A few of the clergy, are distinguished for their learning, ability, zeal, and piety, but most of them are dissolute and irregular in their lives, and altogether unworthy of their office. The late Count Orlof, in a letter to Rousseau, says, “The pastor of the parish knows neither how to dispute, nor to preach; and the sheep, in making the sign of the cross, verily believe that all is done.”

BIBLE SOCIETIES. The Bible Society of Russia, previous to its suspension in 1826, had circulated more than 800,000 Bibles. It had 289 auxiliaries. Its operations, we believe, are now partly resumed. In Finland more than 83,000 Bibles and Testaments have been circulated. Dr. Lyall, a very intelligent traveller in Russia, says, “That the effects of the efforts of the Bible Societies, will be felt when the present race has passed away, and that the uncommon interest taken in these efforts by Alexander, will reflect

* This account is from Hassel. It differs somewhat from the estimate under “Europe.” p. 46.

eternal lustre upon the memory of that monarch." The present sovereign, Nicholas, as is well known, is a man of enlarged views. He has recently issued a ukase, requiring the establishment of schools, on the Lancasterian plan, throughout his dominions. The moral illumination of that immense empire is an object second only to the spiritual emancipation of Southern and Eastern Asia.

AUSTRIA.

In twelve years, from 1815, this monarchy increased, in number of inhabitants, nearly 7,000,000, making the population 29,000,000. There are 777 cities, 635 suburbs, 224 market towns, and 69,105 villages. In August, 1829, young men were prohibited from entering foreign universities; a resolution was made to establish a Lutheran Theological Institution. It was opened, April, 1821. Fifty Jesuits, banished from Russia, were received into Galicia. In 1821, an order was issued prohibiting private persons from sending abroad for instructors, since the instruction of youth might be intrusted to the Jesuits. In Nov. 1822, the Bible Societies were forbidden to distribute Bibles, in the Austrian dominions, particularly the Bohemian Bible, printed in Berlin; or to sell them at reduced prices.

GERMANY.

RECENT RELIGIOUS HISTORY. Semler, professor of theology at Halle, was the great instrument of introducing rationalism, or infidelity, into Germany, in the last half of the eighteenth century. For nearly forty years, he waged war with the principles and systems of his predecessors. A host of able men succeeded, and carried on the assault against Christianity. Some years since, only *one* of the various journals, defended the *supernatural inspiration* of the Bible. The principles of Luther, were almost eradicated from the country. Here and there, a solitary individual, as Reinhard, Knapp, Morus, Storr, Flatt, &c. lifted up their voice, in favor of Jesus and his gospel. Early in 1804, a correspondence was opened, between the British and Foreign Bible Society, and certain individuals in Nuremberg, in which £100 were offered, on condition that a Bible Society should be formed in that city. The condition was complied with, a Society formed, and an address published. In 1806, it was transferred to Basle. In 1817, it had published twelve editions of the German Bible. In 1806, a Bible Society was formed at Berlin. In 1819, it was united with the great Prussian Bible Society, organized by Dr. Pinkerton. In 1814, about twelve societies had been organized. In the great events of 1814-15, the power and mercy of God were manifested, in the spiritual renovation of many of the Prussian and Saxon soldiers. In 1817, Harms, pastor at Kiel, published an edition of the Theses of Luther, with appropriate remarks and notes. The book spread far and wide, and was one of the principal means, of the revival of true religion. Occasional volumes, pamphlets, and periodicals of an evangelical character, have since appeared. The principal of these, is the Evangelical Church Journal, published at Berlin, by Prof. Hengstenberg. It has already exerted a powerful influence. About this time, a great excitement took place in Bavaria. Several Roman Catholic clergymen were converted, and proclaimed the gospel with boldness and power. Persecution followed, and almost of course, the principles of the gospel were diffused and embraced. The Prussian king, as is generally supposed, favors the sentiments of the reformation. He has drawn into his favorite university, Berlin, several distinguished evangelical professors. The Prussian Bible Society has distributed about 400,000 copies of Bibles and Testaments, since its formation. The British and Foreign Bible Society, have sent to a lady at Breslau, 1,000 Testaments for distribution; at Buntzlau, 23,093 copies have been circulated; 2,000 Testaments have been placed at the disposal of a lady in Carlsruhe; at Cologne, 11,845 Bibles, and 37,979 Testaments have been issued; at Dantzic, 13,962; in 11 months of 1828, Dr. Van Ess, issued at Darmstadt, 20,731 copies of the Scriptures; at Detmold, a venerable nobleman, 85 years of age, is actively circulating the Scriptures; at Dresden there is a society of 3,000 members, which have distributed 61,302 copies of the Scriptures; at Elberfeld, 2,731 Bibles in one year; at Frankfort, nearly 10,000 copies of Bibles and Testaments in one year. "The reception of Bibles, without the Apocrypha, meets with less and less opposition;" the Marburg Society, circulated in eight years, about 2,400 Bibles and Testaments; at Hernhut, in one year, 1,412 copies; at Königsberg there is a continued demand for the Scriptures; at Munich, 5,000 copies of Gossner's Testaments are printing; at Nuremberg, about 13,000 Bibles and Testaments have been circulated in four years; at Osnaburgh, crowds of persons are extremely anxious for the Bible; at Posen, the society has 77 associations; at Stralsund, 500 Bibles have been given to two Pomeranian noblemen, for distribution; Dr. Heubner, of Wittenberg, says that the Bible, *without* the Apocrypha, is well received. At Munich, about 600 men are studying theology, most of whom were, till recently, without Bibles of any kind! The university is Catholic.

In 1820, a Tract Society was established at Hamburg, for Lower Saxony. Its income during the past year, amounted to 1,500 dollars; its circulation of tracts, to 260,623.

The committee of this society, have recently sent to the American Tract Society, a most touching appeal for help. They say that the enemies of the cross, are contemplating the formation of a society, for distributing tracts. The first which they propose to publish, may be called the "Devil's Bible," so entirely are the doctrines of religion evaded or denied. Many other painful facts are related, showing how desperate the struggle is, in that country, between the friends and enemies of Revelation. The society have circulated since their formation, 764,376 tracts. Depositories and auxiliaries are established in many parts of Germany.

At Berlin, there is a society for the instruction of prisoners, to whom the Christian students have permission to preach. In the six or seven Prussian universities, there is at least one professor, who is sound in the faith. There is now establishing at Berlin, a Missionary Institution; a Jews' Society has existed some time. Very much good is done in Prussia, by means of the schools. There is one in every parish. In Wurtemberg, there is a large number of decidedly Christian ministers. Count Von Der Recke, has about 200 orphans, under Christian instruction, at Dusselthal, on the Rhine.

SWITZERLAND.

RELIGIOUS HISTORY. The Pays de Vaud, is a beautiful country, lying between the lake of Geneva, and the Jura mountains. In 1798, it became an independent canton, by throwing off the dominion of Berne. By the Congress of Vienna, the government was constituted the head of the church, with authority to license, place, and remove the clergy, and assign, and pay their salaries. In 1813, the religious excitement at Geneva, commenced with prayer meetings of a few students in theology. In 1817, the "venerable company of Geneva," as the pastors are termed, imposed their celebrated test upon young ministers and candidates, requiring them to engage not to deliver their opinions in the pulpit upon the essential doctrines of the gospel. Several ministers refused to subscribe this test. One of them, Mr. Malan, was forbidden to preach, and was deprived of his support as professor in College. This excitement soon spread to the neighboring canton of Vaud, which had been deeply affected by the influence of Gibbon, Voltaire, and Rousseau. A clergyman, who held religious meetings on Sabbath evening, was silenced. This individual, with eight others, addressed a letter to the government, declaring their determination to separate from the established churches. In answer, a decree was issued by government, forbidding all religious assemblies, except those of the established church, and requiring the police officers to break up every other. On the 20th of May, it was forbidden that the Scriptures should be read or explained in a family, in connexion with any others, besides its members. Fines, imprisonments, and banishment followed. One clergyman was imprisoned ten weeks, and then banished for two years, for suffering five other persons to read the Bible with him, in his own house. In four or five years, about 20 separate churches were formed, and the law of 1824 sunk into a dead letter. In 1829, a missionary was sent out, to preach in those places where evangelical sentiments were not taught. He was however arrested, and confined three weeks.

MISCELLANEOUS. About ten years ago, an institution was formed at Beuggen, for orphans, near Basle, with the addition of a seminary, in which about 20 persons have been constantly preparing to become schoolmasters. Many orphans have been educated at this, and similar institutions. These schools have become numerous in Switzerland, France, and Wittenberg. A Christian education has been adopted at most of them.

A Missionary Seminary has been in existence at Basle, for several years, under the excellent tuition of Rev. Theophilus Blumhardt. All the students, (between twenty and thirty in number,) hold themselves in readiness to engage in Foreign Missions.

FRANCE.

POPULATION. According to the statement of Baron Dupin, France contains 31,000,000 of inhabitants. The annual increase is about 200,000. Two thirds of the population are employed in agriculture, and one third in manufacturing and commercial pursuits.

LITERATURE. In 1814, the whole number of sheets of all the works published in France, amounted to 45,675,039; in 1826, to 144,561,094. The subjects, upon which there has been the greatest increase, are theology, legislation, the sciences, philosophy, history and travels. In 1825, the number of volumes printed, was 13,767,723. This was a little more than a volume to each of the 12,000,000 of persons in France, who are supposed to be able to read.

FRENCH PROTESTANTS. The number of Reformed (Calvinistic) ministers in France, is 305; under whose superintendence there are 438 buildings, consecrated to public worship. In connexion with these churches, there are 451 Bible Societies and Associations, 59 Societies and Depositories of Religious Tracts, 124 Missionary Societies and Associations, 78 Sunday Schools, and 892 Elementary Schools. This statement does not include the Lutheran churches. Through want of churches, many of the Protestant congregations are obliged to meet for public worship in out-houses, barns, &c.

BIBLE SOCIETIES. The Protestant Bible Society at Paris, in the year ending March 31, 1828, distributed 14,625 copies; since the formation of the Society, 91,664 copies. The receipts of 1828, from the auxiliaries, were 6,000 francs more than those of the preceding year.

TRACTS. The Paris Tract Society, issued, during the year ending April, 1828, 172,800 Tracts: not less than 300,000 publications were distributed.

MISCELLANIES. The present sovereign of France, Charles X., is a liberal and popular monarch. He has recently constituted 25 new stations for the Protestant clergy. The most important are occupied by faithful preachers. Nazou, the professor of theology at the Protestant University of Montauban, is a Neologist. His heretical views, have recently been exposed in a French periodical. This is leading to discussions and investigations, which will probably be productive of the happiest results. An interesting correspondence has been carried on, for two years past, between the General Assembly of the Presbyterian Church in the United States, and the French Protestants.

General Remarks in regard to the Continent.

1. The principal instrumental cause of the religious feeling, which has been awakened in various parts of the continent, is the circulation of the *Scriptures*. God is putting signal honor upon His own truth. The British and Foreign Bible Society, are doing that for Europe in 1830, which the translations of Luther and his coadjutors did in 1530.

2. A very interesting fact, in the present state of Europe, is the enlightened zeal of *individual* Christians. One is literally chasing a thousand. Rev. Mark Wilks, is the centre of benevolent effort in France. Dr. Leander Van Ess, a Catholic clergyman in Darmstadt, has circulated between 600 and 700,000 Bibles. Von Bulow, a distinguished Prussian General at the battle of Waterloo, has won nobler honors in the wide dissemination of Christian truth, in Norway, and the surrounding regions.

3. The character and enlarged views of some of the sovereigns of Europe, is a matter of congratulation. Charles X. of France, favors the Protestants; Frederic of Prussia, and his family, are warmly attached to orthodox sentiments. Nicholas of Russia, is establishing Lancasterian schools in his dominions.

4. The foreign missionary spirit, which has been awakened, *contemporaneously*, with the dawn of vital religion, is a most interesting fact. At Basle, in the valleys of Barmen, among the hills of southern France, a spirit has been awakened, which would not have dishonored Lyons, in the third century, nor Jerusalem, after the martyrdom of Stephen.*

5. The British Continental Society, employed in 1829-30, *forty-two* agents on the continent, and expended about £2,000 for their support. The efforts of these agents are principally directed to the Catholic population. The state of this population is deplorable indeed. Midnight darkness, rests on almost all southern Europe. Only one newspaper is printed in Spain, and not a single literary magazine. "An archbishop in that country, receives £100,000 a year, while the wretched people are wo-begone indeed!"

6. Infidels, of various descriptions, are making strenuous efforts to uphold their cause. Since 1817, there have been circulated on the continent, *five millions seven hundred and sixty-eight thousand, nine hundred* volumes of the works of Voltaire, Rousseau, and other infidel writers.

ENGLAND.

POPULATION. The population of England, in 1801, was 8,331,433; in 1811, 9,538,827. Rate of increase $14\frac{1}{2}$ per cent; in 1821, 11,261,437. Rate of increase 18 per cent. Present population, probably, between 13,000,000 and 14,000,000.

LAND. In England, there are 25,632,000 acres of cultivated land; 3,454,000 uncultivated, capable of improvement; 3,256,400 unprofitable; total, 32,342,400 acres.

CANALS, &c. In 1823, the total length of canals in Great Britain, excluding those under five miles, was 2,589 miles. In 1823, the total extent of turnpike roads in Great Britain, was 24,531 miles. The number of houses inhabited in England, is 1,885,918, occupied by 2,346,717 families. Families employed chiefly in agriculture, are 773,732; in trade, manufactures, handicraft, &c. 1,118,295; all other families, 454,690. Number of persons in the army and navy, 319,500.

England has long been distinguished, in the providence of God, for the great variety and vast amount of her efforts, for the diffusion of Christianity, and the relief of human suffering. What the little island Sicily was to the Roman State, in respect to temporal subsistence, being the "granary of the empire," the little island of Albion is, in respect to spiritual subsistence, to the *whole earth*.

* The consecration of the first French Protestant missionaries, took place within a short distance from the spot where Admiral Coligny was murdered, and where the bell tolled to announce the massacre of St. Bartholomew. The scenes and associations of the meeting, were of the most affecting kind.

We shall now proceed to give some account of her charities, humane and Christian, especially those which have reference to the supply of her own wants, and the relief of her own miseries, and those of her suffering sister, Ireland.

I. *Philanthropic Societies.*

1. *National Guardian Institution.* Formed for the purpose of protecting the public from the evils arising from the frequent, and too often fraudulent practice, of giving false characters to bad servants, and for the encouragement of those servants, whose characters will bear the test of strict inquiry, by providing them with respectable situations, granting relief in sickness or distress, and affording them asylums in old age.*

2. *Society for superseding the necessity of Climbing Boys.* This is done by encouraging a new method of sweeping chimneys. The Society also take measures for improving the condition of children, and of others, employed by chimney sweepers. The subject has, likewise, occupied the attention of Parliament, and due investigation has shown, that there are few chimneys, which cannot as well be swept by a machine, as by boys.

3. *London Society,* for the improvement and encouragement of female servants, by annual and other rewards. Formed in 1815.

4. *British Society,* for rewarding servants.

5. *Society for the Prevention of Cruelty to Animals.* Sermons are preached annually on this subject. It has also occupied the attention of Parliament.

6. *Royal Humane Society,* to collect and circulate the most approved and effectual methods for recovering persons apparently drowned, or dead from any other cause; and to suggest and provide suitable apparatus for, and bestow rewards on those who assist in the preservation and restoration of life.

7. *Charity,* for distributing bread, meat, and coals, among the Jewish poor, during the winter season.

8. *Royal National Institution,* for preservation of life from shipwreck.

9. *Society for the Encouragement of Industry, and the Reduction of Poor Rates.* Formed in 1818.

10. *Endeavor Society,* to disseminate the true principles of the Established Church, by forming a library of orthodox works, and by distributing cheap books, tracts, and papers, gratis, to the poor; also to form a supply of medical articles for the suffering.

11. *Society for preventing loss of life by fire.*

12. *Philanthropic Society,* for the admission of the offspring of convicts, and for the reformation of criminal poor children.

13. *Surrey Asylum,* for the employment and reformation of discharged prisoners.

14. *General Philanthropic Society,* for the relief of the manufacturing and laboring poor in temporary distress, and for other benevolent purposes.

15. *Society for the Relief of Distressed Widows,* applying within one month after their widowhood.

16. *Society for the Discharge and Relief of Persons Imprisoned for Small Debts,* throughout England and Wales.

17. *Caledonian Society,* for affording relief to distressed and destitute persons, of all countries and descriptions.

18. *London Aged Christian Society,* for the permanent relief of the decidedly Christian poor.

Besides these there are many others of a similar character, but more limited in influence, designed to meet the various conditions and wants of a poor and suffering population.

II. *Societies for the Benefit of Africans.*

1. *African Institution.* Its principal object is the abolition of the slave trade, and the promotion of civilization among the African nations. It labors to collect the most complete accounts of the agricultural and commercial relations of Africa, and of the physical, intellectual, and moral condition of its inhabitants. It has exerted much influence upon the continental governments, through means of the British.

2. *Society for protecting the natural and constitutional rights of infants born in the colonies of England.*

3. *Society for the relief and instruction of poor Africans and Asiatics.*

4. *Slave Conversion Society.* The object is designated by its name. It is to provide religious instruction for the slaves in the West Indies. It employs about 40 teachers.

5. *Negro Children Education Society.* This Society is engaged in providing school masters and mistresses, in erecting buildings for schools, in coöperating with proprietors,

* We shall give the officers, income, date of establishment, &c. of most of these Societies, in some tables in the sequel.

in furnishing them with teachers for their plantations, in providing houses of refuge, &c. It has expended something more than £2,000 since its formation in 1825.

6. *Ladies' Negro Slave Relief Societies.* There are twenty or thirty associations in England, formed to aid in the emancipation, particularly of female slaves; of whom there are 360,000 in the British West Indian colonies.

7. *Anti-Slavery Society.* His royal highness the duke of Gloucester, is president of this Society. Its great object is to procure the final and total abolition of slavery throughout the British dominions. It has more than 250 auxiliaries, some of them of the most active character. It holds its annual meeting in London, in the month of May. The last meeting was one of greater interest than any preceding. Mr. Wilberforce presided. Messrs. Brougham, Denman, Z. Macauley, T. B. Macauley, Lushington, Buxton, lords Milton, Calthorpe, and others, moved and seconded resolutions. On the 15th of May, 1824, Parliament, by its unanimous resolutions recognized the evil of slavery, and the duty of providing for its ultimate extinction, and his Majesty's ministers undertook to carry these resolutions into effect. The colonial legislatures, however, refused to comply with the resolutions of Parliament. A powerful West Indian body in England is opposed to the abolition. On the second of February, 1830, a revised and amended code of slave laws was made out for the colonies. Some of the most salutary provisions have not been complied with.

In this state of things, the philanthropists of Britain have determined to petition Parliament in a louder, and more determined voice than ever. The noble minded men, at the last meeting, renewed their solemn, and often repeated vow, never to rest till the glorious work is done.

III. Peace Societies.

In 1816, a society was formed in London, for the promotion of permanent and universal peace. Some distinguished individuals have entered warmly into the measure. The methods which Peace Societies use for the accomplishment of their objects are, 1. To lessen the causes of war. 2. To urge on nations the expedient of a general congress, by which to settle national differences. 3. To make known the facts in regard to war in all their extent, the cost in blood, in treasure, in crime, in intemperance, taxation, poverty, &c.

The following estimate of the expenses of the wars in Europe and in the United States, from 1783, to 1815, has been made from authentic documents.

The expense to Great Britain,	\$3,200,000,000
“ to France,	3,180,000,000
“ to Austria,	500,000,000
“ to other European governments,	4,550,000,000
“ to the United States,	120,000,000

Total, . . \$11,500,000,000

Thus for a thirty-two years' war, the killing of several hundred thousand men, and the production of an unutterable amount of distress, poverty, and crime, *Christian* governments have paid not less than *eleven thousand millions of dollars*.

IV. Prison Discipline Societies.

1. *British Society*, for the reformation of female prisoners, formed in 1821.
2. *Westminster Asylum*, for the reception of the better class of offenders, 1822.
3. *Guardian Society*, with the same general object as the last.
4. *London Female Penitentiary*, 1807.
5. *Society for the Improvement of Prison Discipline and the Reformation of Juvenile Delinquents.* This Society was formed in 1815. Its seventh report contains 540 pages. In 1823, the number of persons committed in England, Wales, and Ireland, was 37,648. Of these 9,185 were acquitted, after having endured, frequently for several months, all the miseries and disgrace of penal imprisonment.

V. Seamen's Societies.

1. *Sailors' Home*, or Royal Brunswick Maritime Establishment, for the reception, lodging, and protection of the persons and property of sailors, the improvement of their morals, saving them from the crimps of London, and regularly shipping them on outward bound vessels to all parts of the world, his majesty's navy, the coast guard, or revenue service.

2. *Port of London and Bethel Union Society.* From the last report, presented May 10, 1830, we gather the following facts. A floating chapel has been stationed at one place for twelve years, at which religious services are statedly held,—thirteen Bethel meetings are

held weekly on the river,—forty-three ships have hoisted the Bethel flag, for the first time, the past year—for one praying sailor eight years ago, there are fourteen now,—one pious captain, in 1814, knew of only two religious masters at the port from which he sails, now he is personally acquainted with fifty-three,—divine service has been conducted by one man on board 165 coal boats,—thirty-two boxes of books have been granted to sailors during the past year, and 1,765 volumes lent,—forty children are supported in the Merchant Seamen's Orphan Asylum.

VI. *Societies for the Promotion of General Religious Objects.*

1. *British Reformation Society.* This society was formed in 1828, with a view to promote the true principles of Protestantism. Its exertions are chiefly directed to Ireland, where it holds public meetings for disputation and the circulation of religious tracts. In England, owing to the ignorance of the people, the artifices of the papists, &c., and in Scotland, papacy is gaining ground. But in Ireland the success of the society has been great. Sixty-five meetings had been held in the province of Munster. The number of readers is thirty-nine, of whom twenty-five are engaged in Ireland, and one at Rome! At Manchester a meeting was held for discussion, at which 4,000 persons were present, and 6,000 outside. At Limerick, one of the principal popish districts in Ireland, discussions had been held for three days in succession. At Glasgow, such was the interest which their operations excited, that 30,000 persons failed of obtaining admission to the meetings.

2. *Christian Instruction Society,* for the dissemination of the truths of Scripture, in districts where there is little religious instruction, particularly in London, by means of teachers and libraries. In the last report, 1830, it is stated, that there are connected with the institution, fifty-four associations; 1,101 gratuitous visiters, who had under their benevolent care, 26,914 families, including at least 134,000 individuals; making an increase of 12,000 individuals since the preceding report. There are also sixty stations for reading the Scriptures and prayer, and twenty-eight loan libraries.

3. *Irish Society of London.* The great object of this society is to circulate the Scriptures in the native tongue of the Irish, as that to the people of Ireland possesses charms, which belong to no other. Number of schools, 491; pupils, 16,896; 10,000 readers in their native tongue had been added in 1829–30. Most gratifying testimonials of the good, which this society is accomplishing, are constantly brought to light.

4. *Hibernian Society,* formed for the establishment of schools, and for the support of scriptural readers in Ireland. Day schools 625, containing 51,078 scholars, of whom 21,330 have been Roman Catholics. Adult schools 274, containing 10,982 scholars. Sunday schools 392, containing 17,841 scholars, who are all instructed by gratuitous teachers. Sixty-four persons are employed as inspectors or scriptural readers. Bibles and Testaments circulated during the year, 26,386; in all, 235,781 copies.

5. *Society for the Protection of Religious Liberty.* The great object of this society is to promulgate and maintain the vitally important principle, "That it is the essential and unalienable right of every man to worship God according to the dictates of his own conscience." The measures which they desire to accomplish are, some improvements in the Toleration Acts,—the correction of abuses in regard to the burial of Dissenters,—the amendment of a law by which Baptists are excluded from the rites of burial,—the conversion of marriage into a civil contract, relieving Dissenters from a compulsory celebration of marriage, by a rite to which they are conscientiously opposed,—to exempt all places of religious worship from poor rates, &c. &c. About seventy cases came before the attention of the committee during the year 1829–30. Legal advice and directions were given, which in many cases resulted favorably. John Wilks, Esq., of London, is a most fearless, gifted and unwearied assertor of the claims of this society. Its funds are procured by donations of £2 from each of the dissenting congregations in England, and of £1 from those in Wales.

VII. *Societies for the Promotion of Education.*

1. *Society for Promoting Ecclesiastical Knowledge.* The object of this society is to circulate, by books and tracts, useful information on subjects connected with the scriptural government of the Church of Christ. The monthly publications of the society are on the following subjects: 1. On Free Inquiry in Religion. 2. Christ the only King of his Church. 3. State of the World at the Christian Epoch. 4. Importance of Correct Views, on the Constitution of the Church, and on the Constitution of the Primitive Churches. 5. Historical Series.

2. *British and Foreign School Society.* At the central school of the society there are twenty Arab youths, sent thither by the governor of Egypt. In six months they were able to read and write English. Much attention is paid to the selection and training of schoolmasters,—who exert such a powerful influence over children and their parents; and of whom there are 20,000 in England and Wales. Fifty-two had applied, in 1829–30,

for permission to learn the system of the society; twenty-six had been received. This society have established schools in almost every part of the world. In Sweden they have 192 schools, and 12,000 scholars. In Russia, the emperor has ordered thirteen masters to introduce the system into the provinces.

3. *Book Society, for Promoting Religious Knowledge among the Poor.* In the speech of the Rev. Mr. Wood, at the last annual meeting of this society, we find the following interesting facts. In the year 1299, the Bishop of Winchester could not obtain the loan of a Bible with marginal annotations, even from his own convent, without giving a bond, drawn up with great solemnity. The prior and convent of Rochester, at a certain time, declared expressly, that they would, every year, pronounce the irrevocable sentence of damnation on that man who should dare to purloin or conceal a latin translation of Aristotle's Physics. Before the year 1300, the library of the university of Oxford, consisted of a few tracts only, which were chained or kept in chests. This is an old society lately revived.

4. *National School Society.* Principally supported by the established church. There are now receiving instruction in the schools of the society, 216,517 children. During the past year 113 new schools have been established, and an addition to the number of scholars of 11,000. The central school contains 536 boys, and 195 girls. Several of the speakers, at the late anniversary, urged on the attention of the meeting, the *importance of combining manual labor with study*. This society is under the patronage of the king, and all the Protestant bishops. It adopts the system of Dr. Bell.

In addition to the societies which we have noticed, we have before us a list of no less than *forty*, which would appropriately come under this head, and some of which act on an extensive scale.

VIII. Bible and Tract Societies.

1. *Naval and Military Bible Society.* The number of copies of the Scriptures distributed last year, was 13,233; since the formation of the society, 244,477. To 29 regiments and corps, 3,135 Bibles and Testaments have been given; to the East India Company's troops in Bengal, 2,057. Since 1825, when the duke of York ordered that each soldier should be furnished with a Bible, 40,000 copies have been distributed through the army; 6,000 more than had been distributed in the 24 years preceding.

2. *Prayer Book and Homily Society.* In the river Thames, near the Port of London, 100,000 seamen are constantly employed, besides 16,000 watermen and lighter men. Of all the ships, which come into the river, *two thirds* have been supplied with religious instruction, by the performance of divine service, regularly, on the Sabbath. During the year, 1,025 prayer books have been distributed in the Thames, 889 homilies bestowed gratuitously, and 1,022 select homilies. There are 122 commanders, who have divine service on board their ships statedly; 252, occasionally; 262 wholly neglect it.

3. *British and Foreign Bible Society.* During the last year, 111 new branch societies have been formed, and 434,424 Bibles and Testaments issued. The entire issues of the society, since its formation, are six millions one hundred and nineteen thousand three hundred and seventy-six.

4. *Religious Tract Society.* This society has published, during the last year, 170 new works, making a total, since its commencement, of 1,800. The sale of tracts, the last year, has produced the sum of £19,000. The total number issued during the year, was 10,900,000; since its commencement, it has issued, in 49 languages, upwards of 140 millions of tracts. Its daily issues are about 34,000.

IX. Sabbath School Societies.

1. *Sunday School Union.* Issues of books and school requisites, during the year 1829-30, amounted to 869,841. A new series of class books, adapted to the improved modes of instruction have been compiled. The subject of Bible classes has been brought before the public, by an address from the committee; and ministers, in various parts of the kingdom, have formed them in their congregations. Several clothing associations have been formed, by which hundreds of poor children have been supplied with raiment. The whole number of Sunday schools in Great Britain and Ireland reported, is 9,895; teachers, 97,747; scholars, 1,019,693, being an increase within the last year of 40,600.

2. *Sunday School Society.* Schools assisted, (267 for the first time,) 404, containing 37,197 scholars; English spelling books distributed, 31,539; Welsh, 12,171; Alphabets and monosyllables on boards, in English, 6,958; in Welsh, 6,110; Primers, 6,906; English Bibles and Testaments, 6,843; Welsh, 2,463.

X. Home Missionary Societies.

1. *London Itinerant Society.* (A Home Missionary Institution.) This society is intended to spread the knowledge of Christ in those villages which are destitute of it, with-

in fifteen miles round London, by means of preaching, establishing schools, and distributing tracts. Stations are occupied in 27 villages; the preaching of the gospel is attended by about 12,500 persons, and the children in the Sunday schools, amount to 1,000.

2. *Home Missionary Society*, designed to spread the gospel through the country. It has provided for the instruction of 20,000 villagers, and about 5,000 children. It has about 80 county associations.

3. *Baptist Home Missionary Society*. It supports, in a great degree, about 30 missionaries, and extends aid to more than 50 itinerant and village preachers, stationed in various places, from the Land's End to the Orkneys.

4. *General Baptist Home Missionary Society*. Supported by the General Baptists. We have seen no account of their proceedings.*

MISCELLANIES. Considerable interest has recently been excited in England, on the subject of the profanation of the Sabbath. Various addresses have been made, and pamphlets written. The bishop of London, has called the attention of his clergy to the fearful profanation of the Sabbath in London. A petition has been sent to Parliament, and favorably received, from above 14,000 bakers in London and the suburbs, praying that the law, which now allows dinners to be baked on the Sabbath, within a certain distance, might be altered. Not less than 45,000 copies of newspapers are circulated in London on the Sabbath, and read probably by 250,000 people.

Means have been adopted in various parts of England and Wales, for the promotion of revivals of religion. Several interesting and powerful articles, on the subject, have appeared in the London Magazines, particularly two or three from the pen of the Rev Mr. James, of Birmingham. On the 29th of November, 1829, a meeting of 49 ministers was held, in London, and on the 3d of December another, at which 53 clergymen were present, to consider the importance of a general revival of religion. Both meetings were marked with great solemnity, and were attended with important results. In November, all the London Baptist Churches, observed a day of fasting and prayer.

In Wales, the number of ministers and chapels has doubled within half a century, and the number of professing Christians trebled. It is supposed that within one year, (1828-9,) more than 3,000 souls were added to the churches in South Wales.

SCOTLAND.

We have not the means, at present, to give anything like an adequate account of the moral and religious condition of Scotland. This we may attempt in the next volume of the Register. Great exertions are made to extend the school system in the Highlands, to promote the moral improvement of Glasgow, and Edinburgh, and recently to stay the progress of intemperance. Many meetings have been held in Scotland, and in her sister kingdoms. Six editions of Beecher's Sermons on Intemperance, have been published in Great Britain.†

IRELAND.

CATHOLIC EMANCIPATION. Previously to 1793, all the Irish Catholics were excluded from public offices, and from participation in the choice of members of Parliament. In 1793, the *Irish Act*, so called, was passed, which conferred on the Catholics the elective franchise, threw open to them all employments in the army in Ireland, and all offices in the navy. They continued to be excluded from 80 public offices, and from Parliament. In 1801, the union between England and Ireland was effected, but no relief was secured for the Catholics. In consequence of the opposition of the king to Catholic emancipation, William Pitt, and his colleagues, resigned their places in 1801. In 1822, Mr. Canning carried a bill through the Commons by a majority of 22, giving a seat in Parliament to the Catholics; it was lost in the Lords. On the 10th of April, 1829, the bill was carried by Mr. Peel, through the Commons, with a majority of 178; and by the Duke of Wellington, in the Lords, with a majority of 104. By this bill the Catholics are made eligible to all offices of State, except four. They are still excluded from places connected with the Church Establishment. In order to entitle them to the right of suffrage, a real estate is necessary, of £10 annual income.‡

* We do not give any statements of the condition and prospects of the different *Foreign Missionary Societies*, as the most important facts are detailed in connexion with the various stations.

† From a statement made in Parliament, it seems that the quantity of spirits consumed in England and Wales has increased during the last 20 years, from 12,000,000 to 24,000,000 galls., or *one hundred per cent*, while the population has increased but *fifty per cent*. The quantity of malt now made is less than it was in 1787, ardent spirits having taken the place of malt liquors.

‡ We hope to be able, at some future time, to give a condensed and accurate view, of the various efforts, for the moral and spiritual good of this long afflicted island. The number of Catholics in Ireland, is about 5,000,000; in Great Britain, 1,000,000. The Catholic clergy in Ireland, are about 4,600 in number.

America.

EXTENT. The length of this continent is upwards of 9,000 milles ; its breadth, on an average, from 1,500 to 1,800 ; its area about 15,000,000 square miles.

DIFFERENT CLASSES. 1. *Whites*, descended from Spanish, Portuguese, British, French, Dutch, Danish, German, and Russian colonists. 2. *Negroes*, descendants of Africans, forced from their native country, and mostly held in bondage. 3. *Indians*, the aborigines, scattered over the whole continent. The numbers of the different classes, as estimated by Humboldt, are as follows :—

Indians,	8,600,000
Africans,	6,500,000
Mixed races,	6,500,000
Whites,	13,500,000
Total,	35,100,000

Balbi estimates the whole population at 39,000,000, and distributes it as follows :—

Brazil, 5,000,000	Paraguay, 2,500,000	Netherlands Amer. 114,000
Colombia, 2,800,000	Hayti, 950,000	Russian " 50,000
Peru, 1,700,000	Spanish America, 1,240,000	Central " 1,650,000
Bolivia, 1,300,000	French " 240,000	Mexico, 7,500,000
Chili, 1,400,000	Danish " 110,000	United States, 11,600,000
Rio de la Plata, 700,000	English " 2,290,000	

There is yet space and a fertile soil, for the subsistence of more than 500,000,000.

The following division has been made according to the languages used.

Number of those who speak the English language,	12,500,000
" " " the Spanish language,	10,174,000
" " " the Portuguese language,	3,740,000
" " " the Indian languages,	7,593,000
" " " the French language,	1,242,000
" " " the Dutch, Danish, Swedish, and Russian,	216,000

Lopez estimates the number of Indian languages at 1,500. Humboldt resolves them into two original tongues—the Toltecan and Apalachian.

HISTORY OF DISCOVERY.

Country.	Date.	By whom discovered, and remarks.
Greenland,	950	By the Icelanders. Ericke Raude, south as far as Florida.
Bahamas,	1492	Columbus discovered San Salvador, October 11 or 12.
Cuba,	1492	Columbus.
Other West Indies,	1493	Columbus, in his second voyage.
Newfoundland,	1497	John Cabot, an Englishman.
Continent,	1498	Columbus. North Coast of South America.
Eastern Coasts, N. A.	1499	Ojédo. Amerigo Vespucci.
Brazil,	1500	Alvarez. Called Brazil, from its red wood.
Labrador,	1501	Coterçal, a Portuguese.
Gulf of Mexico,	1502	Columbus, in his last voyage.
Canada,	1508	Thomas Aubert. Before by fishermen.
Florida,	1512	Ponce de Leon, a Spaniard.
Peru,	1515	Perez de la Rua.
Magellan Straits,	1519	Magellan, under Charles V. Ship went round the world.
North America,	1524	Verazzani travelled from Florida to Newfoundland.
California,	1535	Cortez.
Chili,	1537	Almagro, one of the conquerors of Peru.
Mines of Potosi,	1545	Spaniards.
Davis's Straits,	1587	Davis, an Englishman.
Hudson's Bay,	1607	Hudson, an Englishman, in his third voyage. Killed.
Chesapeake Bay,	1607	John Smith.
Cape Horn,	1616	Le Maire and Schouten, Dutchmen.
Frozen Ocean,	1636	Russians, first Russian ships sailed down the Lena.
Louisiana,	1673	Explored by the French, in 1682.
Behring's Straits,	1728	Behring, Dane, found the two continents separated 29 miles.
Missouri,	1804-5-6	Lewis and Clark. Also Columbia River.
Northern Coasts, N. America,	1819-22-26	Captain Parry, to 74° 26' N. Lat. Franklin to 149° W. Long.

SPANISH AMERICA.

The new republics are in so distracted a condition, and so little is now attempting for their moral improvement, that we shall necessarily be very brief in our remarks. Revolution follows revolution, so rapidly, that the general division of the countries, and the outlines of their geography can hardly be ascertained.

BIBLES. The omission of the Apocrypha, both by the American, and British and Foreign Bible Societies, has been eagerly seized, as a pretext for prohibiting the circulation of the Scriptures. In Mexico, an edict of the ecclesiastical authorities, at first nearly put an end to the sales, but they are beginning to revive. In 1829, the British and Foreign Bible Society, forwarded 11,400 copies of the Scriptures, or parts of them. Messrs. Thomson and Matthews, their agents, put into circulation nearly 12,000 copies. A citizen of the United States, writing to the Secretary of the American Bible Society says, that in the State of Chihuahua, with 121,000 inhabitants, he believes that there are not more than *six or eight* copies of the Spanish Bible. His duties have led him into every part of the State. In Buenos Ayres, the Rev. Theophilus Parvin, and Mr. Garcia have carried the Scriptures from house to house, and found multitudes of people utterly ignorant of their contents. Yet here a wide door is open, and no opposition has succeeded in closing it. The American Society has sent a small quantity to Carthagena.

TRACTS. The Rev. William Torrey, at Buenos Ayres, has written a small tract in Spanish, on the duty of circulating the Scriptures among the common people, which, it is hoped, will do much good. The London Tract Society have printed 16 publications for Spanish children and youth. During the last year, they sent 50,000 sermons, tracts, and children's books to Spanish America; 10,000 were sent to Mexico, and all purchased as soon as it was known that they had arrived. The Society have since sent 33,000 more. The Spanish and French Translation Society, have printed 5,600 copies, chiefly of larger works, for the benefit of these provinces.

WEST INDIES AND GUIANA.

Wesleyan Missionary Society. J. Felvus, J. Hodge, E. Wood, M. Banks, missionaries on the island *St. Christopher*; T. Harrison, R. Hawkins, J. Manley, J. Cadman, J. Cullingford, on the island *Antigua*; J. Brownell, G. Beard, T. Pugh, J. Crofts, on the *Bahamas*; J. Home in *Bermuda*; J. Cox, E. Frazer, on *Dominica*; J. Fletcher, E. Grieves, on *Grenada*; W. Hunt, on *St. Bartholomew*; T. K. Hyde, B. Gartside, in *Nevis*; T. Payne, J. Wood, Jr. on *Trinidad*; T. Morgan, T. Murray, J. Barry, D. Kerr, J. Orton, J. Edney, P. Duncan, W. Crookes, J. Whitehouse, on *Jamaica*; A. Whitehouse, J. Burton, W. F. Pichott, at *Tortola*; J. Edmonson, Jr. W. Fidler, T. Lofthouse, in *Demerara*; S. P. Wooley, W. H. Rale, R. Hornabrook, J. Mortier, J. Cheesewright, at *St. Vincent*; W. Clough, at *Montserrat*; St. D. Baduy, at *Hayti*; H. Britten, at *Anguilla*; M. Rayner, J. Briddon, at *Barbadoes*; W. Dawson, at *St. Eustatius*; J. Nelson, at *St. Martins*; J. Rathbone, E. Vigis, at *Tobago*.

Total, (from report 1829,) 20 islands; 59 missionaries; 50 assistants; whites in connexion with the Society, 1,079; free colored, 6,910; slaves, 24,085; total, free colored and slaves, 30,995; in the year 1829, about 2,500 increase; children instructed, *ten thousand*.

Netherlands Missionary Society. F. A. Wix, in Guiana, ministers to a congregation of 146 colored people; Mr. Abkenius at Paramaribo, has been the means of converting many of the heathen to the knowledge of the gospel.

Scottish Missionary Society. Messrs. Blyth, Chamberlain, and Watson, continue their labors, with much success, on the island of Jamaica. Many of the whites greatly favor the mission. Scholars of all descriptions, 600; communicants, 43; inquirers, 200.

London Missionary Society. Mr. Wray, continues to labor at Berbice; J. Ketley, at Demerara; 200 communicants; 110 catechumens; 166 Sunday scholars.

Gospel Propagation Society. This Society has nearly 400 slaves *as property!* on its Codrington estates, in Barbadoes. The course pursued by this society, meets with severe and just reprehension, in Great Britain. Sunday markets, it seems, are allowed on the estates, from dawn till 9 o'clock.

United Brethren. (Missions commenced in 1782.)

Islands, &c.	No. of Stations.	Missionaries.	No. Baptized.	Comm.
Danish W. Indies,	7	{ Sybrecht, Junghans, Staude, Keil, Blitt, Schindler, Schmidt, Boenhof, Mueller, Freytag, Sparmeyer, Plaetner, Eberman, Klingenberg, Weber, Da- mas, Kleint, Schmitz, Zetzche,	4,095	4,026
Antigua,	5	{ Newby, Olufsen, Muentzer, Kippel, Kochte, Rob- bins, Simon, Wright,	5,218	5,362
St. Kitts,	2	Johannes, Shick, Hoch, Klose,	2,254	1,172
Barbadoes,	2	Brunner, Seitz, Taylor,	208	107
Jamaica,	4	Ellis, Zorn, Pfeiffer, Light, Scholefield,	1,451	895
Tobago,		Ricksecker,	16	
Surinam,	2	Genth, Graf, Boehmer, Voigt, Hartmann,	717	888

Total, (from last survey,) 28 stations; 35,629 negroes under the care of the missionaries; of whom 12,450 were communicants; 6,951 baptized children; 7,318 baptized adults, not communicants; 3,418 candidates for baptism; 49 missionaries; (probably) 40 assistants.

Baptist Missionary Society. In Jamaica, 6 stations and 13 subordinate places; 11 missionaries; 10,000 communicants; being an increase within 21 months preceding, of 2,756.

General Baptist Missionary Society. Jamaica, 3 stations with branches; Bromley, and Allsop, missionaries; 276 communicants; 1,000 inquirers.

Church Missionary Society. Jamaica, Antigua, Demerara, Essequibo; 4 European, 14 native teachers; 327 scholars.

MISCELLANEOUS. The British and Foreign Bible Society have granted, within the year, 775 Bibles and 2,500 Testaments. The Slave Conversion, and Negro Slave Relief Societies, are actively engaged in the noble work of negro improvement.

GENERAL SUMMARY,—*West Indies.*

No. Societies.	Stations.	Missionaries.	Assist.	Com.	Baptized.	Inquirers.	Scholars.
18 to 20	70 or 80	130	100	55,060	15,000*	5,000	10,000

GENERAL REMARKS. 1. The missions, whose statistics we have given, are mostly on the Danish and British West India Islands. 2. The great impediment to the progress of Christianity, is the influence of the slave system—to which many planters are resolved pertinaciously to adhere. 3. A most striking proof of the value of religious instruction, upon slaves, is furnished from the fact, that of 40 or 50,000 belonging to the Wesleyan Methodist communities, *not one* has ever been concerned in any insurrection. 4. Slaves are constantly decreasing in the British West Indies. In six years the diminution was 28,000. One third of the sugar plantations in Jamaica have been sold by auction. Most of the planters are bankrupt.

INDIANS WITHIN THE UNITED STATES.

Tribe.	Residence.	Pop.	Acres land.
St. John's, Passamaquoddies, Penobscots,	Maine,	956	92,260
Marshpee, Herring Pond, Troy, Martha's Vineyard,	Massachusetts,	750	
Narragansett,	Rhode Island,	420	3,000
Mobegan, Stonington, Groton,	Connecticut,	400	4,300
Senecas, Tuscaroras, Oneidas, Onondagas, Cayugas, } Stockbridge,	New York,	5,143	246,675
Nottaways, Catawbias,	Va. and S. Carolina,	497	171,000
Wyandotts, Shawnees, Ottowas, Senecas, & Delawares,	Ohio,	1,853	222,301
Wyandotts, Potawatomes, Chippewas, Ottowas, and } Winnebagoes,	Michigan,	28,316	7,057,920
Miami, and Eel River,	Indiana,	1,073	10,104,000
Kaskas, Sauks, Foxes, Menomeenees,	Illinois,	6,706	5,314,560
Potawatomes, and Chippeways,	Indiana and Illinois,	3,900	
Creeks,	Geo. and Alabama,	20,000	9,537,920
Cherokees,	Geo. Ala. & Tenn.	9,000	7,272,576
Choctaws,	Miss. and Alabama,	21,000	
Seminoles, and others,	Florida,	5,000	4,032,640
Thirteen tribes in Louisiana,		1,313	
Five tribes in Missouri,		5,810	44,806
Osages, and Piankeshaws,	Mo. and Arkansas,	5,407	3,491,840
Cherokees, Choctaws, &c.	Arkansas,	6,700	12,858,560
Chickasaws,	Mississippi,	3,625	15,705,000

Total, 69 tribes; 129,266 Indians; 77,402,318 acres of land. The whole number of Indians within the limits of the United States, east and west of the Mississippi, is 300,000.

The United States have acquired, by treaty, at various times, the following tracts of land :—

Acres.		Acres.	
Ohio,	24,854,888	Missouri,	36,169,383
Indiana,	16,243,685	Michigan,	17,561,470
Illinois,	24,384,744	Arkansas,	55,451,904
Louisiana,	2,492,000		
Alabama,	19,586,560	Total,	209,219,865
Mississippi,	12,475,231		

The United States pay to different tribes the following amount of per-

manent annuities,	\$108,375
Limited annuities, to end in ten years,	61,200
Total,	\$179,575

* Doubtless much too low an estimate. It does not of course include the communicants.

MISSIONS AMONG THE NORTH AMERICAN INDIANS.

1. *United Brethren.*

Tribe.	Station.	Date.	Missionaries.	Com.	Cong.
Labrador,	Nain,	1770	Mueller, Morhardt, Henn, Hertzberg, Mentzel,	90	231
	Hopedale,	1770	Meisner, Stock, Koerner, Fritsche, Lundberg,	64	182
	Okkak,		Stuerman, Kmock, Knaus, Kunath, Beck, Glitsch,	110	387
Upper Canada,	New Fairfield,	1734	Lueckenback, Harnan,	36	184
Cherokees,	Spring Place, Oochelogy,		Byhan, Eden.		

2. *Episcopal Missionary Society.*

This society have established a mission at Green Bay; in part for the benefit of the Oneida Indians at Fox river. Rev. Mr. Cadel, missionary.

3. *Cumberland Presbyterians.*

One station at Charity Hall, among the Chickasaw Indians; 20 scholars; Robert Bell, missionary.

4. *American Baptist Board.*

Station at *Carey*, among the Putawatomes: Isaac McCoy, missionary; 2 assistants, 50 scholars. At *Thomas, Michigan*, among the Ottawas; 3 assistants; 20 scholars. At the *Valley Towns*, among the Cherokees of North Carolina: Evan Jones, missionary; 2 assistants; 24 communicants; 21 scholars. At *Withington, Alabama*, among the Creeks; ——— Compere, missionary. At *Hickory Log, Ga.* among the Cherokees: Duncan O'Briant, missionary; 20 scholars. At *Sault de St. Marie*: Abel Bingham, missionary; 3 assistants; 40 scholars. There is an academy at Great Crossings, Scott Co., Kentucky; 98 scholars, of whom 14 are communicants. The students are supported from the annuities paid to the respective tribes, to which they belong, by the United States.

5. *Methodist Episcopal Missionary Society.*

Tribe.	Miss.	Mem.	Schol.	Tribe.	Miss.	Mem.	Schol.
Wyandott,	1	250	50	Mohawk,		175	60
Cherokee,	19	786		Rice Lake,	1	40	52
Choctaw,	3	4,000		Mohawk,	1	70	25
Oneida,	8	111	79	Schoogog Lake,	1		40
Grape Island, U. C.	1	120	60	Simcoe Lake,			20
River Credit,	1	140	55	Yellow Head,	1	150	40

Some of the above are left blank for want of information. The following general summary is given in the last report of the Methodist Missionary Society.

Missionaries, 48; Indian converts, 6,170; learners, 820.

6. *American Board of Missions.*

Tribe.	Date.	Station.	Missionaries.	Assist.	Comm.	Schol.
Cherokees,	1817	Brainerd,		6	22	52
		Carmel,	John Thompson,	3	37	30
		Creekpath,	William Potter,	2	17	31
		High Tower,	D. S. Buttrick,		27	19
		Willstown,	W. Chamberlin,	3	34	10
		Haweis,		3	38	8
		Candy's Creek,		2	17	30
Chickasaws,	1827	New Echota,	Samuel Worcester,	1		
		Tokshish,	James Holmes,		80	20
		Martyn,	W. C. Blair,			27
		Caney Creek,	Hugh Wilson,			35
Choctaws,	1818	Elliot,	Harrison Allen,	3		
		Mayhew,	Cyrus Kingsbury,	5		
		Emmaus,		3		
		Goshen,	Alfred Wright,	4		
Cherokees Arkan.	1820	Four other stations,	C. Byington,	5		
		Dwight,	C. Washburn,	7	11	90
Osages,	1820	Union,	William F. Vaill,	3		
		Hopefield,	W. B. Montgomery,	1		
Maumee, Ohio,		Harmony,	Amasa Jones,	5		
			Isaac Van Tassel,	2	8	23
Mackinaw,			William M. Ferry,	10	79	104
Stockbridge,		Statesburg, Mich.	Cutting Marsh,	1	39	30
New York Indians,		Tuscarora,	John Elliot,	1	14	20
		Seneca,	T. S. Harris,	5	49	50
		Cattaraugus,	Hiram Smith,	1	23	35

Total, 29 stations; 23 missionaries; 107 assistants; 556 communicants; 1,034 learners.

GENERAL SUMMARY,—*North American Indians.*

Stations 145 ; missionaries 200 ; assistants 317 ; communicants 7,124 ; learners in the schools 3,000 : [including the missionaries, assistants, &c. of the Society for Propagating the Gospel.]

PRESENT STATE OF THE SOUTH WESTERN TRIBES.

A controversy, of a most solemn character has, for some time past, agitated the people of this country, and some of the more important tribes of Indians, on the following question, "Have the Indian tribes, residing as separate communities, in the neighborhood of the whites, a permanent title to the territory which they inherited from their fathers, which they have neither forfeited nor sold, and which they now occupy?" The progress of this controversy has been viewed with feelings, of most intense interest, throughout this country, and by many in Europe. A very respectable European periodical says, "The United States are in a fearful crisis of their affairs. They are on their trial before the common Father and Lord of all : and their future condition will bear plain and undoubted testimony, either that their injustice has brought them under His avenging hand, or their equity hath conciliated His favor towards them as a community."

The number of Indians immediately affected by the decision of this question is 60,000, while 300,000, at least, are greatly interested. The Indians contend, that neither the government of Great Britain, the individual States, nor the United States, have acquired any title to the soil, or any sovereignty over the territory, but the title and the sovereignty have been, repeatedly, guaranteed to them as a nation, by the United States, in treaties now binding on both parties. On the other hand, those interested in obtaining the lands of the Indians, assert, That Great Britain, prior to the Revolution, *claimed* entire sovereignty within the thirteen United Colonies, that all these rights of sovereignty became vested in the States respectively, as a consequence of the declaration of Independence, and of the treaty of 1783 ; that the Indians were merely *permitted* to reside on their lands, by the United States ; that this permission is not to be construed so as to deny to Georgia, and to individual States interested, the exercise of sovereignty, &c.

Not less than *fifteen* formal treaties have been made between the United States, and the single tribe of Cherokees ; in nearly all of which the sovereignty of the tribe, and their title to their lands, is repeatedly and most unequivocally acknowledged.

From 1820 to 1827, various efforts were made by the people of Georgia, to obtain all the lands of the Indians within the chartered limits of the State. In December, 1829, the Legislature of Georgia asserted that the Cherokees had no title to their lands, and that they were simply tenants at will. Nothing material was done in the administration of Mr. Adams, which closed in March, 1829. In April following, the Secretary of War informed the Cherokees, that the Indian nations, residing within the limits of a State, were entirely subject to the laws of that State. In December, 1828, the Legislature of Georgia passed an act to extend the laws of the State over the Cherokees, after June 1, 1830. Much feeling was now manifested in many parts of the United States, in regard to the subject. In the Autumn of 1829, a series of papers, over the signature of "William Penn," appeared in the Washington National Intelligencer, in which the whole subject was most ably discussed, and the rights of the Indians completely vindicated. No answer has been attempted to be made to them. These papers were extensively copied, and were probably read by several hundred thousand people. In the message of the President, on the opening of Congress, December, 1829, it was distinctly asserted that the Indians could not be protected against the operation of the laws of the individual States. Petitions, from all parts of the Union, earnestly praying Congress to protect the Indians, in the secure enjoyment of their rights, were presented, in great numbers to both branches of the Legislature. Near the close of the session, the committees on Indian affairs, in both Houses, made reports adverse to the rights of the Indians, and in favor of their removal west of the Mississippi. After a discussion, scarcely equalled in interest and solemnity, since the establishment of the government, the bill for their removal passed the Senate, on the 24th of April, by a vote of 28 to 20 ; and in the House, on the 26th of May, by a vote of 103 to 97.

UNITED STATES.

COLORED POPULATION. The number of free colored people in 1820, was 233,592 ; of slaves, 1,543,688. The slaves double their number once in 20 years. They are rapidly increasing in the extreme southern country. In South Carolina, there are *one thousand fifty five* slaves to one thousand freemen. In Louisiana, 818 to 1,000. The American Colonization Society propose to remove the free blacks to Africa. The influence of this Society on slavery is indirect, but powerful. It has probably led to the emancipation of 4,000 or 5,000 slaves. All the important Ecclesiastical Bodies in the country, and 15 of the State Legislatures have expressed a decided friendship for its plans. The tokens of public favor have greatly increased within a few months. About \$2,000 were contributed to its funds in Massachusetts near the fourth of July, 1830.

CONVICTS AND PRISONERS. Through the exertions of the Prison Discipline Society, a great change has been effected in public sentiment in regard to the practicability of reclaiming prisoners and convicts, and restoring them to the enjoyment of character and happiness. The five Reports of the Prison Discipline Society, (one now in the press,) contain facts of sterling and inestimable value, and collected with untiring assiduity. In twelve of the States, by the labors of this Society, prisons are erected, or are erecting, on a

new plan, combining neatness, order, great industry, perfect discipline, and economy. The income of the Connecticut Prison over and above all expenses, in 1829 was \$5,068 94.

SEAMEN. The American Seamen's Friend Society, at New York, are taking measures to employ missionaries at the more important ports throughout the world, where American Seamen are found. They are providing boarding houses for seamen, erecting chapels, establishing savings banks, and register offices. 2,000 seamen applied to the register in Boston, in 1829; 56 vessels sail from Gloucester, Mass. *without* ardent spirits; 128 from Boston. There are 2,000,000 seamen in the world; 100,000 belong to the U. States.

TEMPERANCE. The American Temperance Society has 14 State auxiliaries, about 1,000 or 1,100 county, town, and other auxiliaries, about 800 of which were formed in 1829. In December, 1829, it was estimated on the lowest calculation that *one hundred thousand* individuals had pledged themselves to entire abstinence from ardent spirits. Probably the number is now, 150,000 at least. The medical profession have done nobly on this subject. More than 700 instances were reported in 1829, of habitual drunkards, who had thoroughly reformed. About 40 distilleries were reported as having stopped. By the reformation, one town in Vermont, saved, in 1829, \$8,400, and the State of New Hampshire, \$100,000. There are supposed to be 10,000 distilleries in the United States, and 40,000 persons who trade in ardent spirits. Were the reformation complete, \$30,000,000 annually would be saved to the country.

TRACT SOCIETIES. The American Tract Society, at New York, have issued 498 different publications. The whole number of Tracts printed, during the last year, was 5,239,000; 90,000 of which were in French, 80,000 in Spanish, 6,000 in Italian. The whole number issued since the formation of the society, is 20,341,000; the whole number of pages, 185,717,222; of the Tract Magazine, 66,000 copies were circulated last year; and 116,050 copies of the Christian Almanac.

The Baptist General Tract Society, issued, during the last year, 4,941,000 pages of Tracts; in all, 15,393,000; number of publications, 88; number of auxiliaries, 322.

SABBATH SCHOOLS. The American Sunday School Union has, in connexion, 6,654 schools, 61,372 teachers, 411,009 scholars. The Methodist Sunday School Union have 406 auxiliaries, 2,436 schools, 4,872 superintendents, 36,540 teachers, 158,240 scholars. Number of conversions of teachers and scholars, within three years past, is estimated at 3,000. The number connected with the Protestant Episcopal Church we do not know. The whole number of Sabbath scholars in the United States, is about 570,000. The whole number of children, of a proper age to attend Sabbath schools, is, 3,250,000. The number must be increased twenty-four fold before the work is done.

EDUCATION SOCIETIES. The American Education Society was formed in 1816. In May, 1827, it was assisting 156 beneficiaries; in May, 1828, 300; in May, 1829, 404; in May, 1830, 524. Those assisted during the past year, were connected with 9 Theological Seminaries; 19 Colleges; 66 Academies; in all, 94 Institutions; 165 were new applicants. About 55 were licensed to preach in 1829-30. During the last four years, the young men under patronage have earned \$28,887. The amount of appropriations in 1826-7, was \$3,652; in 1829-30, \$28,522. In 1826-7, \$90 were refunded; in 1829-30, \$1,007.

During the last year the Massachusetts Baptist Education Society has changed its title to the Northern Baptist; embracing the New England States. It has under patronage about 60 young men.

The Board of Education of the General Assembly, have aided 55 during the last year: 36 new applicants.

BIBLE SOCIETIES. The American Bible Society have issued, during the year, 238,583 Bibles and Testaments—since the formation of the society, 1,084,513. There is strong ground to hope that the pledge, made in May, 1829, will be redeemed—Bibles can be prepared—funds can be raised, and probably a sufficient number of explorers and distributors can be found. Whether there is sufficient Christian zeal in the community, time will determine. Should all the families be supplied, there will still be an addition of 400,000 souls, annual increase to our population, to be supplied. The Philadelphia Bible Society have supplied all the families in Pennsylvania, and granted \$1,000 to the American Bible Society.

HOME MISSIONARY SOCIETIES. The American Home Missionary Society employed, last year, 392 missionaries and agents, and aided 500 missionary congregations and districts. The labor was distributed in 22 States and Territories, and the amount of labor performed, 274 years. The number of auxiliary societies is 273. Of the 'Home Missionary,' 5,000 copies are published. Under the care of the missionaries are 369 Sabbath schools; 19,000 scholars; 5,500 Bible class scholars. About 1,900 have been added to the churches where the missionaries have labored.

The Board of Missions of the General Assembly have employed during the year, 198 missionaries, and assisted 300 congregations. 182 years of service have been rendered; about \$24,000 have been pledged by the Board for this labor. About 300 Sabbath schools and Bible classes have been formed, containing 12 or 15,000 children. In 1826, eight years of labor was reported; in 1829, 60 years; in 1830, 182 years.

GENERAL RESULTS.

1. *Missionary Stations.*—Oceanica, 58; Africa, 71; Asia, 163; Europe, 10; America, 240; Total, 542.
2. *Ordained Missionaries.*—Oceanica, 53; Africa, 91; Asia, 162; Europe, 20; America, 329; Total, 655.
3. *European and American Assistants.*—Oceanica, 66; Africa, 79; Asia, 170; Europe, 25; America, 417; Total, 757.
4. *Native Helpers.*—Principally school teachers and catechists, in all parts of the world, 2,000.
5. *Communicants.*—The communicants at the Baptist stations in the West Indies amount to about 400 at each station. Taking one quarter of this number as the average at each station, in the world—we shall have about *fifty thousand* converts from paganism,—now members of mission churches.
5. *Learners in the Mission Schools.*—The number in Hindoostan, as estimated by an intelligent merchant in Calcutta, some years since, was 100,000. There are now more than 40,000 in the Sandwich Islands. The whole number throughout the world is at least *three hundred thousand*.
6. *Miscellaneous.*—Number of inquirers, who have renounced idolatry, at least *four hundred thousand*. The gospel has been preached at the various mission stations to at least *four millions* of adults in ten years past. The number of mission Colleges and of higher Seminaries is, between thirty and forty. The number of missionary printing establishments is not far from *forty five*. There are, on a low estimate, *five thousand* converts, in a year, at the various mission stations. At this rate the conversion of the world will occupy at least *ONE HUNDRED AND FIFTY THOUSAND YEARS*.
7. *Home Missionaries.*—Employed in the destitute places in Christian lands, and regularly commissioned by various societies, not far from *two thousand*.
8. *Bibles.*—Whole number of societies, throughout the world, about 4,500; of Bibles, or parts of the Bible distributed, not far from *nine millions*, in 160 languages.
9. *Tracts.*—From one hundred and fifty to one hundred and sixty millions of Tracts have been circulated by various Tract and Book societies.
10. *Sabbath Scholars.*—Not far from two millions throughout the world.

TABLE
OF BENEVOLENT SOCIETIES, IN THE UNITED STATES, WITH THEIR OFFICERS, INCOME, &c.

The income of the American Board is for the years 1836-7, 1837-8, 1838-9.
books. From \$40,000 to \$50,000 have recently been subscribed, principally in the
The Am considerable sum vested in a farm. We had p
but our l it. The number of Jews, in various parts of
should be remitted. The whole sum received by all the
half of dollars.

TABLE
OF THE PRINCIPAL BENEVOLENT SOCIETIES IN GREAT BRITAIN, WITH THEIR OFFICERS, INCOME, &c.

01,000,000 01,012,700

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1830.

FOURTEENTH ANNUAL REPORT.

THE Report of the American Education Society, for the year ending May, 1830, has been already printed and widely circulated. The following are the principle *facts* of the Report, and are all which it is necessary to insert in this place.

Whole number assisted during the year.

From the formation of the American Education Society in 1815, to May, 1826, a period of about eleven years, there were aided by the Society *five hundred and forty-one young men*. The following is the number assisted in each year since that period :

In the year ending May, 1827, the whole number assisted was,	156
In May, 1828,	300
In May, 1829,	404
In May, 1830,	524

By this statement it appears that there have been assisted, during the past year, nearly as many as were aided during the first eleven years of the operations of the Society. They have been connected with *nine* Theological Seminaries; *nineteen* Colleges; and *sixty-six* Academies; in all *ninety-four* institutions of learning; *five* have pursued study under private instruction; and *one hundred and sixty-five* have been applicants, who had not before been patronised by the Society.

Number licensed to preach during the year.

The Directors have learned with pleasure, that, of those who have been assisted during the year, *fifty-five* have either been licensed, or are about being licensed to preach the gospel. Of this number, *twenty* were members of theological classes that graduated in 1829; and *thirty-five* are members of the present senior classes in various Theological Seminaries.

The patronage of the Society has been

withdrawn during the year, for various reasons, from *ten* young men—and *two* have been honorably dismissed.

The amount of earnings reported for the year ending

May, 1827, was	\$4,000
May, 1828, "	5,149
May, 1829, "	8,728
May, 1830, "	11,010
Total,	\$28,887

Thus it appears that the young men under the patronage of the Society, have, during the last four years actually earned, in various ways, and appropriated to their own support, the sum of **TWENTY-EIGHT THOUSAND EIGHT HUNDRED AND EIGHTY SEVEN DOLLARS**. The average amount earned the last year, by 372 young men, who made report, exceeds twenty-eight dollars each.

Receipts and Expenditures.

From the Report of the Treasurer, it appears that the whole amount of receipts during the year ending the 30th of April, is **THIRTY THOUSAND SEVEN HUNDRED AND TEN DOLLARS AND FOURTEEN CENTS**. Of this sum, there have been received, on account of permanent scholarships, *four thousand six hundred and ninety-nine dollars and fifty four cents*; leaving the amount received during the year for current use, *twenty-six thousand and ten dollars and sixty cents*.

The expenditures, in the mean time, have amounted to **THIRTY-FOUR THOUSAND SEVEN HUNDRED AND NINETY-SEVEN DOLLARS AND EIGHTY-NINE CENTS**. The excess of expenditures over the receipts, is therefore, *eight thousand seven hundred and eighty-seven dollars and twenty-nine cents*. To this sum is to be

added the debt of the Society, at the last annual meeting, amounting to *six thousand four hundred and two dollars and ninety-seven cents*; and the entire deficiency in the funds will be found to be *fifteen thousand one hundred and ninety dollars and twenty-six cents*.

This deficiency is to be ascribed to the rapid increase of applications within three years past, without corresponding efforts to obtain funds. The increase of appropriations, in consequence of applications for aid, will be evident from the following statement.

The amount of appropriations to young men for the year ending May, 1827, was . . \$ 8,652
May, 1828, " . . 10,485
May, 1829, " . . 19,009
May, 1830, " . . 28,522

Refunded.

The following sums have been refunded since the system of entire loan was adopted in 1826. A larger sum may be expected in future years.

For the year ending May, 1827, . . \$ 90 00
May, 1828, . . 816 00
May, 1829, . . 830 91
May, 1830, . . 1,087 84
Total, . . 2,824 45

The Permanent Fund has been reduced from \$26,842 35, to \$20,000.

The Rev. WILLIAM COGSWELL, Rev. ANSEL R. CLARK, Rev. JOHN K. YOUNG, Rev. HENRY LITTLE, Rev. WILLIAM PATTON, Rev. SYLVESTER HOLMES, Rev. JONATHAN BIGELOW, and Rev. CALVIN HITCHCOCK, have labored the whole, or a part of their time, as agents of the Society.

A *Western Agency* has been established at Cincinnati. A Board of agents constituted, and the Rev. FRANKLIN Y. VAIL, appointed Secretary.

A Branch Society has been formed in the Western Reserve, of Ohio, and another Branch has been formed in the State of Indiana.

List of Branches and their appropriations.

BRANCHES.	Amount appropriated.	Paid by the Branch	Paid by the Par. Society.	Remit. to Par. Society
Maine,	1,660 00	517 00	1,143 00	
New Hampshire,	882 00	86 00	796 00	
North Western,	2,172 00	1,691 00	481 00	528 56
Connecticut,	2,894 00	856 00	2,038 00	
Presbyterian,	5,600 00	5,600 00		2,200 00
West. Ed. Soc.	890 00		890 00	
West. Reserve,	108 00	108 00		
West. Agency.	288 00	141 00	147 00	
Totals,	14,491 00	8,999 00	5,495 00	2,728 56

The Report notices some changes in the rules which have taken place; the operations of several efficient auxiliaries; the removal of the office of Secretary to Boston; the resignation of two Officers of the Society; the Quarterly Register and Journal—and closes with a review of the year, and the following account of the *origin and progress* of the Society since the commencement of its operations in 1815.

It was in the summer of that year, that eight young men, whose attention had been directed to the subject by the persevering efforts of two eminently pious females in Boston, were induced to meet in the study of the late Rev. JOSHUA HUNTINGTON, of that city, to consider the expediency of forming an association for educating indigent young men of piety for the ministry. This small band of young men, finding the object too great to be accomplished by them alone, took measures for a general meeting of ministers and others in the vicinity. This meeting was held on the last week in July, 1815, and the resolution was taken to form the AMERICAN EDUCATION SOCIETY. The first person who received patronage, was the Rev. SAMUEL MOSELY, a missionary to the Choctaw Indians, who has since rested from his labors. He was admitted in March, 1816. Since that time ONE THOUSAND AND TWENTY-SEVEN young men have been assisted, the natives of nearly every State and Territory in the Union, and the members of from one hundred, to one hundred and fifty Institutions of learning. Of these, about *three hundred* have been licensed to preach the gospel. Some have devoted their lives to the destitute in our own country; *fourteen* have consecrated themselves to foreign missions, and not far from *one hundred and fifty* have been settled as pastors in twenty-one States and Territories. *Seventeen* have become permanent instructors, as professors, or principals in various Literary and Theological Institutions, and about *fifty* are known to be temporarily employed as teachers, who will probably ere long enter the ministry. *Thirty four* young men have died while pursuing a course of education, and *twenty-six* have been dropped on account of not possessing the requisite qualifications, and as many more have entered upon pursuits or professions, foreign from the ministry. Not far from *five hundred* young men are now under patronage, and there are about *forty* from whom no recent information has been received by which they can be classified. * *

Let these results be compared with the means which were employed to establish the Society at first, and who can help seeing that God hath affixed his seal to this enterprise?

REPORTS OF AGENTS.

REV. WILLIAM COGSWELL,
General Agent of the Am. Ed. Society,
for the New England States.

To the Secretary of the Am. Ed. Society.

DEAR SIR,

SINCE my last report, I have been prosecuting my agency, as I have had opportunity and ability. Having visited most of the towns in Middlesex county, Ms. the concerns of the general cause seemed to call my attention to other parts of my field of labor. I spent three or four days in Salem, and was kindly received. While there, in addition to the two Permanent Scholarships established some years before by yourself, two Temporary Scholarships were raised, one by the Ladies' Auxiliary Education Society, and the other by the Gentlemen of the Rev. Mr. Williams' Society.

In March and April, I performed an agency in the county of Berkshire, satisfactory to myself, and I trust also satisfactory in some degree to the good people in that part of the Commonwealth. I visited the students in the College at Williamstown under the patronage of the A. E. S., and found them sustaining the character required of beneficiaries, and pursuing their studies with a good degree of application and success.

After conferring with many clerical and lay gentlemen in the county of Worcester, it appeared advisable to divide the county into two parts, and to form them into Societies, auxiliary to the A. E. S., by the name of the Worcester North, and the Worcester South, Auxiliary Education Society. This was done on the last Wednesday of April, and the first Wednesday of May. The county being thus organized, I committed it into the hands of the Rev. Mr. Little, an Agent of our Society, whose labors had hitherto been blessed, requesting him to visit the several towns which I had not visited, in behalf of the Education cause, trusting that the Lord would crown his efforts with success. I have also visited Franklin county, and made arrangements for the Education Society, existing there, to become auxiliary to the A. E. S. I trust this desirable object is effected, though I have not received an account of its accomplishment.

I attended the Anniversaries of the South Massachusetts Auxiliary, and of the Branch Societies of Connecticut and Maine. The first of these existed two years previously to the Parent Society, and now embraces the three counties of Plymouth, Bristol and Barnstable. The Annual Meeting, which was held at Middleborough, was interesting, and it is hoped will be productive of

good effects. The Society became auxiliary to the Parent Institution at this time. It raised more funds the last year than it ever did before, and it resolved to make still greater efforts the year ensuing.

The Connecticut Branch, during the year which has just elapsed, has raised in all but eight or nine hundred dollars, while the Parent Society has appropriated to beneficiaries under their care at Institutions in that State nearly three thousand dollars. The principal reason for this is the fact, that efforts have been making in the State for the purpose of raising funds for the benefit of the College, and the Theological Institution connected with it. The Branch acknowledge their deficiency, and appear disposed to exert themselves in some good degree for sustaining their own beneficiaries. The Directors of the Branch have expressed a willingness and desire on their part to have an agency performed in the State during the present season, in relation to raising funds. And the understanding between your Agent and the Board is, that such an agency shall be performed. It is ardently desired, that it may result not only in raising funds, but also in bringing forward many young men to engage in preparation for the sacred ministry, that hereby Connecticut, one of our oldest, wealthiest, and best States, may take an efficient and distinguished part in the great work of evangelizing the nation and the world.

The Maine Branch also has been greatly deficient in raising funds for this sacred and best of causes. While the Branch has collected the past year but about five hundred dollars, the Parent Institution has remitted to beneficiaries, residing at the Institutions in the State upwards of sixteen hundred. The good people, so far as my knowledge extends, are aware that their efforts in this part of benevolence have been few and feeble, and that they are bound to make greater exertions in time to come. They passed a resolution at the Annual Meeting of the Branch to this effect, that they would endeavor by Divine assistance to raise a sufficient sum to support the beneficiaries that may be patronized at the Institutions in their own State. This resolution they are abundantly able to put into execution. There is one obstacle in the way of its accomplishment, and that is, a general effort is to be made in the State of a charitable nature in behalf of the Theological Seminary at Bangor, which is now in rather a languishing state, and must receive assistance in this way, or not do much for the kingdom of the Redeemer. It is expected, however, that an agency will be performed in that State, during the year, which it is confidently believed will result in bringing forward many young men into a course of

preparation for the sacred ministry, and in procuring funds for their support.

During the time above specified, I have travelled about seventeen hundred miles in the service of the Society, and received the friendly attentions of many Christians, with whom I have associated. The cause, in which we have embarked, seems to be approved by all who are truly Christian or patriotic in character, and is most warmly applauded by many. With them it is regarded as a fundamental Society. And so it is; for the Bible will forever remain a sealed book without a living interpreter, and the heart remain untouched by the glories of the gospel and the glories of heaven. It is by the foolishness of preaching, God is pleased to save them that believe. In regard to the raising of funds, I have succeeded generally as well as I expected, and in many cases better than I anticipated.

Since my last report, through my instrumentality thirteen Temporary Scholarships have been pledged, besides some hundreds of dollars have been raised by subscription and contribution, and a number of little associations have been formed, from which may be expected annual remittances. Some names for the Quarterly Register and Journal have been obtained and returned to the Agent for that concern. The value of this periodical on account of its ecclesiastical and literary statistics is readily acknowledged by all clergymen, and by many of them duly appreciated. No minister should deprive himself of this work by refusing to give his name as a subscriber to it. Such, dear brother, have been my efforts, and such my success. The more I contemplate the subject of educating pious young men for the gospel ministry, the more certain it appears that this is the cause of God and must prevail.

July 16, 1830.

REV. HENRY LITTLE.

Grafton, July 10, 1830.

DEAR SIR,

SINCE my last report, April 10th, I have been absent one week from my field of labor, and during the other twelve have been in Worcester Co., and visited the following towns, viz. Ashburnham, Athol, Boylston, Fitchburg, Gardner, Hardwick, Holden, Hubbardston, Leominster, New Braintree, Oakham, Petersham, Phillipston, Princeton, Royalston, Rutland, West Boylston, Westminster, Winchendon, Spencer, Leicester, Millbury—Presbyterian and Congregational Societies, Ward, Oxford, Dudley, Sutton, Douglass, Uxbridge, Northbridge, and Mendon, South Parish. In these towns the following Temporary Scholarships have been pledged, viz., the Temporary Scholarship of the first Congregational Society in Holden,—the Burbank Temporary Scholarship (pledged by Gen. Burbank of Millbury,)

The Temporary Scholarship of the Presbyterian Society in Millbury, (by thirty individuals)—The Temporary Scholarship of the first Congregational Church and Society in Millbury, The Temporary Scholarship of the first Congregational Church in Sutton, and the Temporary Scholarship of the first Congregational Society in Uxbridge. Besides these, the Young Men's Society in Fitchburg have paid in \$50, and the Ladies' Societies, with a part of the collection at the Monthly Concert, have in years past made out as much more, so that Fitchburg will at least give another, and I have strong hopes that Leicester and New Braintree will each of them make up another when I address them again.

The people of Boylston have contributed \$40 to constitute REV. S. RUSSELL a Life Member, and the people of Oakham REV. ASA HIXON a Life Member. At Dudley, Oxford and Hardwick, half of a Temporary Scholarship is pledged at each place, and at Spencer, and Hubbardston, something more than \$40 have been subscribed. Princeton is assisting a young man at Auburn, N. Y. It was thought inexpedient at the *present time* to make any effort at Royalston and South Mendon. All the other towns named will probably do something less than \$37 50. Some of their subscriptions are annual, and others not. If in any instance the sums pledged shall fall short, others will exceed, so that you may calculate with much certainty upon as much from the towns mentioned as is pledged. Some of the towns will probably do more than I have intimated if we include the articles of clothing that may be given by Ladies.

I have travelled in the county more than 700 miles.

Twenty-six young men have been found who have either commenced, or expect to commence a course of study for the ministry, and at least half of them will need no assistance from the American Education Society. Twelve of these twenty-six young men are from Holden, nine of whom will educate themselves with money received from their parents. Thus with the Temporary Scholarship pledged by the Society, Holden is expecting to educate *ten* men for the ministry. In reality, then, ten Temporary Scholarships are pledged in Holden—A good example for other towns even if they are obliged to go out of their own limits for beneficiaries.

An Interesting Fact.

It was an interesting inquiry with me, how so many youth should become disposed to direct their attention to the ministry; and some of the reasons are undoubtedly these: The attention of the people in Holden has been occupied very much with the benevolent operations of the age, and during a revival last winter in which about 200 became hopefully pious, the monthly concerts

were very fully attended, and no meetings were more extensively blessed in the progress of that glorious work. The instrumentality of these concerts for prayer in awakening sinners, and in making such impressions upon Christians, that twelve of their number contemplate the arduous work of the ministry, must lead us to conclude that it is not displeasing to God, even at the time of a most interesting revival, for Christians to assemble and listen to religious intelligence, and pray "Thy kingdom come." Once in Boston, at an anniversary of a Domestic Missionary Society, after several interesting speeches showing the wants of the West, a box was passed for contribution, and one person inquired of a friend who sat near by, What shall *you* give? The reply was, I shall give myself. The case of the twelve young men at Holden is similar. They had been so prepared by previous efforts, that when the inquiry was made, what will you give to increase the number of ministers, they virtually replied, we give ourselves.

In connection with Worcester county, I ought to say that I have been cordially received, and kindly treated both by the ministers and people. The prejudices which once existed in the county are fast disappearing, so that I have scarcely heard one objection during the quarter against the principles of the Society, except in such circumstances as to show that it was merely a form of excuse for not aiding the object. I have met with unexpected success with young men. They seem to understand that we are attacked by a more formidable enemy than our Fathers resisted in '76; and that the Education Society is just such a means as must be used to save our country, and transmit those blessings to posterity which we have received from the struggles of the *revolution*. I have received many subscriptions from individuals of this class, who have never subscribed before to any benevolent object.

The importance of this cause magnifies, the longer I look at it. We are emphatically called upon for gratitude to God for such a measure of success as has attended it.

REV. JOHN K. YOUNG.

SUMMARY notices of Mr. Young's labors have been given in former numbers. The following is a statement of subscriptions obtained, or pledges given, in the places which he has visited, so far as they have been reported to the Secretary of the Society.

Essex County.

Topsfield,	\$15 75
Boxford,	14 50
Beverly, 3d Church, . . .	33 50
	<hr/>
	\$63 75

Of the sums subscribed \$17 75 were paid to the agent, and the remaining sums were to be paid and forwarded.

Hampden County.

Brimfield,	\$40 00
Holland,	8 00
Wales,	8 00
S. Wilbraham,	5 00
Long Meadow, W. parish, .	50 00
Long Meadow, E. parish, .	4 00
Ludlow,	13 25
Springfield, Chickopee, . .	65 00
Southwick,	19 00
Chester,	27 10
Russell,	11 99
Blandford,	51 66
Tolland,	22 25
Middle Granville,	33 00
East Granville,	9 25
Montgomery,	5 53
W. Springfield, Agawam, . .	40 00
Palmer,	8 50
Monson	75 00

\$486 58

\$199 83 of the subscriptions were paid to the agent, and the rest left to be collected afterwards.

Remarks by Mr. Young.

"Relative to the obtaining of funds, my success, though small, was at least equal to my expectations. Two of the principal towns (Springfield and West Springfield) not having completed the payment of three Permanent Scholarships raised by the efforts of the Secretary of the A. E. S. in 1826, were not visited again for the purpose of solicitation. In every other place of importance the attention of all the friends of benevolence either had been, or was at the time occupied with the "special effort" to raise funds for the Bible Society.

"The sum pledged in Brimfield, (\$40) is intended to constitute the Rev. J. VAILL an honorary member for life of the A. E. S.; and of the sum pledged in Chickopee, \$40 is a donation of Rev. ALEXANDER PHOENIX, to constitute himself an honorary member for life of the Society. The sums subscribed in Long Meadow, West parish, \$25 in Granville, and \$11 in Tolland are intended to be subscriptions for seven years. The parish of East Granville will doubtless unite with the parishes of Middle Granville and Tolland in establishing a Temporary Scholarship. The church in Long Meadow took measures a year since to establish a Temporary Scholarship, but the object, not being understood, nor attended with success, another attempt was made and about \$50 raised. There is but little doubt that the remainder will be secured."

Measures for forming an Auxiliary in the County.

Resolutions of the Hampden Association of Ministers may be found in our number

for May—highly approving of the objects of the American Education Society, and recommending measures for a permanent organization of the churches in the county, in support of them, by means of an Auxiliary Society.

Pledge of the Church in Monson.

A letter, received from the Rev. Alfred Ely, Pastor of the church in Monson, contains the following gratifying intelligence.

“At a meeting appointed for the purpose, the church in this place adopted the following resolutions:—

1. That we cordially approve of the great and good object which the Am. Ed. Society is endeavoring to accomplish; and that it is our duty, as a church, to aid this Christian enterprise, by our influence, our prayers, and our substance.

2. That we will, in dependence on our Lord and Saviour, establish a Temporary Scholarship in connection with the above named Society, by paying to its funds \$75 annually for seven years.”

A 3d Resolution provides that collections be taken at communion seasons to raise the amount;—the 4th Resolution reserves the right of nominating a beneficiary to receive the benefit of the Scholarship—and the 5th Resolution constitutes the Pastor and Deacons of the church a committee to superintend the object.

The letter adds—“The above you must consider as the result of Mr. Young’s visit here. Whether we shall redeem the pledge we have given, time must determine. The Lord in the plenitude of his mercy has done great things for us which demand substantial and liberal tokens of a grateful heart; and if we could ever feel our increased obligations to promote his glorious cause, there would be no doubt on the subject. But we will try.

“One young man, the fruit of the revival, has already commenced study, in the academy, with the ministry in view. Several others have the subject under consideration, and I hope will conclude to enter upon the course.”

Agency of Mr. Young in New-Hampshire.

From Hampden county Mr. Young returned to Boston on the 16th of February, and proceeded to New-Hampshire, for the purpose of raising funds to meet the long existing deficiencies in the Treasury of the New-Hampshire Branch. The following is the result of his labors so far as we have ascertained.

Rockingham and Strafford Counties.

Dover, to constitute Rev. ASHER H.

WINSLOW an Honorary Member

for life of the A. E. S. . \$40 00

Durham, to constitute Rev. ROBERT

PAGE do. . . . \$40 00

Rye, 3 50

North Hampton, beside Jewelry, . . . 6 00

Kingston, in part of a Life Membership for Rev. ORA PEARSON, . . . 12 00

Londonderry, 21 88

Derry, annual subscription, to constitute a Temporary Scholarship, . . . 75 00

Chester, 15 00

Exeter, subscription deferred for the present—a Lady has promised that the Rev. Mr. SMITH shall be made a Life Member this year.

Stratham, 15 00

Portsmouth, \$32 58; of which \$11 are, in part, for constituting Rev. Mr. WATERBURY a Life Member—\$5 also given by a Lady from North Andover, . . . 32 58

Berwick, subscription opened to constitute the Pastor, Rev. Mr. KEE-
LER, a Life Member of the Soc.

Rochester, 8 50

Great Falls, Somersworth, contributions at communion seasons.

Brentwood, 10 00

Northwood, 2 38

Deerfield, 6 33

Candia, annual subscription for a Temporary Scholarship, one tenth by the Pastor, 75 00

Greenland, 12 00

Hampton, 5 00

Total of the above subscriptions and pledges, about \$400 00

Resolutions cordially approving of the Am. Ed. Society, and recommending it to the favor of the churches, have been passed by the Piscataqua and Union Associations of ministers, and by the Londonderry Presbytery.

Facts showing a lively interest in the Society.

As specimens of the deep interest which has been manifested towards the objects of the Society, Mr. Young mentions such facts as the following:

A minister, speaking of the duty of the clergy to give of their substance in aid of this cause said,—“What, my brethren, if we do wear a little coarser coat, or sit at a plainer table, shall we not have the pleasure of reflecting that we are assisting to raise up a representative of our Lord and Master, who will preach the everlasting Gospel when we are low in the grave?”

In another instance—“A lady said that she would willingly live three days upon bread and water to be enabled to give something for this object.”

The extract which follows will be read with interest. It is dated

Derry, March 26.

"The inhabitants of this section of New-Hampshire are well disposed towards the American Education Society; and it is not a little gratifying to me to see my native State, especially that portion of it with which I am most acquainted, so ready to receive me, and to give to the object to the extent of its ability. But, as you are already aware, that ability is limited, and what is given to the A. E. S. would not, and in many instances could not be given were it not for the practice of self-denial in an unusual degree. Indeed in some of the towns of Rockingham and Strafford, and those not a few, it would seem as if the highest point of self denial and sacrifice had been attained in endeavoring to support the preaching of the gospel. An individual with whom I am well acquainted, and probably not worth \$3000, gives \$40 per annum; and his business is not lucrative. Females, who have travelled on foot 18 or 20 miles because they could not afford the expense of riding, have paid \$8—and now pay five dollars per annum for the support of their minister, who has a small salary. In view of these and similar facts I cannot but consider the money raised here, though small in amount, *very precious*.

REV. FRANKLIN Y. VAIL.

Secretary of Western Agency of A. E. S.

REV. AND DEAR SIR,

You have probably before this received my last, saying that an effort had been commenced in Cincinnati to obtain funds, and that twelve Temporary Scholarships had been secured; you will now be happy to learn that the number has been increased to twenty. Though I am fully persuaded that our Institution has the elements of success in its own character, yet when I call to mind the peculiar difficulties and discouragements in the way of a successful effort at the present time in our city, I cannot but feel, that we are called upon for a particular recognition of the hand of God in this whole movement; and that we are furnished with another reason to thank God and take courage. The fact that our citizens have been called upon within a little more than a year past to contribute about \$40,000 for churches, \$6,000 for Lane Seminary, \$2,000 for a Bible and Tract Depository, besides for Foreign and Domestic Missions, Sunday schools, and Infant schools; the settlement of two new pastors, the employment of a City Missionary, &c.; and the fact that this burden has rested almost entirely upon the members of three Presbyterian congregations; seemed to leave but a faint prospect of doing much for our object. The spirit of Christian enterprise and benevolent effort which now begins to characterize our laity, cannot but bear pleasing testimony that the Spirit of God has

been in the midst of us; that the silver and gold are the Lord's, that the work in which we are engaged is His; and shall gloriously prosper until our western wilderness shall be converted into the garden of God.

An Interesting Incident.

Next to the influence of the *character* of our Institution and the blessing of God, in giving success to our late efforts, I will relate a little incident which occurred at a meeting of some leading gentlemen when our subscriptions were commenced, an incident not without effect at the time of its occurrence, and not without encouragement to the friends of the education cause.

After several addresses had been made, and near the close of the meeting, a Rev. Gentleman arose to make his second or third speech, and in attempting to excuse himself for his excess of zeal on the subject, remarked in impassioned accents, that he had peculiar reason to love the education cause. That it was to its sacred benefactions that he was indebted for the unspeakable honor and privilege of preaching the unsearchable riches of Christ—that all he had done and hoped to do for the cause of the Redeemer was to be attributed, under God, to the Education Society which extended to him the hand of assistance when struggling with pecuniary discouragement, to enter the vineyard of the Lord—that he had not only esteemed it his privilege to refund for the benefit of his younger brethren every dollar he had received, but now wished to present a thank offering to God for extending the blessings of the A. E. S. to the perishing thousands of the West, and that now as the Lord had freed him from the responsibility and expense of educating two beloved children, by mercifully taking them to heaven, he should esteem it a privilege as well as a duty to educate two young men for the ministry in their place; one of whom he had in his family for this purpose, and for the support of the other he now wished out of a small competence to subscribe \$75 a year for seven years.

Christian example was not without effect. Several scholarships were immediately subscribed. Of the 20 scholarships, 8 are from individuals, 2 from a Female Society of married ladies, 2 from young men, 1 from the 4th church, having about 12 or 15 male members, and the rest in half and quarter scholarships, and in smaller subscriptions. In Reading and Pleasant Ridge each society have attempted a scholarship,—have a large portion of it subscribed, and will probably secure it. In Chillicothe we have secured 3 scholarships.

Cincinnati, June 24, 1830.

DEAR SIR,

Since my last, which was from Chillicothe, I have visited Circleville, Columbus,

Granville, Newark, Zanesville, Greenfield, Salem, Concord, Rocky-Spring, Redoak, Georgetown, and Ripley. In these congregations, most of which are in the bounds of Chillicothe Presbytery, I think I have secured fifteen Temporary Scholarships. But as they were not all entirely filled up when I left, I will defer the specifications till I hear from them. Pastors and churches have entered into this enterprise generally with zeal, efficiency, and great comparative liberality. In not a few instances could I bestow the apostolical commendation upon these Christians; that the depths of their poverty have abounded to the riches of their liberality. Several churches, consisting of little more than 50 members—and being able to have preaching but half of the time—many of whose members still live in their log cabins, have most cordially pledged themselves to raise a Temporary Scholarship and to carry forward a young man through the whole course of his education. This too they have done after subscribing to a Bible, Missionary, Tract and Sunday School Society. In several instances, mechanics, who shove the plane for the support of their families, have given a Temporary Scholarship of \$75 a year for seven years. In some cases a few females have raised a Scholarship by the aid of their needles; in others, by the aid of a few donations from the gentlemen. The females of Cincinnati will carry forward five young men, and the young gentlemen two, by about 30 young men each giving \$5 annually. One good brother in after hearing the claims of the A. E. S. said to me that he wished to give \$1000, but as the money was in two notes, not yet payable, he subscribed a Temporary Scholarship, intending to give the \$1000 when it becomes due. This expression of benevolence is rendered the more worthy of remark, and imitation, as it was made by a laboring mechanic, having four or five small children, and but very little dependence for their support but his hands, and the Providence of God. His maxim is, "trust in the Lord and do good, and verily thou shalt be fed:" and who, my dear brother, believes that his children will ever beg for a piece of bread? Facts of this encouraging character I might greatly multiply; and in view of them I have longed to visit once more our beloved New-England—confidently believing that *all* our numerous and wealthy churches there would be provoked to devise liberal things for this glori-

ous cause. Though many of your churches are doing well, yet I am disposed to think that unless a new impulse has been given to the work in Connecticut since I left it, much remains to be done in most of the congregations. I think Connecticut, if fully visited would be able to sustain at least 100 young men: By such a visit also I doubt not but many of the men could be found. So fundamental is our Institution to the great work of converting the world, that it seems to me that the first men in our land ought immediately to leave their churches at least for a time, for this object, if there be no other way of effecting it, until all the suitable young men in our land are placed in a course of education; and the means are provided for their support.

REV. ANSEL R. CLARK.

Warren, Trumbull Co. April 26, 1830.

Rev. Mr. Cornelius, Sec. Am. Ed. Soc.

DEAR SIR,

AGREEABLY to your request made by Prof. Nutting, I shall now make a summary report of my labors on the Reserve. Should this reach you too late for your object, (which I fear will be the case,) you can make what use of it you please. Had I received your request sooner, this report probably would have reached you before now.

Immediately after my commission and ordination at Boston, I proceeded on my way to this country, and entered on the duties of my agency, the 17th of October last. Since that time I have formed a Branch Society, called the Western Reserve Branch of the A. E. S.; visited 27 towns, preached on the object of my agency, and in various other ways endeavored to enlist the feelings, the prayers, and the alms of the people; conversed with 10 young men on the subject of studying, who are said to be promising both as to talents and piety. I have also formed 20 Agricultural Education Societies, and 20 Female Ed. Societies, and obtained 30 subscribers to the Quarterly Register and Journal.

The table below exhibits the sums subscribed and received. The first line expresses what was given to constitute life memberships; the second, annual subscriptions made by gentlemen and continued for 7 years; the third, what was paid of the first year's payment; and the fourth line expresses donations made by individuals.

	L. M.	Ann. Sub.	Paid.	Dona.
Hudson, Ladies, to constitute Rev. William Hanford, a } life member of Western Reserve Branch, }	\$22 61	\$ 3 00	\$ 2 00	\$10 00
Augustus Baldwin, to con. him a life mem. of do.	15 00			
Harvey Baldwin, to con. him a life mem. of do.	15 00			
Heman Cviatt, to con. him a life m. of do. in part,	5 00			
Franklin,		17 25		1 06
Ladies in Franklin, \$7 43; Ladies in Stow, } \$1 69, and Gent. in Stow \$6 50, to con. Rev. } Geo. Sheldon, a life member of W. R. B. }	18 62			

	L. M.	Ann. Sub.	Paid.	Dona.
Tallmadge, Ladies, to constitute Rev. John Keys a life member of Western Reserve Branch, } Springfield, }	19 37	75 00	8 00	61 1 75
Athoater, Ladies, to con. Rev. William L. Buffett a life member of Western Reserve Branch, } Randolph, Gent. and Lad. \$10 63; Rootstown, Gent. and Ladies, \$9 82, to con. Rev. Jos. Merriam a life mem. of Western Reserve Br. }	15 00	18 40	9 00	
Mrs. C. Seymour, a string of gold beads. Ravenna, Mrs. A. Nash, a string of gold beads, and other valuable jewelry. }	20 45			
Edenburg, }				2 50
Newbury, }				75
Bainbridge, }				56
Charlestown, Ladies, \$6 90, and the 1st year's sub. of the Gent. \$8 25, to constitute Rev. David L. Coe a life mem. of West. Res. Br. }	6 90	8 25	4 25	
Freedom, }				1 62
Windham, Ladies, \$11 00, }		3 00	1 00	1 37
Nelson, Ladies \$4 47, to constitute Rev. Benjamin Fenn a life member of West. Res. Br. }	15 47	9 75	1 00	75
Mantua, }				2 25
Aurora, Lad. to con. Rev. John Seward a life m. of do. }	15 75	47 50	1 00	10 62
Twinsburg, Ladies and Friends, to con. Rev. Samuel Bissell a life member of West. Res. Br. }	15 00	11 00	3 50	
Grand River Presbytery, }				20 00
Rome, Ladies, \$5 81, }				3 25
Morgan, Ladies \$9 94, to constitute Rev. Ward Child a life member of Western Reserve Branch, }	15 75	14 75	5 25	1 56
Austinburg, Ladies, to con. Rev. G. H. Cowles, D. D. an honorary m. for life of the Parent Soc. }	41 50	67 20	42 70	2 80
Joab Austin to con. him a life mem. of W. R. B. }	15 00			
Dr. O. K. Hawley to con. him a life mem. of do. }	15 00			
G. W. St. John, of Morgan, to con. him a life member of West. Res. Br. in part, }	5 00			
Mrs. N. Whiting, a string of gold beads.				
Salem, }				6 12
Kingsville, Ladies, to con. Rev. H. T. Kelley a life member of Western Reserve Branch, }	15 07	9 00	2 25	1 25
Madison and Unionville, Ladies, to con. Rev. C. Burbank a life mem. of West. Res. Br. }	15 02	12 00	6 50	5 50
Ladies in Rev. Mr. Winchester's Society, }				3 82
Marshall Brewster, a silver watch.				
Geneva and Harpersfield, Ladies, to con. Rev. Perez Pratt a life member of West. Res. Br. }	15 25	14 00	7 00	2 50
Mrs. S. Knapp, a string of gold beads.				
Claridon, Ladies, to constitute Rev. Myron Tracy a life member of Western Reserve Branch, }	15 00	10 50	4 50	2 75
Two Ladies, a pair of gold ear rings, and a ring. }				
Farmington, Ladies, to constitute Rev. Enoch Burton a life mem. of Western Reserve Branch, }	15 00	21 00	9 00	
Mesopotamia, Ladies and Gent. to con. Rev. John Barrett a life mem. of West. Res. Br. }	15 87			

Total amount of what has been subscribed and received, \$806 60.

Of this sum I have received and paid over to the Treasurer of the W. R. B. more than \$500 00. The jewelry which I have received will probably sell for \$30 or \$40. Here, Sir, is the result of my labors in this new, but highly interesting country. And I trust that the good which will eventually result, will not be limited to time ; but will be unfolding and unfolding till the soul becomes satisfied with praising God and the Lamb for the redemption of man. When I reflect that the impetus given may be felt through time and through eternity ; when I think that some thousands of the next generation may have the gospel preached to them who would otherwise have lived and died in sin and ignorance ; when I extend my thoughts to other generations, and trace into all its bearings, the influence of one feeble effort, and sum up the misery pre-

vented, and the happiness secured;—the hardships, toils, fatigues, and exposures which such an effort has cost, become unworthy to be mentioned.

It may be well to state some of the circumstances under which many of the above subscriptions were raised. In many towns, the people were either making great efforts, or had just made great efforts, or were about to make such efforts to build a meeting house. Consequently their resources were almost exhausted, or were in reserve for building a meeting house. Many are in debt for their farms; others are building for themselves; so that much could not reasonably be expected in this region.

The following intelligence was received from Mr. Clark, as this sheet was about being put to press.

Hudson, July 17, 1830.

REV. AND DEAR SIR,

The friends of benevolence at the east, have no doubt been highly gratified at the general statements, which you have made in the Register, respecting the self-denying spirit manifested by the people of this country. Perhaps it would not be improper to give a detailed account of what they are doing for one of those great objects of benevolence, which are exerting such a saving influence on our country and the world.

Such an account I gave in a former communication. That statement mentioned the receipts for the A. E. S. from the commencement of my labors on the Reserve, up to April 26.

The present mentions the receipts, up to June 26th.

	<i>L. M.</i>	<i>Ann. Sub.</i>	<i>Paid.</i>	<i>Dona.</i>
<i>Warren</i> , from Ladies, to constitute Rev. Joseph Curtis } a life member of Western Reserve Branch, } From a Friend, a gold pin, and a pair of silver } buckles. }	\$15 00	\$	\$	\$ 4 75
<i>Braceville</i> , <i>Vienna</i> , from Ladies, in part to con. Rev. C. Birge a } life member of Western Reserve Branch, } From a Friend, a pair of gold ear rings. }	7 08	16 50	10 25	2 06 1 79
<i>Vernon</i> , from Ladies, \$9 50, and from Ladies in <i>Kins-</i> } <i>man</i> , \$5 53, to con. Rev. Harvey Coe a } life member of Western Reserve Branch, }	15 03	8 25	4 75	31
<i>Kinsman</i> , <i>Johnson</i> , from Ladies, \$3 83, and from Ladies in <i>Fow-</i> } <i>ler</i> , \$1 25, in part to constitute Rev. Ozias } Eells a life mem. of West. Res. Br. }	5 08	7 75 4 50		14 25 1 00
<i>Hartford</i> , from Ladies, to con. Rev. Wells Andrews } a life member of Western Reserve Branch, }	19 22	32 00	25 00	6 28
<i>Youngstown</i> , from Ladies, to con. Rev. Ward Stafford } a life mem. of Western Reserve Branch, }	15 00	29 50	13 50	41
<i>Wayne and Williamsfield</i> , Ladies, to con. Rev. E. T. } Woodruff a life member of West. Res. Br. }	15 28	24 62	13 62	7 49
From Mrs. Deborah Jones, a string of gold beads. From Friends, a gold ring, a pair of silver clasps, and other ornaments. }				
<i>Gustavus</i> , from Ladies, to con. Rev. Joseph Badger a } life member of Western Reserve Branch, }	15 02	18 00	6 50	3 00
From a Friend, a silver watch. From S. Lindsley, a note against H. F. . From Rev. J. Badger, an obligation of about . From a Widow in ———, 80 acres of land, (estimated)				50 00 35 00 240 00

I have also formed eight Sewing Societies. I have had occasion to ride through many of the towns where I had previously been, and found, to my satisfaction, that the interest excited was well sustained. Many Christians on the Reserve do feel the importance of the object—the great need of more laborers in the vineyard of the Lord.

I found but one pious young man in Trumbull County, whom I could encourage to study. We need a revival very much.

We shall close our quarterly report of Mr. Clark's labors with the following extract from one of his communications, which we are sure will be perused with interest by every reader.

THE minister of this town, G—, is the Rev. Joseph Badger, the first missionary that ever came to the Reserve. He is now seventy three years old. I have been

much delighted in hearing this aged servant of Christ relate the history of his life. There are many incidents which he and others have mentioned, that have deeply interested me. His history will show the value of those men whom your Society intend to send into the vineyard. It will show the importance of being inured to hardship and fatigue, in order to be qualified for missionary services. Such men are to be found on every part of missionary ground, in altogether larger numbers than ministers of a different mould. Mr. B. served as a soldier three years in the revolutionary war. He was in many engagements; and though others fell by his side, fighting for liberty, yet he was preserved for services in a still more worthy cause. After leaving the war, he turned his thoughts to education. He was destitute of means—having no way to obtain assistance, but by his own efforts. There were no Education Societies in those days. Still he pursued and acquired a Collegiate and a Theological education. He was afterwards settled for fourteen years in Blandford, Massachusetts. On being dismissed from his people, he set his face to go into the “western wilderness.” He arrived here in 1800; and after laboring a year or more, he returned to the east and brought out his family. He drove the first wagon from Buffalo to Erie, and made his own road. Indeed he was the first man that ever drove a wagon on to the Reserve. After laboring here among the white settlements three or four years longer, he went to Sandusky and spent four years as a missionary among the Wyandots. He then resumed his labors among the whites. He has had an opportunity to know what hard fare and fatigue are. Once he was driven up a tree by a bear. It was one night in August after dark while riding in the woods away from any house, and the rain pouring down in torrents. The bear made an attack upon him, and he made his escape by climbing a small tree, and there lodged during the night. The bear was at the foot of the tree, snapping his teeth much to the annoyance of the sleeping moments of the missionary. But when morning appeared, the bear retreated, and the missionary was suffered to go on his way. This man has “camped” in the woods many a night, without shelter, and sometimes without fire.

Mr. B. formed the four first churches on the Reserve, and has assisted in forming a large number more. It must be very interesting to him to see the progress of improvement which has been made since he came to this country; then there was no school—no minister—and only 1144 white inhabitants. Now there is a flourishing College—8 incorporated academies, and many other select schools, besides numerous common schools—100 churches—not far from 60 ministers, and nearly if not quite 100,000 inhabitants. This missionary has

witnessed a large number of revivals—and among the subjects there are now 5 respectable ministers. I will add one more fact; though he lives upon a nominal salary of \$150 per year, and a pension of \$96, yet he has since I have been here given an obligation of between \$30 and \$40, to the A. E. Society. I thought that these facts would be interesting to you, inasmuch as such are the men whom your Society promises to educate.

REV. JAMES EELLS,

Secretary of the Western Ed. Society.

Extract of a letter dated

Westmoreland, July 7, 1830.

I RETURNED from my tour through the westernmost counties in this State a few days since, having been absent from about the middle of March. I have, in the mean time, visited seventy churches, embracing nearly all connected with the Presbyterian or Congregational denominations in Livingston, Genesee, Orleans, Erie, Chautauqua and Cataraugus counties. Rev. Mr. Curry of Lockport engaged to visit, shortly, all the churches in Niagara county, in performing a voluntary agency, which he pledged the last year. Every church which I visited, with one exception, and every minister I conferred with, approved of the plan of the American Education Society, and proposed to co-operate with us in promoting its object. In most of these places I delivered a discourse; and on the Sabbath, generally, two discourses relating to the object of my agency, and visited another congregation at 5 o'clock, or in the evening. The most important places were visited on the Sabbath. In every church an agent was appointed, a Female Association formed, subscriptions taken up as far as was practicable, and a particular sum agreed upon with the agent, as the amount he would endeavor to raise in that congregation, annually, together with the time of payment. The amount proposed to be raised in all these congregations is \$1,771. This is not considered, except in a few cases, as an absolute pledge. It is the amount they will aim at, with a fair prospect, that, in ordinary circumstances, they will be able to raise it. This is from places not before visited, with the exception of Albion, Lockport and Buffalo, visited by yourself and Rev. Mr. Patton last August. Albion will aim at one scholarship, Lockport one, and Buffalo three, viz. the *Eaton Scholarship*, by the Ladies in Rev. Mr. Eaton's congregation; *Buffalo Associate Scholarship*, by eight individuals; and the *Buffalo Scholarship*, by the rest of the congregation.

CORRESPONDENCE.

Extract of a letter from a number of beneficiaries in an Academy in New England.

We believe our interest in the great cause of benevolence, which is so extensively agitating the Christian world, has been greatly increased during the past three months. We have been led to stretch our thoughts beyond the narrow limits of our personal observation—to survey the field of labor, every where widening and white for the harvest—and to inquire with personal application, “What are the peculiar qualifications which the present age demands of those who are to take the lead in the march of the gospel through the world?” In accordance with these feelings, in a Society for the discussion of religious questions, we have taken up, the past term, a series of questions relating to the conversion of the world. We first examined the Scriptures, with regard to the certainty of this event, and the means of its accomplishment. We next took a view of the present state of the world, to see what were the signs of the times—and whether these were not of such a nature, and sufficiently distinct, to give us reason to conclude that this glorious day is about to be ushered in. And having, in the light of Scripture, and the past history of the church, considered the point, that Christians have been and still are the principal instruments in God’s hand of accomplishing his great and benevolent designs in the world, we then took into consideration the various obstacles with which Christians have had, and will still have to contend, in carrying forward the mighty work of converting the world. After having considered the subject in its various bearings, we endeavored to make a self-application of the whole, in the discussion of the following question: “How can we best prepare ourselves for the exigencies of the age?”—After deeming it of the utmost importance, as an answer to this question, to take and maintain a more elevated stand in piety, and live nearer to God, we considered, that, in addition to a heart glowing with religion’s holy flame, the six following things were indispensably necessary to the thorough preparation of ourselves for the high stations towards which we are aspiring.

1. That we possess a thorough doctrinal knowledge of the Bible.

2. That we become thorough scholars, and obtain every possible advantage from learning,—that we may be able to contend with learning, and exert an extensive influence.

3. That we should make use of every means in our power to become acquainted with the state of the heathen world—their wants and miseries.

4. That we should become acquainted with the operations, and success of the vari-

ous benevolent institutions of the present day.

5. That we become familiar with the objections which prejudiced or misinformed Christians make against supporting the cause of benevolence, and be prepared to answer them.

6. That we have a good knowledge of the peculiar tenets of all classes of men calling themselves Christians, particularly those not considered Orthodox; and be prepared to disprove and expose error.

With this we closed the past term. And those of us who devoted the most attention to this subject, can truly say, that we have not been so deeply interested in the discussion of any topic, since we have been in this institution. At the commencement of the present term, we took up the subject of the Papal Church, as this appeared to be exciting considerable interest in the public mind. We expect to make this the subject of discussion the present term—and to canvass somewhat particularly, the doctrines—history—and present state of that church.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Board of Directors, held 14th July.

APPROPRIATIONS were made by the Society and its Branches, at this meeting, to 406 young men, as follows:—

In 8 Theological Seminaries, . . .	111 men.
In 13 Colleges,	166 “
In 38 Academies,	122 “
Under private instruction,	7 “

Of these young men, 29 were received for the first time upon the funds of the Society, 209 are connected directly with the Parent Society, and 197 with Branches. A number of young men report only twice a year, in the spring and autumn, and these are not included in the above account.

The following table shows the amount paid by the Parent Society and by each Branch.

The Parent Society

Pays for its own appropriations, . .	\$3,767
for Maine Branch,	260
for New Hampshire Branch, . . .	136
for Connecticut Branch,	888
for Presbyterian Branch, . . .	nothing—5,051

Branches.

Maine Branch pays of its appropriations, \$170	
New Hampshire Branch pays “	170
Connecticut Branch pays “	66
Presbyterian Branch pays (all)	1,822—2,228

Total appropriated this Quarter, \$7,879

Debt of the Society May 1, . . .	\$8,347 91
Wanted to meet present appro. . .	4,421 81

Total present deficiency, \$12,769 72

The above statement shows that the operations of the Society cannot be sustained without an increase of funds.

The case is one of great urgency; and all who love Zion are intreated to send in their benefactions. They were never wanted so much as at the present moment. The Society have never yet given a negative to worthy applicants. Shall they begin now?

On application of Rev. JOHN T. JONES, destined to labor as a Foreign Missionary, in the Burman Empire;—

Voted, That in conformity with the rules of the Directors, Chap vi. sec. 5. his pecuniary obligations be cancelled.

Mr. Jones had received \$333. He is to labor under the patronage of the American Baptist Board of Foreign Missions.

Patronage of two young men was discontinued, on account of deficiency of talents and scholarship.

Another young man having left study with a view to pursue an object different from the ministry, was requested to refund principal and interest of what he had received, according to the vii. Art. of Constitution.

The Board also directed the Secretary to inform all beneficiaries under *private* instruction, that they decidedly *prefer* that they should place themselves under *public* instruction as soon as it can conveniently be done.

The Treasurer was authorized to borrow \$4,420 in order to meet appropriations voted at this meeting; making the whole deficiency in the funds \$12,769, as above stated.

Annual Expenditures exceed *thirty thousand dollars*. Receipts last year *twenty six thousand*—and applications for assistance constantly increasing.

ANNIVERSARIES.

THE Fourteenth Annual Meeting of the Society was held on the 13th of May in New York.

At the meeting for business, the following resolution was, on motion of Rev. Dr. EDWARDS of Andover, Mass. seconded by Rev. Dr. Cox of New York, unanimously adopted:—

Whereas the dependence of the church on the Spirit of God, is absolute and constant, and the dependence of the Christian ministry emphatically great, constituting the only hope in reference to present and future usefulness; therefore,

Resolved, That it be affectionately and solemnly recommended to all the young men under the patronage of this Society, in addition to their usual seasons of devotion, to observe *Thursday, the eleventh day of November next*, as a day of fasting and prayer, with special reference to the more copious effusions of the Holy Spirit upon all who are preparing for the Christian ministry; and that the instructors, guardians, and benefactors of the young men, and the patrons and friends of the Society, and of Education Societies generally, be invited to notice the same so far as they may find it convenient.

Public services were held in the Brick Presbyterian Church in the evening—when the Report was in part read by the Secre-

tary, and addresses made by a number of speakers, to a numerous and interested audience.

Officers of the Society for the year 1830.

HON. SAMUEL HUBBARD, President.

WILLIAM BARTLETT, Vice President.

Directors.

REV. ABIEL HOLMES, D. D.

REV. EBENEZER PORTER, D. D.

REV. LEONARD WOODS, D. D.

REV. WARREN FAY, D. D.

REV. B. B. WISNER, D. D.

REV. E. CORNELIUS,

JOHN TAPPAN, Esq.

REV. GARIDNER SPRING, D. D.

ARTHUR TAPPAN, Esq.

S. T. ARMSTRONG, Esq.

REV. JOHN BROWN, D. D.

REV. E. CORNELIUS, Secretary.

MR. B. B. EDWARDS, Assistant Sec'y.

HARDY ROPES, Esq. Treasurer.

HON. PLINY CUTLER, Auditor.

Executive Committee.

WARREN FAY,

B. B. WISNER,

J. BROWN,

Secretary,

Assistant Secretary.

Financial Committee.

JOHN TAPPAN,

S. T. ARMSTRONG,

WILLIAM J. HUBBARD,

Treasurer.

The Board meet Quarterly on the 2d Wednesday of January, April, July, and October.

The Executive Committee meet commonly on Monday afternoon of each week.

The Financial Committee meet on 1st Wednesday of each month.

PRESBYTERIAN BRANCH.

The anniversary was held on the 13th of May. A Report was read by Rev. WILLIAM PATTON, Secretary, and Officers were chosen for the ensuing year. No public exercises were held, on account of the Annual Meeting of the Parent Society for this year being held in the city. The prospects of the Branch were never more encouraging than at this anniversary: 152 young men were assisted during the year, and \$9,622 19 were received into the Treasury. Officers, Arthur Tappan, Esq. President; 22 Vice Presidents; Rev. William Patton, 194 Elm street, New York, Cor. Secretary; Horace Holden, Esq. Recording Secretary; Oliver Wilcox, Esq. 50 Wall street, Treasurer; 24 Directors.

CONNECTICUT BRANCH.

The Anniversary of this Society was held at Wethersfield, June 17. The Secretary, Professor Olmsted, being absent, no report was read. The following resolution was passed: "*Resolved*, That in view of the immense and increasing destitution of evangelical ministers in the United States, the Churches are bound to make, immediately, the most strenuous efforts to supply the country with a pious and devoted ministry." The resolution was sustained by Rev.

George C. Beckwith, Professor of Lane Seminary, Ohio, and Rev. William Cogswell, Agent of the A. E. S. The Hon. Thomas Day, President; Rev. Wm W. Turner, Secretary; and Eliphalet Terry, Esq. Treasurer; all of Hartford.

MAINE BRANCH.

The Annual Meeting of this Society was held at Winthrop, June 22, at which time a sermon was delivered by Professor Newman, of Bowdoin College. At an adjourned meeting of the Society, the report of the Directors was read by Rev. Benjamin Tappan, Secretary of the Branch. The following resolution was passed: "*Resolved*, That this Society will endeavor, by Divine aid, to raise the present year, funds sufficient at least to sustain the beneficiaries that may be at the several Institutions in this State." On the occasion addresses were offered by Ether Shepley, Esq. of Saco, Rev. D. D. Tappan, of Alfred, and Rev. Mr. Cogswell, Agent of A. E. S. Rev. Wm. Allen, D. D. of Brunswick, President; Rev. B. Tappan, of Augusta, Secretary; and Professor Newman, Treasurer.

AUXILIARY SOCIETIES.

Middlesex County, Mass.

The Annual Meeting was held in June, at Brighton. This Auxiliary has been greatly revived during the past year. The Society pledged to make an effort to raise \$2,000 the ensuing year. Officers, Isaac Warren, Esq. President; Rev. S. Harding, Waltham, Secretary; E. P. Mackintire, Esq. Charlestown, Treasurer.

Norfolk County, Mass.

This long established and efficient Auxiliary Society met at Dedham, South Parish, on the 9th of June. Rev. Mr. CURTIS, of Sharon, delivered an interesting sermon from Dan. xii. 3. The amount of funds raised the last year is *double* the sum raised in the preceding year. Officers, Nathaniel Miller, M. D. President; Rev. Samuel Gile, Secretary; Rev. John Codman, D. D. Treasurer; Jesse Wheaton, M. D. General Agent.

South Massachusetts Education Society.

This Society held its Anniversary in the Rev. Mr. Eaton's Parish in Middleborough, on the 9th of June. It was a season of considerable interest. The Society at this time became auxiliary to the A. E. S. The Report was read by Mr. Nathaniel Eddy, and addresses were delivered by Rev. Mr. Cogswell, Agent of the Parent Society, and by Rev. Messrs. Huntington of North Bridgewater, and Nott of Wareham. Officers for the year ensuing, Hon. Wilkes Wood of Middleborough, President; Rev. Elijah Dexter, of Plympton, Secretary; and Dea. Morton Eddy, of Bridgewater, Treasurer.

NEW AUXILIARIES.

Worcester South.

An Auxiliary Society was formed with the above title, at Worcester, April 28, 1830. Gen. Salem Towne, President; Rev. John Maltby, Secretary; and Hon. Abijah Bigelow, Treasurer.

Worcester North.

This Auxiliary was formed at Holden, May 12, 1830. Hon. Solomon Strong, President; Rev. Rufus A. Putnam, Secretary; Dea. Justus Ellingwood, of Hubbardston, Treasurer.

OPERATIONS OF OTHER ED. SOCIETIES.

Board of Education of the General Assembly of the Presbyterian Church.

The whole number of young men connected with the Board the preceding year was 19. Number aided the last year, 55. The Rev. William Neil, D. D. was elected Sec'y and General Agent of the Board, in July 1829, and has labored in its service since that time. Receipts, \$6,000 63. Expenditures, \$3,990 02. Balance in the Treasury, \$2,010 54. Three times the amount of this balance will be necessary to meet present engagements for the ensuing year.

The Report was referred to a Committee, who brought in resolutions, approving the same; and their report was adopted. Lest, however, the resolutions should be regarded as excluding from the good wishes of the Assembly, or in any way impeding the operations of other Education Societies, patronized within the bounds of the Assembly, by its Churches and Presbyteries, another resolution was adopted, by a very general vote, which is in the following words, viz.

"While the Assembly would thus commend its own Board of Education to the churches under its care, yet as many of our churches have already united their efforts with other Education Societies, therefore,

Resolved, That the Churches and Presbyteries should be left to their own UNBIASED AND DELIBERATE CHOICE, of the particular channel through which their charities shall be given in aid of this great department of benevolence."

This resolution it will be perceived is similar to the vote adopted last year in regard to the American Board of Commissioners for Foreign Missions, and the American Home Missionary Society. The door is thus opened by the Assembly, to all within its bounds, who choose to co-operate with voluntary associations, in works of benevolence; and their liberty in this respect, may be exercised without infringing upon any ecclesiastical prerogative whatever of the Church. This is as it should be. It is the only course which consists with Christian liberty, and it will secure a vastly greater amount of good, than could possibly be accomplished by pursuing measures which might be construed as having an exclusive character.

FUNDS.

Receipts into the Treasury of the American Education Society and of its Branches, from April 1st to June 30, 1830.

DONATIONS.

Boston, Fem. Aux. Ed. Soc. by Miss Miriam Phillips, Treas.	121 90
Berkshire Aux. Ed. Soc. from J. W. Robbins, Tr. by Rev. W. Cogswell, Agent of the A. E. Soc. viz.	
Lanesboro', Yo. Lad. Indus. Soc. to constitute Rev. H. B. HOOKER a Life Member of the A. E. Soc.	40 00

<i>Lowell</i> , fr. individuals	25 00	
<i>Lee</i> , fr. Hubbard Bartlett, Tr. in part for the Lee Temp. Scho.	23 00	
<i>Pittsfield</i> , Yo. Lad. Ben. Soc. by Miss Amelia Danforth, Tr. for Tappan Temp. Scho. 75 00; Gent. Asso. for Pittsfield Temp. Scho. in part, by Calvin Martin, Tr.	49 37	124 37
<i>Sheffield</i> , fr. Robert F. Barnard, Tr. towards the Sheffield Tem. Scho.	27 00	239 37
<i>Blanford</i> , fr. Reuben Boies, by Rev. D. Clark,		1 00
<i>Essex Co. Aux. Ed. Soc.</i> fr. Joseph Adams, Tr. viz.		
<i>Lynn</i> , Graham Soc. in Rev. Mr. Rockwood's Parish, 20 00; <i>Topsfield</i> Fem. Ed. Soc. by Mrs. E. Conant, Tr.	12 00	32 00
<i>Rowley</i> , 1st Parish, fr. ladies, by Mrs. Eliza Todd	3 30	
<i>Ipswich</i> , 1st ch. by Mrs. D. V. Kimball	3 41	
<i>Amesbury</i> Aux. Ed. Soc. by Dea. Henry Morrill, Tr.	20 42	
<i>Gloucester</i> Fem. Ben. Soc. by Miss L. Dane, Tr.	28 00	
<i>Newburyport</i> and vicinity, fr. Miss. and Ed. Soc. by Miss Anne Hodge, Treas.	15 00	102 13
<i>Greenwich</i> , Conn. from Miss Laura Howe		6 00
<i>Hartford</i> , Conn. fr. a friend, by H. Hill		5 00
<i>Kennebunk</i> , Me. fr. Rev. Beriah Green	5 00	
Do. coll. at Mon. Concert	3 21	8 21
<i>Middlesex</i> Aux. Ed. Society.		
<i>Bedford</i> Temp. Scho. in part, from Aaron Kittredge	6 62	
From E. P. Mackintire, Tr. the following, viz.		
<i>Medford</i> , by Miss E. P. Magoun, Tr. Lad. Asso. towards the Medford Temp. Scho. 7 00; Dea. Charles James, Tr. Gent. Asso. in full for 1st yrs. payment, 13 00	20 00	
<i>Newton</i> Br. Soc. and contribution, by James Fuller, Tr.	24 78	
<i>Sherburne</i> , fr. Aaron Coolidge, Tr. Gent. Asso.	26 50	
<i>Waltham</i> Fem. Ben. Soc. by Rev. Sewall Harding	50 00	127 90
<i>New York</i> , from the Presbyt. Branch of the A. E. Soc.		1,000 00
<i>Norfolk</i> Aux. Ed. Soc.		
<i>Weymouth</i> , by Allen Merritt, Tr. So. Par. Ed. Soc.	65 00	
From Rev. John Codman, D. D. Tr.	532 84	597 84
<i>Pembroke</i> , N. H. fr. John Vose, proceeds of books left in his hands for the A. E. Soc. by Joseph Edgerly, late of Northwood, N. H.	3 60	
<i>South Mass.</i> Aux. Ed. Soc.		
<i>Abington</i> , from ladies of 1st Parish, to constitute their pastor, Rev. WM. SHEDD, a Life Member of the A. E. Soc.	40 00	
<i>Orleans</i> , fr. William Myrick	2 50	
<i>Hansen</i> , fr. Dea. Morton Eddy, Tr. to constitute Rev. FREDERICK P. HOWLAND a Life Mem. of the A. E. Soc. by members of the Evan. Society, Hansen	40 00	
<i>Rehobeth</i> , from members of the ch. and con. of Rev. THOMAS VERNON, to constitute him a Life Member of the A. E. Soc.	40 00	
<i>Wellfleet</i> , fr. individuals	21 37	
<i>Norfolk</i> , fr. Azel Ames	10 00	
<i>Seabrook</i> , fr. ladies of the Soc. of Rev. JAMES O. BARNEY, towards constituting him a Life Member	31 34	
<i>Taunton</i> , fr. individuals, by William Reed	5 49	
From Dea. Morton Eddy, Tr. of which 40 00 is by ladies of the Soc. of Rev. SAMUEL NOTT, of Wareham, to constitute him a Life Member	113 40	304 10

<i>Rindge</i> , N. H. Fem. Con. by Mrs. Tirzah K. Burnham, Tr.	5 00	
<i>Royalton</i> , Vt. Fem. Ed. Soc. by Miss Mary N. Collamer, Tr.	10 00	
<i>Stafford</i> , Con. Fem. Praying Society	5 00	
<i>Templeton</i> , fr. Mrs. Naomi Sparhawk	3 00	
<i>Wynant's Kill</i> , N. Y. fr. Rev. Ezra D. Kenney	1 00	
<i>Worcester North</i> Aux. Ed. Society.		
<i>Boylston</i> , fr. ladies and gent. of the Soc. of Rev. SAM'L RUSSELL, to constitute him a Life Member	40 00	
<i>Phillipston</i> , fr. Rev. Joseph Chickering, ann. subscription	3 00	43 00
<i>Worcester South</i> Aux. Ed. Soc.		
<i>Hubbardston</i> , fr. Dea. Justus Ellingwood	2 00	
<i>Sturbridge</i> Fem. Ed. Soc. by Mrs. Zenas Dunton, Tr.	12 00	
<i>Southbridge</i> , fr. Rev. JONAS PARK, by a friend, to constitute him a Life Member	40 00	
<i>Uxbridge</i> , avails of a charity box, by Miss Susan Jaques	7 00	
<i>Worcester</i> , by Rev. Wm. Cogswell, Agent, viz.		
From individuals in Rev. Mr. Abbot's Soc. 25 00; Lad. Asso. for Miller Temp. Scho. in 1st Parish, by Mrs. Rachel W. Hurd, Tr.	37 50	
Gent. Asso. by Lewis Chapin, Tr. do. 37 50; Mrs. Sarah Avery, a donation, 5 00; Mrs. Sarah Thaxter, do. 2 70	107 70	168 70
<i>Woodstock</i> , Vt. fr. Charles Marsh		10 00
<i>Weatherfield</i> , Vt. coll. at Mon. Con. in the Cong. Soc.		8 09
<i>York</i> , N. Y. contrib. in the Society of Rev. John Eells, by Wells Fowler		3 00
		<u>\$2,773 84</u>

ANNUAL SUBSCRIPTIONS.

<i>Boston</i> , James Clapp, 5 00; L. P. Grosvenor, 5 00	10 00
<i>Braintree</i> , Levi Wild	5 00
<i>Fowlerville</i> , N. Y. John Eastman, 1 00; E. Mosely, 3 00; Wells Fowler, 2 00; Elias Smith, 1 00	7 00
	<u>22 00</u>

INCOME FROM SCHOLARSHIPS.

One year's interest on the following, viz.	
Parker, 60 00; Cobb, 60 00; E. H. Cobb, 60 00; Train, 60 00	240 00
Proctor, 60 00; Bartlett Judson, 60 00; J. Wheelwright, 60 00	180 00
Hubbard, on balance due	36 00
Martyn, on bond for half amount	30 00
Lord, on amount since 6th March, (bond paid)	17 50
Fay, on balance, which is now paid	7 34
	<u>510 84</u>

TEMPORARY SCHOLARSHIPS.

<i>Conway</i> , fr. Dea. Christopher Arms, Tr. of Con. Temp. Scho. in part, by Rev. Wm. Cogswell	16 00
<i>Longmeadow</i> church, by Elisha Burnham, towards a Temp. Scho.	35 00
	<u>51 00</u>

LOANS REFUNDED.

By a former Benefic. whole amount loaned, with interest	80 65
Do. do. do.	100 00
Do. balance of whole sum granted, with interest on the whole, from dates of appropriations	103 30
<i>The preceding</i> , through Rev. Wm. Cogswell, Agent.	
By a former Benefic. balance of am't loaned	39 00
Do. do. whole am't do.	85 00
Do. do. the only appropriation made him	12 00
Do. do. part am't loan'd	20 00
	<u>439 95</u>

LEGACIES.

Mr. James Kimball, of Bradford, by Jesse Kimball, Ex'r	450 00
Mrs. Elizabeth Beebe, of Trumbull, Con. by Eli Brinsmade, Ex'r	11 50—461 50

INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	122 50
Interest on Funds loaned	1,533 02
Balance of an old Note	45 00
	<u>1,700 52</u>

Whole am't rec. for present use	\$5,959 65
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PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Augusta, rec. from Subscribers	300 00
Bennett, rec'd from E. P. Mackintire, Tr. Middlesex Aux. Ed. Soc. as follows, viz.	
Subscribed in the 1st ch. in Woburn.	
Collection and sub. 66 02; coll. at Mea. Con. 34 98	101 00
Second Fem. Con. 11 72; first Con. 53 62	65 34
Fem. Con. Richardson Row, 5 47; Male do. do. 16 34	21 81
New Bridge Fem. Concert	5 02
Male Centre Con. 6 50; Fem. do. do. 5 00	11 50
Collected by Mrs. Luke Wyman	14 08
West side, Fem. Concert	53 77
Avails of gold beads	3 37—275 89
Fay, rec'd of E. P. Mackintire, from 1st Par. of Charlestown, the bal- ance due on this Scho.	126 33
Springfield, rec'd fr. Thos. M. Hunt, on acc. of Yo. Men's subscription,	38 33
	<u>\$740 55</u>

MAINE BRANCH.

Interest on Augusta Scholarship	20 81
Refunded by a former Beneficiary	12 00
Donation from ladies in Augusta	17 00
Annuities fr. E. H. Gardiner, 2 00; do. Benj. Davis, 2 00	4 00
Dividend from Portland Bank	24 00
Interest on unpaid portion of the Ellingwood Scholarship	14 40 92 21

ON ACCOUNT OF SCHOLARSHIPS.

Ellingwood	127 00
Saco and Biddeford, by lad. of Saco	18 00
Brunswick	40 00—185 00
	<u>\$277 21</u>

NEW HAMPSHIRE BRANCH.

Refunded by a former Beneficiary	95 10
From ladies and gent. in Dover, to constitute their pastor, Rev. A. H. WINSLOW, a Life Member of the A. E. Soc.	40 00
From Kingston, in part, to constitute the Rev. O. PEARSON a Life Member of the A. E. Soc.	12 03
Fr. Stratham, in part, to constitute the Rev. JACOB CUMMINGS a Life Member of the A. E. Soc.	10 00
Contributions in various towns, viz.	
N. Hampton, 6 00; Rye, 3 50	9 50
Portsmouth, 32 58; Chester, 16 75	49 33
By a lady in Portsmouth, from North Andover, Mass.	5 00
	<u>\$63 83</u>
Of this sum was paid to the Tr.	42 87
All the above paid over by Rev. Jno. K. Young, Agent of the Parent Society.	
Dunbarton Aux. Ed. Soc. by D. Alex- ander, Tr.	3 50
Fitzwilliam Fem. Ed. Soc. by Mrs. Mary Eabin, Tr.	5 00
	<u>\$208 50</u>

CONNECTICUT BRANCH.

Donation from the church in New Canaan, by Eliphalet St. John	31 37
Do. fr. the Fem. Ed. Soc. Wilton, by Hawley Olmsted	35 00—66 37

PRESBYTERIAN BRANCH.

New York, Scho. of Lighthouse St. Ch. viz.	
R. Curtis, 2d year,	37 50
L. Holbrook, "	37 50
C. Baker, "	75 00
J. Rankin, "	75 00
J. Baker, 5 00; Chs. Starr, 75 00	80 00
S. Hyde, 1st and 2d year	75 00
A. Tappan,	375 00
F. Tappan,	37 50—792 50
Scho. of Brick Church, viz.	
Donation	43 37
J. C. Halsey	37 50
J. D. Holbrook	37 50
J. W. Call	75 00
Silas Holmes	75 00
J. McComb	25 00—293 37
Scho. of Cedar St. Church, viz.	
W. W. Chester	225 00
R. L. Nevins	75 00
Field and Walker	75 00
J. W. Leavitt	75 00
J. C. Johnson	75 00
H. Young	75 00
P. Perit	75 00
D. Davenport	37 50
J. Wheelwright	37 50—750 00
Jona. Leavitt	25 00
Scho. of Central Pres. Church	375 00
From members of Rev. A. Wilton's congre. Poughkeepsie	35 00
Fr. Aux. South Hampton, L. I.	24 76
" J. H. Thomas, pastor of ch. at New Windsor, contribution	10 00
" a lady of So. Hampton, (pro- ceeds of socks,)	50
" Fem. Asso. of Stephentown	20 85
" Sewing Soc. Bowery Pres. Ch.	75 00
Western Ed. Soc. by Jas. S. Seymour, Treas.*	978 00
New Jersey, Newark, Rev. P. C. Hay	37 50
John Ward	20 00
Jno. S. Condit	75 00
Morristown Aux. Ed. Soc.	95 00
Fem. " "	75 00
Rev. Mr. Brigham, dona. by Rev. W. T. Hamilton	11 00—313 50
Pennsylvania, Carlisle, ladies of Rev. G. Duffield's cong.	61 77
Philadelphia Aux. Ed. Soc. 1st Pres.	
Ch. Northern Liberties	110 00
Aux. Ed. Soc. 5th Pres. Ch.	41 88
Gettysburgh, by Rev. S. S. Schmucker	11 00—224 65
Connecticut, from Rev. Dr. Lewis, of Greenwich	20 00
	<u>\$3,938 13</u>

Clothing received during the quarter.

Exeter, N. H. fr. ladies in that town, by Miss Eliza- beth Gilman, 10 pr. woollen socks, and 2 pr. cotton socks.	
Ashby, Ma. fr. female friends in that town, by Mrs. Sally L. Manning, 2 shirts, 1 woollen vest, and 3 pr. woollen socks.	
Sturbridge, Ma. fr. Fem. Ch. Society, by Mrs. Mary Dutton, Tr. 14 yds. flannel.	
Gloucester, Ma. fr. Fem. Benevolent Society in that place, by Miss L. Dane, Tr. 7 pr. woollen socks, and 1 pr. cotton do.	
East Sudbury, Ma. fr. Fem. Benev. Society in that town, by Mrs. Lydia W. Smith, 9 shirts, 17 collars and 2 pr. woollen socks.	

* For particulars of donations to the Wes. Ed.
Soc. see Western Recorder, 6th July.

QUARTERLY REGISTER

OF THE

AMERICAN EDUCATION SOCIETY.

VOL. III.

NOVEMBER, 1830.

No 2.

To the Editors of the Quarterly Register.

GENTLEMEN,

In compliance with your request, I herewith submit to your disposal a few thoughts on the following question: "*What are the prominent characteristics to be sought, by Education Societies, in young men applying for patronage?*"

Yours,

JOSHUA BATES.

Middlebury Coll., Oct. 1, 1830.

THE question at first view, is, apparently, of easy solution; and yet, upon examination, it will be found to involve much that is peculiarly indefinite, and calculated to embarrass those who are called to make the application. A general answer might be given, which would readily approve itself to every enlightened mind. Such an answer has already been given, in anticipation of the inquiry. It occurred to the minds of those, who originated the benevolent enterprize of "educating indigent, pious young men of talents for the gospel ministry." It may be found in the Constitution of the American Education Society, or in the rules of the Directors. "*Hopeful piety and promising talents,*" connected with *indigence*, are very properly made indispensable qualifications in those, who are permitted to receive assistance from the consecrated funds of this society. Nor can it be questioned, for a moment, that the best "testimonials" and the most careful "examination" should be required,

before a young man is admitted to the patronage of a society like this, instituted for the express purpose of increasing the number of *able* and *faithful* ministers of the gospel.

But the principles involved in these general requisitions, must be developed and illustrated, before those, who recommend and examine candidates for this patronage, and those who superintend the education of beneficiaries, will be able to guard against the danger of mistake, and effectually prevent an occasional perversion of the funds of the Society. And, perhaps, after every precaution, which wisdom can devise, and experience suggest, such a result is rather to be desired, than expected. To avoid every mistake and prevent all abuse in transacting the business of a society, so complicated in its structure and operations, would require discernment, foresight, and faithfulness, more than human. And to contrive and put in operation a system of control and supervision, which even approximates such an ideal standard of perfection, in the distribution of these funds, must require no ordinary share of wisdom and fidelity. So important, however, is the object, for which Education Societies have been formed, that even this approximation toward a perfect system of operations is worth the united efforts of the friends of the Redeemer. Those, especially, who have had opportunity to observe the incipient operations of these societies,

and been called to contend with the difficulties with which their first movements were embarrassed, should place on public record the result of their experience and observation; and thus endeavor to aid those who are to come after them, and to have an agency in bringing forward beneficiaries, or in superintending their education.

This consideration induces me to attempt to furnish an answer to the very difficult question proposed. Having been connected with the American Education Society from its first organization;—having seen its rise and progress, and watched its movements, I am free to declare, that I consider the selection of beneficiaries, the most difficult part of the business, connected with the operations of the society. I know, objections have been made against it, on various grounds; and embarrassments have arisen apparently from different sources. But I am persuaded, that they may all, or nearly all, be traced to this single cause—the difficulty of discriminating, and teaching all who have an agency in the business of recommending, examining, and instructing beneficiaries, to discriminate between worthy and unworthy applicants for pecuniary aid. If you can devise means to surmount this difficulty—if you can secure success in selecting proper subjects, and none but proper subjects, for these sacred funds, objections against the society will soon cease to be made, or be easily removed; and embarrassments will soon vanish, or be easily overcome.

If, then, it be assumed, that the general provisions of the Constitution of the American Education Society, as it respects the qualifications of beneficiaries, are correct and proper (and of this, I apprehend, there can be no question)—if it be admitted, that all who are patronized by Education Societies, should be pious, and devoted to the work of the ministry—should possess respectable talents,

and need pecuniary aid, to enable them to cultivate their talents and obtain a suitable education for the work of the ministry; then, the only remaining practical inquiry on the subject is, how shall those who are called to direct the operations of these societies, obtain the evidence, which will enable them to decide with confidence, whether an applicant is thus qualified to become a beneficiary? Or, in other words, how they may most effectually guard against deception and avoid mistakes, in selecting objects for this sacred charity? Or, in others still, what circumstances should be regarded, and what means must be employed, to prevent, as far as possible, the perversion and abuse of the funds of these societies?

I. One important circumstance, to be regarded in selecting beneficiaries, I apprehend, is *the health* of the applicant. I know, a pious man, with a mind already disciplined and cultivated by a liberal education, though in a feeble state of health and with a constitution impaired by excessive application to study, may, by becoming prudent, perform much labor in the vineyard of the Lord—may, by diligence and untiring zeal, accomplish much for the promotion of the Redeemer's cause. I know, too, that a feeble youth may become a robust man; and, notwithstanding the great disadvantages under which he must labor, may obtain a respectable education; and, being supremely and exclusively devoted to his work, may be a useful minister of the gospel. I, this moment, call to mind a former beloved pupil, now a faithful and efficient minister of Christ, who commenced his studies, in a state of great bodily infirmity; but, by rigid attention to diet and exercise, he gradually recovered his health and re-established his constitution; and graduated with "a sound mind in a sound body"—a distinguished scholar with a robust constitution—qualified to labor efficiently, and able to labor

abundantly. Such cases, however, constitute exceptions to a general rule—so general, indeed, as to forbid us to encourage a young man with a feeble constitution, to enter on a course of study for a liberal education—and especially, to encourage him to advance, leaning on the arm of charity. A sickly, whining, irresolute beneficiary may excite the compassion of his friends; but he will often perplex those who have the superintendence of his education, and probably bring contempt on the society which supports him. He *may*, indeed, by being soothed and coaxed and flattered, be dragged along, through a regular course of liberal study; but the probability is, that he will become discouraged in the race, and turn aside to some other pursuit; or, breaking away from the restraints of thorough and systematic education, slide into the ministry, with all his feebleness, both of body and mind, to hang as a dead weight upon the church of Christ. Let no young man, therefore, be received as a beneficiary of an Education Society, who does not enjoy good health, and possess a sound and vigorous constitution.

II. *The age* of the applicant is another circumstance to be regarded, in forming a judgment on the propriety of receiving him. No one should be admitted as a beneficiary, till the powers of his mind are sufficiently developed, to show to a discriminating examiner, what his talents are; nor till his temperament is so far fixed, and his character so far formed, as to warrant the presumption, that no essential change will take place. The period of life, at which this may be safely presumed, will of course vary in different persons. Still there is a limit, below which it is always unsafe to descend; and in ordinary cases, I am persuaded the age of eighteen or twenty years is much to be preferred to an earlier period of life. Nor do I think it an unfavorable circumstance, that

an applicant has advanced considerably beyond that period. It is, indeed, no matter how early in life the mind is cultivated and the character formed; but there is great danger that the cause of benevolence will suffer, by admitting to the patronage of Education Societies, too early and too hastily, youth even of the highest promise and most imposing brilliancy. As far as my observation extends, it goes to establish the position, that lads, who apply for aid, before their judgment is matured, whatever promising appearances they may exhibit, should be put off for a season. I could name two or three melancholy failures of this description, where great promise had been given and high expectations raised. In cases of apparent precocity of intellect, it is always safe to wait; and, if the youth be favorably situated, nothing will be lost by a short delay.

III. Similar remarks may be made with respect to the time which has elapsed, since the applicant became hopefully pious and made a *public profession* of religion. This, then, is another circumstance to be regarded with care, in selecting beneficiaries. A considerable period should pass, especially in cases of very early apparent conversion, after hope is indulged and public profession made, before a young man, desiring the work of the ministry, should be encouraged to apply for the benefit of these sacred funds. Early piety should, indeed, be cherished; but it should not be flattered, nor exposed to the withering touch of human applause. Early conversions *may* be genuine; and we should rejoice and bless God, that in this age of revivals and Sabbath schools, they are multiplied as the drops of morning dew. But it should not be forgotten, that most of the spurious cases of hopeful conversion, and most of the apostacies, which bring reproach upon the Christian name, occur among the younger members of our churches; and generally within one or two

years from the time of their making profession. A little delay is always prudent, in admitting young converts to the *arms* of the church; much more, therefore, does prudence require us to hold them back, for a season, from the *treasury* of the church. How long this prudent delay should be continued, must of course depend on the age, temperament, and other circumstances of the hopeful convert. But, in ordinary cases, no young man should be received as a beneficiary, till he has been tried and taught in the school of Christ, at least one year.

IV. The *knowledge*, possessed by an applicant, is another circumstance to be taken into view, in deciding the question of his qualifications. Though capacity for the acquisition of knowledge, or what is denoted by the term *talents*, is rather to be made the object of inquiry, than the quantity of knowledge already obtained; yet the only safe criterion of the former is to be found in the latter, viewed in connexion with the age and situation of the candidate. On account of the difficulty of forming a correct judgment concerning the talents and capacity of an undisciplined mind; and the danger of being led into error, on this subject, by a little sprightliness and forwardness, inspired by ignorance, I have sometimes doubted the propriety of affording any pecuniary aid to young men, during the period, denominated the first stage of education. Certain it is, that a very large proportion of those beneficiaries, who have failed of completing the prescribed course of education for the ministry, were of the number of those, who were examined and received during this stage; while nearly all, admitted in the second stage, have persevered to the end of the race, and proved themselves worthy of patronage. At least, this remark is supported by facts, as far as my experience and the records of the Northwestern Branch of the American Education

Society extend. Indeed, as I have looked back to the first beneficiaries of the Parent Society, in the examination of whom I was called to act; and as I have run my eye over the records of this Branch, I have been established in the belief, that the very best security against mistake, both as to talents and piety, will be found in attention to this circumstance—in requiring young men to pursue classical studies for a longer period than three months, (if not till they are fitted for College,) before they are admitted to examination. I may add, that in ordinary cases, if a young man does not possess energy, and enterprise, and ardent piety, sufficient to teach him self-denial, push him on to labor, and thus cause him to force his way through the first stage of education, up to the threshold of the College—if, indeed, he cannot, by his own efforts meet the expenses of his preparatory studies, it is questionable, or more than questionable, whether he has intellectual vigor and Christian courage sufficient to render him a “good minister of Jesus Christ.”

V. Another circumstance, or rather trait of character, not absolutely essential to piety or talents, and yet intimately connected with both, occurs to me, as worthy of attention, in selecting beneficiaries. A young man may be hopefully pious, and may exhibit a sprightliness and activity of mind, which may procure for him the reputation of possessing talents, and even genius; and yet be a very unfit subject for this charity. He may be fickle, irresolute, and “given to change.” I add, therefore, that the peculiar cast and *temperament* of mind, in an applicant, should be regarded; and nothing should be admitted, as a substitute for *decision of character, firmness of purpose, a spirit of untiring perseverance*.—Often have I been grieved by the wavering spirit and vacillating conduct of those, who had raised the hope that they were truly pious;

and who had talents enough to make them men, and even raise them to eminence, if they had possessed the single additional quality of decision—if any means could have been devised to keep their energies awake, and give direction and concentration to their powers of mind. Let none be received as beneficiaries, till they have exhibited something of moral courage, and a good degree of consistency of character.

VI. Natural *disposition* is another distinct characteristic, though similar to the one last named, which ought not to be omitted in this enumeration. Piety may, indeed, soften the asperity of a morose temper, and check the waywardness of a perverse will. But where the natural temper and disposition are peculiarly at variance with the dictates of sympathy and compassion, modesty and gentleness, very uncommon measures of grace only can effectually control their influence and qualify a man to become a minister of the meek and lowly Jesus. A man constitutionally morose and petulant, or gay and sportive, may possess talents, even of the first order; and if renewed and sanctified, may preach like an angel; but he will be in danger of counteracting the influence of his public preaching, by his private intercourse with mankind, and thus fail of winning souls unto Christ. Let mildness of temper, meekness of spirit, and modesty of deportment, then, be sought and cherished in all, who are led to the school of the prophets and trained for the service of the sanctuary.

VII. Habits of *economy*, connected with freedom from every thing like avarice, is another characteristic, essential to elevated piety, and is, therefore, to be regarded as a circumstance of high importance, in the reception and continuance of beneficiaries. As none *can* receive aid from the funds of Education Societies, who are not supposed to need it, so none *should* receive it, who do not know how to use it, for the pur-

pose and in the manner intended by the founders and patrons of these Societies. It is, indeed, difficult to ascertain, before experiment, whether a young man, nursed in indigence, and trained to manhood in obscurity, will bear with equanimity the elevation of situation and prospects, to which these Societies necessarily raise those whom they patronize. Of course, we must expect, occasionally, to see some marks of giddiness, if not vanity—of imprudence, if not extravagance, even in good young men, whose circumstances and prospects in life are so suddenly and so greatly changed. While, therefore, we are sometimes compelled to mourn over these occasional faults and defects of character in beneficiaries, because they operate so directly to discourage the friends, and embolden and animate the enemies of these and all similar institutions of benevolence; we are still constrained to view them with lenity, and consider them as mere inadvertences, resulting from inexperience. But when these things are continued, after advice, and warning, and intreaty, we should be prepared to cut off, at once, those who continue to “waste their Lord’s goods.” Appropriations for costly apparel, expenses for unnecessary travelling, and the payment of money for luxuries or ornaments in dress, constitute an evident perversion of these sacred funds; and should not be endured for a moment. If a young man cannot be taught on this subject, he should be made an example of, for the instruction of others. The injury done to the cause of benevolence, by such instances of a wanton abuse of these funds, is more than sufficient to balance the good, which would be accomplished by a minister of piety and talents, during his whole life. But the truth is, that extravagance and prodigality, self-indulgence and vanity, if not inconsistent with every degree of sound judgment and correct principle, are certainly never associated with very elevated piety

or talents. On the contrary they generally indicate a weakness of mind and depravity of taste, altogether inconsistent with that devotedness and efficiency, which are indispensable to the usefulness of a minister of the gospel. Let none, therefore, be admitted who are known, or believed, to be destitute of prudence and economy; and let none be continued on the foundation, who, being weighed in the balance, are found wanting.

Perhaps, I might name other characteristics, and bring into view other circumstances, which have a bearing on ministerial usefulness; and which ought not, therefore, to be wholly neglected, in judging of the qualifications of a candidate; I might name personal appearance, general deportment and manners, and the power of utterance, or the degree of facility naturally possessed for the communication of thought and feeling. But these and similar characteristics, though not unimportant, are nevertheless not essential pre-requisites in a beneficiary. Besides, I have already exceeded the limits which I had prescribed to myself, for this letter. And I have yet a few words to add, respecting the means to be employed, in so applying these tests of character and qualifications, as most effectually to guard against mistake, and prevent the abuse and perversion of education funds. This topic, however, has been, in a great measure, anticipated by the preceding remarks. Nor can it be necessary to say much on this subject; since the Constitution of the American Education Society and the rules of the Directors, prescribe the best means for the security of this object. If all, who have an agency in advising, recommending, examining and selecting beneficiaries; and all, who afterwards superintend their education, or exercise a supervision over them, were judicious and faithful, this constitution and these rules would be quite sufficient to protect the in-

terests of the society, and ensure the highest and most happy results.

1. Among the means thus prescribed, I consider the system of *loaning*, instead of giving, as of the first importance—as, indeed, indispensable. I know, objections have been urged against this system, with great earnestness and plausibility.—But they have no foundation in fact. They cannot be supported by induction, or inferences drawn from observation. They are rarely made by those who have had large experience in conducting the operations of benevolence. They are commonly the offspring of conjecture—the result of mere hypothesis and untried theory. Comparing the effects of the three systems of distribution which have been successively adopted by the American Education Society,—that of *giving*, that of *loaning in part*, and that of making an *entire loan* for a limited time, without interest,—I am persuaded that the latter is altogether the best, if not the only system which could be permanently sustained. *Facts show, that it operates most favorably on the public mind, and exerts the happiest influence in forming the character of beneficiaries. While it affords them substantial aid, it opens a way for them to aid others, in turn, and thus pay a debt of gratitude to the church. While it establishes a claim on those whose salaries enable them to make the reimbursement, it allows all parties to consider the debt as virtually and fully cancelled by missionary labor, or other self-denying service for the church. Above all, it is useful and even necessary to prevent a misapplication of education funds; as it gives a legal hold on those, who depart from their declared purpose of devoting themselves to the work of the ministry; and thus takes away from unprincipled young men all inducement to attempt, by art and hypocrisy, to draw from these funds their support.

2. The rule requiring ample testi-

monials, presented under seal, affords another means of security against mistake. Those gentlemen, who recommend candidates for examination, however, should feel the weight of responsibility which rests on them; and neither favor, nor affection, nor compassion, should be suffered to influence their judgment, or induce them to give letters of commendation, in doubtful cases. On this subject, there has been too much carelessness; and I could tell a story, which would make both "the ears to tingle." Let no young man be urged to apply for assistance against his will. Let no one be advised, thus to seek an education for the ministry, till he has an ardent desire for the work;—till he feels something of the constraining and impelling influence, which induced an apostle to say, "Wo unto me, if I preach not the gospel." Especially, let none be persuaded to enter on this course, by considerations addressed to pride, or vanity, or ambition, or any other unholy principle.

3. A third means of security to the object of the American Education Society and its Branches, consists in the provision for a thorough and careful *examination* of all, who are received and placed on trial, as beneficiaries. But here again fidelity, discrimination and firmness, are highly important. An ignorant, careless, or unfaithful Examining Committee may, as far as their agency is concerned, defeat the whole system of checks and barriers against unholy and presumptuous intrusion into the arms of the society. While on the other hand, a Committee, who feel their obligations to the Christian community and to the Head of the church, will not be easily deceived by hasty letters of recommendation, or specious appearances either of sanctity or forwardness. But taking time and examining thoroughly, they will endeavor to draw out talents and discover piety, where they exist; and they will reject with firmness

all applicants of doubtful character. Let Examining Committees, therefore, be faithful; and let none but faithful men be appointed to the office.

4. Another preventive and corrective of abuse in the application of education funds, is found in the requisition of a *certificate* from the principal instructor of beneficiaries, as often as they apply for assistance. This too is an important provision, involving high responsibility; and where it is regarded, in its true spirit, it must impose a salutary check on youth, who might otherwise forget their obligations, and render themselves unworthy of continued patronage. Let instructors then be faithful. I know, indeed, that it is sometimes difficult to decide the question involved in these certificates. But, however difficult and however cruel it may sometimes seem to cut off a young man in the midst of his course, we must do right. *Fiat justitia ruat cælum.*

5. But I feel constrained to add, finally, that, in my apprehension, the most effectual means of guarding the avenue to the sacred treasury of your society, against the intrusion of the unworthy, will be found in a system of stated visitation and rigid supervision. Let the Secretary, or some other qualified and authorised agent of the Board of Directors, annually, or at least biennially, visit the institutions, where beneficiaries are pursuing their studies—let him make minute and separate inquiries of the several instructors—let him take notes, as he receives the answers in relation to each beneficiary—then, let him converse with the young men individually and collectively, and encourage, exhort, or, as he finds occasion, admonish them;—and, above all, let him pray with them and for them;—let this be done, faithfully and with tenderness; and it can hardly fail of success—it will serve to elevate the character even of the best young men, and lead to the exclu-

sion of any, who are essentially deficient in character and qualifications. I rejoiced, when I learned, that the Directors had determined upon such a course of visitation and supervision; and I most sincerely hope, that they will be enabled to pursue it, systematically and without interruption.

NOTICES OF THE PAPAL CHURCH IN THE UNITED STATES.*

IN our previous number it appeared that the Court of Rome has been for some time, and is now, with augmented interest and energy, making no inconsiderable effort to propagate in these United States her religious influence. We have endeavored to discuss the subject with as much gentleness as can consist with a sacred sense of duty to ourselves, our country and posterity.

It must be repeated, that, until Rome shall as publicly renounce, as she has practised, her tyranny over the consciences of men, and her right to "exterminate" heretics, she is to be held responsible for her past violences; and that she must surrender her claim to invariableness and infallibility, or take all the odium of persecutions, massacres and martyrdoms perpetrated in her name.

The "History of the Crusades against the Albigenses," extracted from M. Sismondi's History of the French, which is now in progress of publication at Paris, has within a few years been given to the English public. Its able translator, in an introductory Essay, having said that the advocates of the Church of Rome, and especially "that reputable body, the English Catholics,—represent the authority of the Church of Rome as merely spiritual, and extending only to its voluntary subjects, and assert that the natural rights of men and the authority of civil government are equally beyond its control," observes: "yet it must be re-

marked, on the one hand, that the Church of Rome allows of no private interpretation of her dogmas, where the Church has decided: and on the other, that the history of its proceedings by no means justifies their representations. The Church may not indeed, in future, ever be able to resume that authority by which it has heretofore trampled on the rights both of subjects and their rulers: but should it ever again be in a situation to act as its own interpreter of its own claims, it is scarcely to be supposed it would then recognize the limits which either individuals or bodies in communion had attempted to place to the exercise of its sovereign will. We are therefore under the necessity, as far as it may be desirable for us to become acquainted with the claims of the Church of Rome, to seek them, not from private opinions, but from its own authoritative and deliberate acts.

"We are also bound to consider," adds this writer, "that the dogmas of the Church of Rome are not subjects of mere speculation. She has always claimed a divine right to impose them on the minds of men, and has, at different times, attained to a power of enforcing these claims, unexampled in the history of mankind. With those religious dogmas by which she still subjugates the souls of her votaries, we, who after two centuries of conflict have withdrawn from her domination, have no concern, any further than she is amenable for them to the bar of reason and truth; but, besides the control which she exercises over those of her own communion, she has ever maintained certain rights towards those whom she is pleased to designate as heretics, and has often exercised those rights with a severity, for which no authority is to be found, except in her own traditions. *We have, therefore, on our part, a right to demand a renunciation of those claims, as public and authoritative as the exercise of them has ever been, or to guard ourselves against their repetition, by such prudential and cautionary measures, as the circumstances of the times may require.*"**

* In our Number for February, 1830, we commenced publishing some interesting notices of the Papal Church in the United States, prepared for this work, chiefly from the "Annals of the Society for Propagating the Faith," by a gentleman of great candor and learning. We have just received from Europe several recent numbers of the same work, from which the following notices have been in part prepared.
Eds.

** See pp. vi. and vii. of the Introductory Essay to the "History of the Crusades against the Albigenses in the Thirteenth Century, from the French of J. C. L. Simonde de Sismondi," 8vo, London, 1826. It were to be wished that some of our enterprising booksellers would give this valuable, single volume to the American public by a timely reprint.

These sentiments receive a strong corroboration from a document not alluded to by the editor of the above extracts from M. Sismondi, but which occurs in the appendix to a treatise by M. Aignan of the French Academy,* the second edition of which was published at Paris in 1818. "Passing," says he, "to the 10th article of the *Concordat*, in which it is said that His Most Christian Majesty shall employ, in concert with the Holy Father, all the means in his power to cause to cease, as soon as possible, all the disorders and obstacles which obstruct the welfare of religion, and the execution of the laws of the Church—were [the Protestants] to ask, although the profuse shedding of their blood might have informed them, what are the laws of the Church? The acts of Pius VII. himself, and the writings on which the Church rests her authority would answer, **THE EXTERMINATION OF HERETICS, THE CONFISCATION OF THEIR GOODS, AND THEIR PRIVATION OF EVERY CIVIL PRIVILEGE.**" To this the author subjoins in a note: "Certain portions of real estate, which had belonged to ecclesiastics, had passed into the hands of Protestant princes. Pius VII., in 1805, complained of it to his nuncio residing at Vienna; and reminded him that, according to the laws of the Church, not only could not heretics possess ecclesiastical property, but that also they could not possess *any property whatever, since the crime of heresy ought to be punished by the confiscation of goods.* He added, that the subjects of a prince who is a heretic should be released from every duty to him, freed from all obligation and all homage. 'In truth,' said he, 'we have fallen on times so calamitous, and so humiliating to the Spouse of Jesus Christ, that it is not possible for her to practise, nor *expedient to recall* so holy maxims; and she is forced to *interrupt the course of her just severities against the enemies of the faith.* But if she cannot exercise *her right* to depose the partisans of heresy from their principalities, and declare that they have forfeited all their goods; can she ever permit that, to enrich themselves, they should despoil her of her

own proper dominions? What a subject of derision would she not present to these very heretics and unbelievers, who, while they insulted her grief, would say they had discovered the method of rendering her *tolerant?*"

"The same Pontiff, in his instructions to his agents in Poland, given in 1808, professes this doctrine, that *the laws of the Church do not recognize any civil privileges as belonging to persons not Catholic; that their marriages are not valid; that they can live only in concubinage; that their children, being bastards, are incapacitated to inherit; that the Catholics themselves are not validly married, except they are united according to the rules prescribed by the Court of Rome; and that, when they are married according to these rules, their marriage is valid, had they, in other respects, infringed all the laws of their country.*"†

Instead, therefore, of joining in the laudatory acclamations with which some appear ready to greet the emissaries of the Court and Church of Rome, we must be permitted, from a sense of the dangers of our spiritual Zion, and of our religious immunities and blessings, arising from this quarter, to continue a little further the translation of such lately published documents as appeared in a previous number of this Journal. These, it seems to us, must open the eyes of our brethren and fellow citizens, and urge to renewed evangelical effort.

The following letters and extracts relate to the "Mission of Ohio."

From Cincinnati, the Bishop remarks to a friend in Europe: "I am consoled, and filled with gratitude toward the noble and benevolent Monarch of France. I beg you, on every occasion that may offer, to be the interpreter of my sentiments and sincere thanks to the patrons of the mission; answer them that I daily pray for them, and that while I live I shall not cease to pray the Lord to reward their zeal and charity.

"I have at last yielded to the solicitations of my friends, and the necessity caused by a visible increase of Catholics. I have resolved to build a cathedral; it is already

* "On the condition of the Protestants in France, from the 16th century to our own times, with notes and historical illustrations." 8vo.

† "His Holiness" perhaps recollecting that this was the very method proposed in the celebrated book of Du Moulin, published in 1670, which he calls "Jugulum Causæ"—exhorting the princes of Europe to carry his project into effect. At one period of his career, Bonaparte seemed likely to do it.

† Pp. 66, 67; 129, 130.

covered; our new chapel, though very small, will become my seminary. But I expect to enlarge it, if I can procure a contiguous spot of one hundred by fifty feet, for which two thousand dollars are demanded: we greatly need it, to complete our establishment; and I hope that, with the aid of Divine Providence, you will assist me in accomplishing this design.

"During the summer, I visited a part of my diocese, as far as New Lisbon, preaching on the right hand and on the left, and administering all the sacraments, orders excepted. In all the congregations I have at times administered three or four different sacraments* to the same persons, in the same day. I cannot recollect how many I have baptized and confirmed. I have neither a priest nor domestic to accompany me across these thick forests: our poor people could hardly lodge and feed two ecclesiastics, without famishing themselves. Sometimes they are obliged to give up their own wretched beds. My journey lasted three months; and I was often so exhausted in talking, praying and preaching, that I had hardly enough resolution to take my nourishment. You know by experience how it is. How many times have you not breakfasted and dined on the same meal, at four or five in the afternoon! Well are you able to repeat: *Non ignara mali, miseris succurrere disco*.

"I have found that all my congregations increase, so to speak, daily. We have eleven churches or chapels built, or building, and two more are in prospect. At Zanesville, Canton, and near New Lisbon we have well-built brick churches, but they are covered only, for want of pecuniary means. They have neither floors nor windows. Every body applies to me for assistance, as if I had transported Peru from Europe. My resources, at present, are only the funds which the charity of my benefactors has procured for me in Europe. But the great and indispensable expenses for building my cathedral; the cost of journeys, conveyance of articles, tolls, &c. have already consumed the greater part. I have with me three priests, one female domestic, her husband, and a single child belonging to the choir, whom I must feed, clothe, &c. You see I have enough to do in organizing the diocese, and making preparation for a Seminary. If I can only finish my cathedral, and buy the adjoining land, in order hereafter to enlarge it, when necessary and practicable, I shall be satisfied. For a legacy to my successor I have no goods but this establishment only—and it is hardly half finished. As soon as the funds on which we subsist at present shall be exhausted, I shall be obliged, if more be not furnished, to quit the country, or undergo the lot of

insolvent debtors. I do not receive enough from my chapel and from the whole of my diocese to pay simply the expense of my horse or of my letters. I could never have imagined that the postage of letters would have amounted to three, four, and sometimes five dollars a week; while the collection made on Sundays in the Church, and which composes all my episcopal provision for the table, amounts only to about four dollars a week. You see what my distress is; do the best you can for us."

The letter concludes as follows: "Present my compliments and the assurance of my very sincere gratitude to my benefactors. I do not fail to pray daily both for them and for you, who have given me so many substantial proofs of your friendship."

The King, whose bounty is in the beginning of this letter so feelingly acknowledged, has since become, in the providence of Almighty God, a wanderer, and that, it seems, through his own imprudence as well as the evil counsel of interested courtiers, themselves, apparently, the willing instruments, in religious concerns, of wily Jesuits. What permanent effect on the Papal Church at large will be produced by the present deeply interesting state of things in France, we must wait for time to develop. While the State discards a national subjection to the religion it has for so many ages professed until the revolution of 1792, and which, after the restoration of the Bourbon family, and especially since the accession of Charles X. to the throne, had been reinstated in its influence and power—it is not impossible that a greater number of expatriated Jesuits and priests will seek a home in these United States, and give fresh energy to the Romish enterprize in the West.

The next two letters are from M. Rézé, a priest, and pupil of the Propaganda, addressing a mutual friend in Europe; and as they exhibit the view of things taken by the writer on the spot, and his consequent feelings and anticipations, they are given entire, and will, we doubt not, be found of no inconsiderable interest.

"In a few days we shall put our hand to the work of commencing the cathedral. When we shall have paid our debts, bought lots, finished our new church, and converted the old one into a habitable mansion or a German church, there will remain but little to form the college, which must be-

* The Papal Church, as is known, reckoning seven sacraments.

* Annals, etc. Numero xvi., Jan. 1829, pp. 279—282.

come our principal resource. Behold us, then, always in arrears. He who does not actually know our situation can hardly form an idea of it. America is rich, it is true; but then it is in the towms on the sea-coast; for in the interior she is so only in productions of the earth and articles of living. Yet if one reflects that our churches are not yet established, he will easily see of what importance to us are articles of food, especially if we are destitute of other things, and of persons to prepare them for us.

"Mgr. has the happiness of governing his churches without church-wardens." By this method you see we are at peace, although without help. Were we to establish them, they might be very useful to us, but we should fear schisms and dissensions, of all evils the greatest. Despotism exercised against the pastors, and division and disorder, in many other churches, assure us fully of this. Better then is poverty, and dependence on the charity of the faithful, than tyranny!

"I recollect that you requested to know of me what was the origin of our capital of this State. Its existence, you know, is not very ancient. I have been told, that, during the war of independence, the Americans, in order to defend the country from the incursions of the English, built a fort on the banks of the river Ohio, called at that time *Fort Washington*. Thither, at evening, the inhabitants of the country, and those who dwelt in the small houses around under its protection, were accustomed to retire. During the day they cultivated the earth. The resemblance of this mode of life to that of the illustrious Roman, who was taken from the plough to be placed at the head of armies when the republic was in danger, gave to the new fort the name of this great man. The population of Cincinnati increases daily; they reckon in it more than 18,000 inhabitants. Oh that Religion were also making there a rapid progress! This we have a right to expect from the zeal and piety of the holy Bishop whom Heaven has granted it, and seems to accompany with its own favors. Listen, with submission to the will of Providence, to a circumstance that will afford you proof of this.

"A worthy and very rich Catholic of Ohio, Mr. Dugan, having learned that Mgr. had arrived in America, and was preparing to journey to his diocese, came to meet him, with his own equipage, as far as Baltimore, about three hundred miles. Having found Mgr. he takes him in his carriage, together with M. Richard, and Father Young, a nephew of the Prelate, who had likewise come to meet him. Hardly had they started, before the horses, being affrighted without any known cause, champ their bits, and run off violently, whatever effort be

made to stop them. The carriage is broken, the baggage scattered along the road, and the worthy owner himself is first dragged on, and then falls, dreadfully crushed—dying but a few hours after, under circumstances which render the scene one of the most tragical. Nevertheless, the three ministers of the Most High escape, as it were by miracle, from this imminent danger. Still, Mr. Dugan's death, which the world would call deplorable, subserves the designs of God, who, when He pleases, brings good out of evil. The instructions, which it afforded an occasion for giving, the examples of resignation and patience, and the godly death of the good Catholic, became the cause of many conversions to our holy Religion."

If we here see a fixed and persevering determination to make the Divine Providence a party in spreading the empire of Papal Rome in this Protestant community; the following letter of the same gentleman will, we think, excite some few reflections.

"—— Mgr. will depart to-day, in order to visit, during two or three months, a part of his diocese. I am to accompany him, and we go on a mission among the savages. At my return I shall be able to give you ample information respecting their mode of life and customs. While I was going to give instruction at a distance from St. Joseph, I met a company of them; they were going to Washington with one of their chiefs. Their dress was very fanciful; many wearing jewels in their ears, and rings at the nose. By their color, I thought I perceived strong features of resemblance to those Chinese and Tartars, whom I had noticed at Rome or in Germany, when we beheld those swarms of soldiers who burst upon Europe, a few years ago, with the Russians. This proves to me what has often been said, that they themselves originate from Asia. Indeed I recollect to have read in the *Lettres édifiantes*, that a missionary, who had preached in Tibet, met in North America a woman whom he had known in Asia.

"Our cathedral is advancing; it will be 90 feet long and 45 wide. The wooden church, which stood here before, was so small, that it could not contain the people who came to attend on our holy solemnities. When Father Hill† exercised his ministry here and preached, it could not contain the Protestants who crowded to it.

"The instruction given here has effected great conversions, and mitigated the fury of a superstitious and ignorant people, often roused against the clergy by ill-meaning persons. After the cathedral, we know not how we shall have the further resources

* The difficulties in Philadelphia arising from these officers are alluded to in a subsequent letter.

* Annals, etc. Numero xvi. Jan. 1829, pp. 282—284.

† Since dead. He is said to have been nephew of Rev. Rowland Hill.

necessary to establish the college. It is difficult to form an idea of our situation. We must have proper clothing, and horses to visit the sick and our congregations, often very distant from each other. It is but a few days since I was called on for a sick man, eighty miles off. I performed the journey in a day; but the heat was so excessive, and the travelling so laborious, that when I reached the person I was sick myself, notwithstanding the assiduous cares of these brave people, who told me with tears that they had never seen a priest in their woods. After midnight I began confession. The sick man had a faith so lively, and was so satisfied after confession, that he was much better for my visit.

"Since Mgr.'s arrival, a great number of persons have presented themselves for instruction in the true Religion. I hope that, if the Lord blesses our efforts, we shall be able to finish the cathedral and to found a college. *We shall see the truth triumph; the temples of idols will be overthrown, and the seat of falsehood will be brought to silence.* This is the reason that we conjure all the Christians of Europe to unite, in order to ask of God the conversion of these unhappy infidels or heretics. What a happiness, if, by our feeble labors and our vows, we shall so merit as to see the savages of this diocese civilized, **AND ALL THE UNITED STATES EMBRACED IN THE SAME UNITY OF THAT CATHOLIC CHURCH, IN WHICH DWELLS TRUTH, AND TEMPORAL HAPPINESS**—while we are expecting to be gathered into that celestial sheepfold, where will exist but one flock and one shepherd!"

If any of our readers have before this entertained a doubt respecting the wishes and ultimate designs of Romanists, in regard to our country, it is hoped that the fervent desire expressed at the close of this honest, though rather desultory letter, will remove it entirely. In fact, the strong cords and green withes have almost bound our sleeping Samson. Happy will it be if this series of disclosures shall awake him to an effectual exertion of his great strength. For we trust that, when sufficiently roused, he will be able to *carry away the doors of this prison gate, posts, bar and all.*

It may be useful to put on our record the following letter of acknowledgement, from the "Bishop of Cincinnati" to "His Highness, Monseigneur, the Grand-Almoner." We must then close this number with the account, as published in France, of the Convention held in Baltimore by the clergy of the Romish communion, and a communica-

tion of the new Archbishop respecting the situation and prospects of the church under his care.

Bishop Fenwick writes to the Grand-Almoner of France, the Prince de Croy, Bishop of Strasburgh, thus:

"MY LORD,

"Permit me to recall myself to your recollection, and renew to your Highness the sentiments of sincere obligation and profound respect, with which the goodness and kindness of your Highness, in dispensing the aids furnished by the Association for the Propagation of the Faith, have filled my heart, and which are the sure pledge of my eternal gratitude.

"I have acknowledged the receipt of twelve thousand five hundred and forty francs,* sent me by M. D—, in the month of September, 1825, after the benevolent distribution, made by the Superior Council, in the month of June of that year, in favor of my poor diocese, which truly stood in need of it, having no other resources but the charity of the faithful in Europe. I flatter myself still, my Lord, that I shall soon be permitted to acknowledge another sum for the year 1826, from similar munificence in the Superior Council, under the direction of your noble and beneficent Highness. I venture to flatter myself also that the charity and magnanimity of your Highness, and the generous zeal of the Superior Council will not be restricted, in regard to my poor diocese, to 1826, nor to 1827, since there remains so much good to be done—as the bearer of this letter, my worthy secretary and confidant, the Abbé Rézé, can convince your Highness. He will give you particulars, in reference to my own actual situation, the progress of religion in this country, and the wonders which the good God has condescended to produce with very feeble instruments.

"Thanks to the Divine Providence and the charity of our benefactors, our cathedral is finished; it is decent, and even beautiful for this country, but it has exhausted my funds. I have no seminary; but am in the greatest need of it. I fear lest my faithful and indefatigable missionaries sink under their excessive toils, and lest this new vine of the Lord be destitute of evangelical husbandmen. 'The harvest truly is great, but the laborers are few.'

"I beg therefore the beneficent charity of your highness, and the continuance of aid, in the distribution of the alms of the Association for the Propagation of the Faith.

* It appears that there was assigned to the American Missions, in the years 1824, 1825, 1826, 1827 and 1828, by this Association alone, the sum of 331,536 francs, 90 centimes, making about \$61,666. Of the distribution made last year we have not as yet a report. The particular assignments for 1828, were published in our last number.

Condescend, my Lord, to grant me your protection, and your generous influence with the Superior Council, for the love of God, and the salvation of souls; these motives, I know, are dear to you.

"Accept, my Lord, the expression of my respectful homage, and of the high consideration, with which I have the honor to be,

"Your Highness's most grateful and most devoted servant,

EDWARD FENWICK,
Bishop of Cincinnati."

We would turn now from this *courtly* epistle to contemplate, as was proposed, an account of the assembly, or "Council" in Baltimore, as it was reported in France. It exhibits an authentic view, doubtless, of the Papal church in the United States, although it repeats several statements which we had made before from other sources. It is contained in the last number of the "Annals," received from Paris, and was published last April, under the head of "Mission of Baltimore."

"The city of Baltimore, in Maryland," says the Editor, "was founded about the middle of the eighteenth century by Lord Baltimore. Its population is about 80,000 souls, of whom a fifth part are Catholic. When this country belonged to the English, it was subjected to the jurisdiction of the Apostolic Vicar of London; but after the revolution of 1776, the necessity was felt of establishing an episcopal see in the United States, in order that, the centre of authority being less distant, its action might be more prompt and more efficacious. Pope Pius VI., by his bull of Oct. 6, 1789, created a bishopric at Baltimore, and appointed to it John Carroll, an ancient Jesuit. M. Carroll was a native of the country; exercised in it the functions of an apostolic ministry, and sustained a high reputation for zeal and ability; in fine, he had the suffrages of all the missionaries, his brethren, whom the Pope, for this time only, had authorised to elect.

"During the administration of Mgr. Carroll, the numbers of Catholics increased greatly in the United States; whether through the conciliatory virtues of the Prelate, and the consideration in which he was held by Protestants themselves, or on account of the emigrations occasioned by the troubles of Europe. In 1791, a synod had been held at Baltimore; in this it was resolved to request of the Sovereign Pontiff a division of the diocese, or the appointment of a coadjutor. The second request Pius VI., some years after, granted, and appointed M. Leonard Neele, an ancient Jesuit, coadjutor of Mgr. Carroll, and bishop of Gortyna, *in partibus*. M. Neele was consecrated the 7th of December, 1800. At

length, the division of the diocese being judged more and more necessary, Pius VII., by a brief of the 8th of April, 1808, erected Baltimore into a metropolis, and created four new bishoprics, those of Philadelphia, New York, Boston, and Bardstown in Kentucky. Those of Charleston in South Carolina, Richmond in Virginia, and Cincinnati in Ohio, were established, the first two on July 11, 1820, and the third, June 19, 1821."—"That of New Orleans," it is remarked in a note, "is the oldest in the United States after the episcopate of Baltimore. It was erected Sept. 12, 1794, by Pius VI., who at the same time appointed to it Don Aloysius Penalver-y-Cardenas; but at that period Louisiana belonged to the Spaniards."—"The bishops appointed for Philadelphia, Boston, and Bardstown, were Messrs. Michael Egan, John Cheverus, and Benedict Flaget, missionaries in America for a considerable period. The bishop appointed for New York was M. Luke Concanen, a dominican, who resided at Rome; he died at Naples, whither he had gone with intention of embarking for his diocese. The other three were consecrated at Baltimore, the first on the 28th of October, 1810, the second, on the 1st of November, and the third, on the 4th of that month. The Archbishop profited of the occasion of their meeting to determine with them on certain points respecting the government of their churches. A constitution was formed; it contained eighteen articles, of which we shall cite only the most important. 'Priests are exhorted to withdraw unbelievers* from plays and other profane diversions, as well as from assemblies of Freemasons; it is prescribed that to the latter they shall not administer the sacraments, except they promised to go no more to the lodges.' This regulation, signed by the Archbishop, his coadjutor and the three new Bishops, is dated November 13, 1810. Mgr. Flaget has lately had occasion to execute the article just quoted. An officer of the Freemasons having deceased, at Louisville, without having made the promise required, was buried in the Catholic cemetery during the absence of the missionary. The Prelate, regarding the cemetery as profaned, has set it up for sale.

"Mgr. Carroll, died on the 3d of December, 1815, in his 80th year. He was deeply regretted, not only by the Catholics but Protestants also; *the public papers went into mourning, as at the death of Washington*. M. Neele succeeded Mgr. Carroll in the see of Baltimore, but survived him only a short time; he died in 1817. Foreseeing his approaching end, on account of his age and infirmity, he had requested of the Pope a coadjutor. Pius VII. had granted his desire, and, by a brief of July 24th, 1817, had appointed M. Ambrose Maréchal

* Qu. Instead of 'infidèles' should it not be read 'fidèles'?

coadjutor of the Archbishop of Baltimore, with the title of Archbishop of Stauropolis.

"M. Maréchal was born at Ingré, near Orleans, in 1762; and was a member of the congregation of St. Sulpitius. He departed for America in 1792, returned to France in 1803, and was professor of theology at St. Flour, Aix, and Lyons successively. In 1811, Bonaparte having compelled the Sulpitians to leave the direction of the seminaries, M. Maréchal returned to the United States. During his administration, which continued ten years and a half, he promoted the good which his predecessors had begun. M. Carroll had laid the foundation of a cathedral; M. Maréchal has finished this edifice, and had the satisfaction to consecrate it, May 31, 1821. It is a very beautiful temple; there is not in the United States either a Catholic Church or Protestant place of worship that can be compared with it. It is encumbered with a debt of 150,000 francs; but this debt will be gradually extinguished by means of the annual income from the pews and seats. M. Maréchal had sailed to Rome in 1822, for the interests of his diocese, and had received of Pope Pius VII., several testimonials of esteem and affection; he had even been appointed an attendant on the Pontifical throne.* The Bishop of Richmond in Virginia having been transferred to Waterford in Ireland, the court of Rome did not think proper to give him a successor, and M. Maréchal was appointed administrator of the diocese of Richmond. The health of this Prelate was now daily growing feeble; in 1827 he was affected with dropsy in the chest, under which he sunk, January 29th, 1828. By a brief of the 8th of the same month, Leo XII. had given him for coadjutor, M. James Whitfield, with the title of Bishop of Apollonia; but the brief not arriving in America before the death of M. Maréchal, M. Whitfield has at once been consecrated Archbishop of Baltimore.

"We may assert," observes the Editor of the 'Annales,' "that this Prelate, although born in England, belongs to the diocese of Lyons; there he pursued his ecclesiastical studies, at the seminary of St. Irenæus, and received there all his orders, even to that of the priesthood. He had been a pupil of M. Maréchal, he had followed him to the United States, had become his grand-vicar, and finally his successor—after having been formed, by this able master, to the episcopal ministry and to apostolic virtues.

"One of the first acts of the new Archbishop has been to make the pastoral visitation of his diocese, which is very flourishing. His clergy is composed of fifty-two Priests, who, having been generally educated by the gentleman of St. Sulpitius, are

* Our republican and biblical simplicity may read with admiration of such distinctions among professed disciples of Him who said, *My kingdom is not of this world.*

full of zeal and learning. He then convoked a national council, which met at Baltimore in October last. The Prelates present at the council were Messrs. James Whitfield, archbishop of Baltimore; Benedict Joseph Flaget, Bishop of Bardstown; John England, bishop of Charleston and grand-vicar of East Florida; Edward Fenwick, bishop of Cincinnati; Joseph Rosati, bishop of St. Louis and administrator of New Orleans; Benedict Fenwick, bishop of Boston. Four bishops of the United States failed to attend the council, namely, M. Henry Conwell, bishop of Philadelphia; M. John Dubois, bishop of New York; M. Michael Portier, bishop of Mobile, and M. John David, bishop of Mauricastro and coadjutor of Bardstown. M. Dubois had embarked for Europe the preceding month, and M. Portier had not returned from his own voyage thither. M. Dubois had sent his proxy to M. David, whom some indisposition prevented from appearing, and thus M. Dubois was not represented. M. Conwell had just returned from Europe, and could not attend the council. The Sovereign Pontiff, we learn, has given a coadjutor to this Prelate in M. Kenrick, a native of Ireland, and missionary in Kentucky; and M. de Nékère, a Belgian priest, and missionary in Louisiana, has been appointed bishop of New Orleans. M. William Mathews, administrator of Philadelphia, attended in the bishop's room. The other members were, Messrs. John Tessier and John Power, grand-vicars, the one of Baltimore and the other of New York; Father Dziérozinski, SUPERIOR OF THE JESUITS;* M. Carrière, of St. Sulpice, providentially in America; Messrs. Louis Deluol and Edward Dampoux, theologians, of the seminary of Baltimore; M. Francis Patrick Kenrick, theologian of Mgr. the Bishop of Bardstown; M. Simon Bruté, theologian of Mgr. the Bishop of Charleston; M. Debarth, theologian of Mgr. the Bishop of Cincinnati; M. Augustus Jean-Jean, theologian of Mgr.

* Astonishing, that such a phenomenon should have appeared in these United States, at this late and enlightened period, and be thus publicly announced!—when almost all Europe, within little more than a half century, with an enlightened Pontiff at their head, was united in expelling the pestilence of Jesuitic doctrine, and craft, and immorality. That now the detested order should, with such effrontery, and as an insult on mankind, be revived, and its name unblushingly and boastingly protruded, even in the designation of a public journal, may well be esteemed a wonder of the world. No one who is conversant with the history of the order, and not himself a member of it, can contain his righteous indignation when contemplating its crimes. The volumes written against it by men of the first repute for seriousness, learning, talents, and rank, not only out of the pale of the Church of Rome, but more peculiarly within it, and specially in France, many of which are at this moment under our eye, would of themselves form by no means an inconsiderable library. Were the information contained in them diffused throughout our country, it would at least be impracticable for such principles and practices to flourish long. Every patriot should be awake!

the Bishop of St. Louis; M. Anthony Blanc, theologian of Mgr. the Bishop of Boston, and M. Michael Wheeler, theologian of the administrator of Philadelphia: M. Chauche had the care of the ceremonies.

"The Prelates arrived in succession at Baltimore. Mgr. the Bishop of Charleston arrived first, preached in the capital on the 20th of September, and, while waiting for the opening of the council, made a journey to Emmetsburgh, where he visited the seminary of St. Mary, and the boarding-school of the Sisters of St. Joseph. Mgr. Flaget arrived at Washington, September 19th, with Messrs. the Bishops of Cincinnati and St. Louis; he is Dean of the Bishops of the United States; he lodged at the seminary with Mgr. Rosati. Mgr. Fenwick continued some days at Washington. Mgr. Fenwick of Boston is a cousin of Mgr. the Bishop of Cincinnati, and has exercised the ministry at Baltimore, Charleston, and other cities of the United States. Before opening the council, the Prelates held preliminary sittings, to regulate the subject and order of the deliberations, to decide points of jurisdiction, and to prepare matters. It was remarked that the Bishops and the theologians were of very different countries. Two of the Bishops were born in the United States, one in France, one in Ireland, one in England, and one in Italy. Among the theologians, also, were individuals from France, Poland, Ireland, Germany, &c. Sometimes it has been supposed there was a rivalry between the Irish and French. M. Flaget, however, who is a Frenchman, had chosen an Irishman for his theologian; and M. England, who is an Irishman, had reciprocally made choice of a Frenchman.

"The opening of the council was on Sunday, October 4th, in the cathedral church of Baltimore. Mgr. the Archbishop celebrated a solemn mass; he had fixed that day for receiving his *pallium*, which was placed on him by Mgr. the Bishop of Bardstown, the eldest of the Bishops. The sermon was preached by Mgr. the Bishop of

Charleston. The Bishops then held their first session. Every day there was a session in the morning, preceded by a grand-mass. On Monday, Mgr. the Bishop of Bardstown officiated; on Tuesday, Mgr. the Bishop of Charleston, and so on, in the order of seniority. Beside the morning session, attended only by the Bishops and the administrator of Philadelphia, there was, at 4 P. M. a congregation, at which were also the members of the second rank.

"Mgr. the Archbishop of Baltimore had invited the suffragans to prepare a list of questions to be discussed in council. Several points suggested by the Bishops were collected, and the result was a series of questions and subjects to form the matter of deliberation. These questions were arranged under three heads—faith and discipline, the sacraments, and the conduct of ecclesiastics. Mention was then made of the diocesan synod held under M. Carroll in 1791, and of the regulations which were made in it, and whether they subsisted still, and what was their authority? They deliberated on the powers mutually granted each other by the Bishops; the *reserved cases*,* and the powers to be given to priests. They discussed the nature of the promise made by each priest at his ordination, and the obligation resulting from it. They deliberated on the manner of proceeding against ecclesiastics; on the reading of the Holy Scriptures by the faithful; on the Douay version;† on the editions of the Bible Societies;‡ on the writings of Protestants against the faith, and on the prohibition to read them. They were above all occupied respecting the *circulation of books proper to make the Catho-*

* These form, in the voluminous body of Papal ecclesiastical laws, an important item, and may be seen, even in the ordinary books, occasionally. However, in the different dioceses they appear to vary considerably, rendering it a point of caution and policy that ecclesiastics of lower grades interfere not with another's province. For a confessor is not allowed to give absolution for all offences indiscriminately. There are the "*casus reservati*," which belong either to the Bishop, or more generally to the Pope, rendering the resort to Rome, "*ubi omnia venalia*," as has been long said, exceedingly frequent; although a power is given to Bishops to decide in extreme cases. At the time of Jubilee, however, plenary indulgences multiply,—and hence the vaunted excellence of that institution, or artifice. See Mar. ab Angelis, De Reservatione, in his *Examen Theol. Mor.* p. 440, col. But it appears from Monclar's "*Notes*" to his "*Compte Rendu*" that a Jesuit can absolve in cases ordinarily reserved for the Pope, *not only as well as a Bishop, but even in a superior degree.* For this assertion he quotes Suarez. See p. 53.

† One of peculiar value to the Romanist, since "*repentance*" is uniformly expressed by "*penance*;" and the rest of the translation, as far as practicable, accommodated to the views of an interested hierarchy.

‡ An editorial article appears on this subject in the "*Annales*," uttering great complaints of the incorrectness of several new versions, printed by the British and Foreign Bible Society—especially in the Oriental idioms. It is mostly, however, translated from English publications hostile to the work of missions.

"In the 17th century," as is observed by a French writer, "M. de Gondrin, Archbishop of Sens, not knowing how to repress the self-styled Society of Jesus, *ordained public prayers in his diocese for their conversion.* Would to God," he adds, "that this act of religion, now more necessary than ever, were renewed. Thus would we show our hatred of Jesuits. We would implore for them the mercy of God, that they might sincerely return. Our lips, it is true, in combating their anti-christian system, have appeared to utter words of hatred, and to treat them with severity. But God is witness that this zeal against such as profane His sanctuary does not hinder us from bearing them upon our hearts. If our expressions are strong, it is because the scandal is at its height, and they relate to the errors, impieties, intrigues, cabals and innumerable crimes of the Society. These we reject and detest, but the persons who maintain them shall nevertheless be dear, and our grief will increase, as they appear the more incorrigible."

See "*Dénonciation de la Doctrine des soi-disans Jésuites aux Archevêques et Evêques de l'Eglise de France.*" p. 351.

lic faith known, and to answer the objections of its enemies; and whether it would not be expedient to establish a printing-office consecrated particularly to this object, whence should issue both books of piety and school-books? It was also thought necessary that there be established a periodical, to appear once in three months, in the manner of the 'Quarterly Review,' which should be entirely devoted to the concerns of the Catholic Religion. Since many of the dioceses have no seminaries, and it would be difficult to establish them in all places, it was proposed to form a central seminary, or common college for the whole metropolitcal jurisdiction, where young persons should be educated at a low cost, and prepared for the functions of the priesthood. Religious societies for education engaged attention also, especially those for females; likewise brethren associated for Christian schools, with the means of giving them permanency; churches to be built; what is necessary to be done in regard to *trustees*, and the means of repressing their pretensions.* It is known what disputes and scandals have arisen on this subject in several dioceses, and it may be said that *it is one of the greatest scourges of the churches in the United States*. Another point agitated was the uniformity of catechisms, rituals, and books of prayers. Other questions, on which deliberations were held, related to the sacraments, principally baptism, confirmation, the eucharist, marriage, mixt marriages, the duties of ecclesiastics, their costume, &c.

"The council, which had commenced on Sunday the 4th of November, was finished on Sunday the 18th. It was not thought proper to publish its acts, until they had been approved at Rome, whither they have been sent.† On the evening of its termination, the Bishops resolved on the preparation of a pastoral letter, addressed by them in common to the Catholics of the United States. This *Pastoral*, which is dated on the 17th of October, is signed by Mgr. the Archbishop, the other Bishops, and the administrator of Philadelphia.‡

"They first congratulate themselves on the progress of Religion in those countries; a progress arising from the concourse of happy circumstances—the zeal of the missionaries, the emigrations from Europe, the acquisition of new territories, and arrival of new evangelical laborers; but it is necessary to provide for a succession in the ministry,

* This office seems, for valid reasons, to give no small uneasiness to the *rising hierarchy*—as the priests by no means desire lay-overseers. Still, however, it comports with our popular institutions. See the publications in Philadelphia, 1822, on the difficulties in regard to Rev. Mr. Hogan.

† If any among us have felt opposed to the doctrine of "imperium in imperio," even as regards the feeble remnant of our Indians, how much more should they feel in contemplating a Body of such extent, whose acts need and receive the authorization of a *Foreign Potentate*.

‡ Printed at Baltimore, 8vo. pp. 29.

since it cannot be imagined that new missionaries will be arriving continually from Europe. The Bishops even declare that they are no longer disposed to permit that priests, who are in bad esteem elsewhere, should be received into the United States, to create schisms and scandals there, as has sometimes happened. The Prelates desire to return thanks for the generous assistance they have received from a benevolent society in France, and exhort the Catholics of the United States to do something also for the maintenance of their Church. They then invite attention to the education of their children, their duties on this subject, and the care of procuring good schools. They deplore the too widely spread prejudices against the Catholics, to dissipate which attempts have lately been made. For this object a journal, 'The Catholic Miscellany,' has been published in the Southern States; but it has not been sustained, and it is found the editor must discontinue it. Other publications, for similar objects, have lately been made at Boston and at Hartford. The Prelates urge the encouragement of them. They announce that they have formed an association to publish elementary books proper for schools, and which should be freed of all that might give to young persons false ideas of religion. They persuade the faithful to be on their guard against unauthorized versions of the Scripture; and recommend, as the best translation, that of Douay for the Old Testament, and that of Rheims for the New: these are, say they, the best in English. They then oppose, but with as much moderation as necessity, those pretensions, which are contrary to the rights of the Church—which are, the pretensions of the *trustees*, whom they do not name, but point out with sufficient clearness. They close, by exhorting the faithful to observe exactly the practices of religion, and to keep themselves from that spirit of indifference, which, under the varnish of liberalism, tends to confound truth with error, by representing all religions as equally good. Such," says the editor, "is the substance of this pastoral letter, which is full of wisdom, nobleness and piety.

"The Bishops have throughout," he continues, "discovered, in this council, a happy agreement, and a lively solicitude for the interests of religion; and we have reason to believe that this assembly will contribute powerfully to the prosperity of the Catholic Church in the United States. For this we are under obligation to Mgr. the Archbishop of Baltimore, who conceived the design of the council, and directed its deliberations; and who, in all his connexions with his colleagues, has shown himself worthy of the important vocation he had to fulfil."

Two communications from the present Archbishop, thus introduced, will close our

present extracts. In a letter dated at Baltimore, June 27, 1829, he informs the Editor of the "Annals" thus:—

"The diocese of Baltimore comprehends the State of Maryland and the District of Columbia. Maryland is a State situated between the Potomac and Pennsylvania, occupying the two sides of Chesapeake bay, in its upper part bounded on the east by the State of Delaware; it has from 13 to 14,000 square miles. The District of Columbia is a small territory ten miles square, situated on the two banks of the Potomac. This territory has been detached from Maryland and Virginia, and made independent of these and all other States of the Republic, for the free assembling of the Congress, and the residence of the president, and all the other officers of the United States' government. Washington is its principal city.

"Maryland has 407,000 inhabitants, the district 33,000; in all, 440,000. Of this population, about 113,000 are blacks, of whom three quarters are slaves. The Catholics may amount to 60 or 80,000, of whom 6 or 7,000 are in the District.

"Maryland has for its principal city Baltimore, which reckons 80,000 inhabitants. It was but a hamlet in 1750: now it is a great and superb city, with magnificent streets, a crowd of monuments and important institutions, and a much-frequented harbor. The Catholics are a fifth of the population. The rest is divided into a multitude of sects, the principal of which are the Presbyterians, Episcopalians and Methodists. Then come the Anabaptists, the Quakers, the Universalists, the Unitarians, Swedenborgians, or people of the New Jerusalem, some Jews, &c. It is to be remarked, that all these sects, the first three especially, are divided by schisms and intestine dissensions. The sect of Episcopalians, for example, which separated from the English Church at the period of the revolution of this country, in 1776, is actually on the eve of suffering a new schism: one party verges toward Arminianism, and wishes to preserve the hierarchy; the other inclines strongly toward Gomarism, and endeavors to introduce the popular forms of the Presbyterians. It is now two years since their last Bishop, James Kemp, died; and, notwithstanding repeated efforts of the electors, they have not yet been able to agree on the choice of a successor.

"Already has a great schism occurred among the Methodists; they are divided into Orthodox and Radicals; the first retain the Bishops; the second have entirely shaken off the yoke of *those pretended Prelates*. From the ranks of the Quakers, who are ordinarily so peaceable and tolerant, not to say indifferent, arose, five or six years since, a bold and enterprising man, who has drawn the half of his sect into deism. The name of this new apostle is

Hicks. On all sides new temples are rising to receive his proselytes, while the old are deserted.

"All these sects have at Baltimore a great number of ministers and churches; of the latter some are sufficiently large and beautiful, but all are entirely eclipsed by our own superb metropolitan church. The churches of the Catholics are five; the metropolitan, the old church of St. Peter, which supplied its place until 1821, and in which the parochial service is still performed during the week; the church of St. John, particularly destined for the Germans; that of St. Patrick, and that of St. Mary, which is the church of the seminary and of the college of the same name. There is also a chapel in the hospital, possessed by the Sisters of Charity, where the holy sacrifice is celebrated very frequently.

"The metropolitan church, of which Mgr. Carroll had laid the foundation, was happily completed by Mgr. Maréchal, who has formed of it the most beautiful religious monument in the United States. It has an organ equal to that of Notre Dame at Paris, and a choir, that executes the most difficult pieces as well, as can be effected in cathedrals best furnished, in this respect, whether in France or Italy. *This ability of our musicians contributes to produce a happy effect on the Protestants, whose worship is so naked and dry.* The principal altar, the paintings, the ornaments—all befit the *metropolitan church of the United States*. The body of the house is in form of a cross, has its nave, its two aisles, its choir, and the sanctuary in a circular form. It is 166 feet in length, (without reckoning the portico, which will be 24 feet,) and 77 in breadth; the diameter of the dome is 60 feet within, and 77 on the outside. Its height, from the base to the summit, is 116 feet, and it is surmounted by a cross 11 feet high. The two towers, which it is proposed soon to erect on the front of the church, will be 120 feet high.

"This beautiful church, built on the highest ground in Baltimore, overlooks the whole city and its vicinity, including the bay, which is ordinarily covered with ships. The Protestants themselves consider the cathedral as the ornament and honor of their city, *and frequent it with an interest almost equal to that of the Catholics.*

"The church of St. Patrick, erected by the labors of the worthy M. Moranvillé, a French priest, its last pastor, who has left a name so dear and venerated in this parish, is a considerable building, of a noble and light construction, with an organ, and a clock sufficiently lofty.

"The church of St. John is not indeed so large, but still excites an interest. That of the seminary and college of St. Mary is a building in the Gothic style, and of remarkable taste. Divine service is performed in it with the plain Gregorian chant, fol-

lowing the customs of the seminaries of France. A vaulted chapel, constructed beneath the principal church, allows great facility for several pious exercises. Having been built more than twenty years, this church of the gentlemen of St. Sulpice has singularly contributed to excite in Baltimore the spirit of religion which distinguishes the Catholics of that place. Under M. Nagot, and Messrs. Dubourg, Flaget and David, (the last three of whom have become Bishops,) and with so many brethren worthy of them, the pious conferences and associations, the religious ceremonies, &c. have not ceased to edify and interest Catholics and Protestants at once, the Americans and the French.

"The zeal of the Catholics at Baltimore is signalized by all the various good works which are seen in the most pious cities of France. There is a numerous society of the most respectable ladies, who devote a portion of their time to obtain spiritual and temporal relief for the wretched; they visit the poor and the sick at their own homes and at the hospitals, and provide for their wants. With the clergy and the Sisters of Charity, they superintend the education of children; they contribute to the support of an asylum for orphans, and a numerous school of poor children, and assemble on Sunday those children of their own sex, who cannot attend on working days, to teach them reading, writing, and to say their prayers, &c.

"There is also a society of men who do for boys what is done by the ladies for girls. These schools are frequented not only by the Catholic, but also by Protestant children, many of whom embrace the Catholic religion, or at least receive impressions in its favor, *which they carry into the bosom of their families.*

"Many associations have also been formed among the people of color, both for instructing their children and visiting the sick, under direction of the different priests of the city. This sketch of the piety which prevails at Baltimore may serve to exhibit what is practised in other parts of the diocese, in proportion to their means and population.

"Mgr. the Archbishop of Baltimore, reckons in Maryland and the District of Columbia fifty-two priests. Beside Baltimore, Washington, Georgetown, Alexandria, Fredericktown, Tanytown, Emmetsburgh, and Hagerstown, which have stated pastors, there are churches in several places where assemblies are held, on Sundays or other appointed times. In some places, the Catholics meet in the most convenient dwelling-house; but it is peculiarly interesting, to those who have at heart the progress of our holy religion, to notice the establishments on which its propagation and perpetuity most depend.

"*The reverend fathers, THE JESUITS, have their principal house at Georgetown,*

with a magnificent college, having the right of conferring academic degrees. They form Priests, who attach themselves to the Society, and are afterwards sent by their superior, under the authority of Mgr. of Baltimore, into the different congregations with which they are intrusted.

"In 1790, Mgr. Carroll invited the community of St. Sulpice to partake in his apostolic labors. M. Emery, superior-general of the body, in order to comply with the wishes of the venerable Prelate, detached a colony, whom he sent to Baltimore, where it arrived in July, 1791. These gentlemen immediately founded there a seminary, to which they added a college, and in 1805 it received from the government the right to confer degrees. Pius VII., of happy memory, granted it, by a bull dated May 1, 1822, the privilege of a university, with power to confer the degree of doctor in theology.

"In 1808, the same persons founded at Emmetsburgh an establishment in form of a little seminary. This house occasioned the developement of many precious calls for the priesthood; it continues to form useful members of Society, and to prepare the pupils of the sanctuary for the functions of the holy ministry. It was separated from St. Sulpice in 1819.

"But, notwithstanding these facilities for securing a clergy to the diocese of Baltimore, the want of priests is often felt. In truth, it is the best furnished of all in the United States; but much remains to be done. A catholicity as numerous as that of Maryland, it would seem, should make greater efforts to multiply the number of ministers of the altars. The fact is, that, to provide the expenses of education for those who are preparing for the ecclesiastical state, the clergy is left to its own resources, and these are reduced to the revenue arising from the colleges.

"One very consoling circumstance, and an enterprize which the Lord hath singularly blessed, is the establishment of two communities, the Visitation, and the Sisters of Charity. The Visitation was formed at Georgetown by Mgr. Neal, at that time coadjutor, afterward successor to Mgr. Carroll. It reckons at this time about sixty nuns, who exhibit the excellent spirit of their institution. The Protestants, who know nothing of the religious life but by calumnies poured upon its professors, are obliged to renounce their prejudices in presence of these virtuous daughters of St. Francis de Sales. They have a numerous boarding-school of young ladies, several out-door pupils, and a large school of poor females, whom they instruct gratis.

"The Sisters of Charity began their establishment at Baltimore in 1809; they were then only three or four, having at their head Madam Seton, a converted Protestant widow, of uncommon merit, under the direction of M. Dubourg, then president

of St. Mary college, now bishop of Montauban. In 1810 they removed to Emmetsburgh in Maryland, fixing themselves in the valley of St. Joseph in the vicinity. There, upon a farm bestowed on them by M. Cooper, a converted Protestant, and since ordained a priest, they have built a vast house, within which are at this time seventy of them in number, professed, or novices, and a hundred female boarders. They have also at Emmetsburgh a school for young indigent girls. From that place they have sent colonies to Baltimore, Washington, Frederick, *Montagne*, Philadelphia, New York, Albany, Harrisburgh, and St. Louis. In these different places, they receive and instruct orphans, and have a school for unfortunate children, the number of which is enormous. There are some schools, containing from five to six hundred. At Baltimore, besides the asylum and free school, they have the care of the lying-in hospital belonging to the medical school. Those of St. Louis have also the care of the hospital of that city. *All these different branches are connected with a central government*, in the parent-house at Emmetsburgh. They form together but one body. They live under the rule of St Vincent de Paul, with a little variation, thought indispensable by the ecclesiastical superiors. One of these is the boarding-establishment of the parent-house, with the double object of giving a Christian education to Protestants as well as Catholics, (a want deeply felt in these regions,) and to obtain means of support. No other resource but this boarding school supports the professed, the novices, and the sick nuns, and permits the establishment of charity schools abroad. Since 1826 no member of the community has died; but from 1809, when it commenced, to 1826, the number of deaths was 42. The nuns are now 120 in number.

"A third community, that of the Carmelites, exists likewise in Maryland. It was founded by some worthy daughters of St. Theresa, who came from Belgium, at the time of the French invasion during their revolution, although they were chiefly English or American women. They are established at Port-Tobacco, near the Potomac, and about twenty-five nuns compose this house of prayers and edification.

"I should now mention," he adds, "the manner of providing for the support of the clergy, either by subscription, the feeble income of contributions, or by casual receipts. The greatest part of the priests create revenues for themselves by giving instruction in colleges; and in general their zeal and disinterestedness are the more striking, to the view of Protestants, because the latter are obliged to support at great expense the married people whom they have for ministers." The devotion of the Catholic priests,

their assiduity in the duties of their vocation, duties much more multiplied and difficult than those of these ministers; their unwearied charity toward the poor Blacks—so precious a portion of Christ's flock; their life, of necessity more detached and separated from the world; beside the authority, the unchangeable certainty, and faithful transmission of the Christian faith, which form so decisive a contrast with the extreme arbitrariness, and endless variations of Protestant doctrines, always tending more and more to deism or indifference; the example of so great a number of pious Catholics, who follow here their religion with a simplicity and exactness, which can have no motive of human respect or profane interest;—all this has united to overpower prodigiously the prejudices of Protestants, and to multiply the conversions, which, throughout the diocese, but especially in Baltimore, have restored to the Church a large number of her lost children. Many belong to the most respectable families of the country; many exercise the most honorable professions in a distinguished manner; others hold high offices, either in the administration, or in the army. A still greater number, convinced internally, satisfy themselves with avowing their conviction, but either through indifference, or some other motive equally deplorable, put off their *return to the religion of their fathers*."

The other extract promised in this number is from a letter of the Archbishop to the Editor of the "*Annales*," dated January 28, 1830.

"— Our assemblies," says he, referring to the Council, of which we have given the detailed account, "had in them something so imposing, that three eminent lawyers, who were at one time admitted, in order to give their opinions on some points relative to the civil laws of this country, came out filled with respect and astonishment: 'We have,' said they afterward, 'appeared before very dignified courts of justice; but never have we had less assurance, and experienced less confidence in ourselves, than when we had entered this august assembly.'

"Among the subjects, on which the meeting of the North American Bishops has furnished the greatest light, is the Catholic population of these vast countries. From the calculations that have been made it results, that the number of Catholics in the United States is more than 500,000, and daily increasing, either by emigrations or conversions. Great, however, as is this number, in itself considered, it is small as regards the whole population, which is

some, we would have *the Society* understand, have read that of Father Girard, the Jesuit confessor. See *Resumé de l'hist. des Jésuites*, published at Paris in 1825, p. 140, et seq.

* The history, however, of the celibacy of the clergy is but too well known to the world; and

almost ten millions, and divided into an infinity of different sects. We have this firm hope in the Lord, that conversions to the true Faith, which already are frequent, will become more and more numerous. We have now four Catholic journals, in which the principles and doctrines of the Church are defended: these are *The Metropolitan*, at Baltimore; *The Jesuit*, at Boston; *The Catholic*, at Hartford; and *The Miscellany*, at Charleston.”*

We forbear extending these extracts. Enough has now appeared to exhibit, in their own words, a vigilant hierarchy completely organized among us;† their minute attention to every variation in the state of our country, particularly its religious state; pretensions the most extravagant; prelates and priests of insinuating address, wary, supple, and affectionate in language, while laboring to proselyte, but inflexibly attached to the aspiring views and arrogant claims of the Court of Rome. The feelings of “pontiff pride and pontiff gall” have been developed in the declaration, not of a Pope in remote ages of lay-ignorance and uncontrolled clerical domination; but of one living in this very century—showing what that church *would do if she could*. And who, then, shall trust her? Shall our shores be inundated with foreign *Jesuits*, the *καθάρματα* of France, and of indignant Europe? But, say some, they have

* “*Annales*,” etc. Num. xx. April, 1830, pp. 222—244.

† A writer in Europe, so long ago as 1821, asserted and reasoned as follows: “I take it for granted that spiritual subjection to a fellow creature necessarily implies temporal subjection; and I defy all the world to show the contrary. Now the Pope has actually begun to exercise spiritual supremacy in the United States. By his own sole authority, he detaches the two Carolinas and Georgia from the see of Baltimore, and he gives these States to Dr. England, late of Cork, to be subject to him in all things spiritual, as he is subject to the Pope himself. It is certified that this Dr. England has taken the oath of fealty to the Pope, which, as I showed,—is also an oath to persecute and fight against all heretics:—and does any man imagine, that when the question shall come to be, whether he, or such as he, shall be loyal to the Pope or to the President, the latter will have any chance of such a one standing by him, or by the free constitution of the United States? If the Americans were wise, they would keep a watchful eye over those divisions of their territory, for the purpose of spiritual jurisdiction; for they may depend upon it, that temporal jurisdiction is intended to follow, and will follow by degrees; for no Papist will refuse to apply all the strength of his body to effect what his priest tells him is for the good of his soul.”—See a series of valuable Essays, called ‘*The Protestant*,’ published at Edinburgh, 1818—1822 vol. iv. p. 150.

† See Letters from the Pope &c. to Rev. Messrs. Harold and Ryan, published in the U. S. Catholic Miscellany, at Charleston, August 14, 1830.

changed with the times. As the patriot-minister, De Malesherbes, assured Lafayette, we say, no such thing! They vary their conduct, their professions, and all their language, indeed, as circumstances require—but never their object—and that is, THE SUPREMACY OF PAPAL ROME, to which all this “half million” is spiritually subject.

It becomes THE FRIENDS OF EDUCATION among us, *who are yet Protestants*, to look well to that great concern. The Romanists regard it with the greatest avidity—and not without reason. Let the West be speedily supplied. There, the conflict of opinions is to be witnessed. The East is indoctrinated, in some good degree—but former influence of priests, not as yet forgotten, and claims resuscitated anew, and plausible representations and professions may yet, in our new country of the West, lead away millions.

The Lord pour out His Spirit, revive His work, bring His people to their posts and to the performance of their duty, and show His grace in saving us with an everlasting salvation!

NEW WORK OF JAMES DOUGLAS.

It is now two or three years since the work of Mr. Douglas, on the Advancement of Society, appeared in this country. We were much gratified to see, within a few weeks, an American reprint of it. As a work of enlarged, comprehensive thought, of cultivated taste, and Christian feeling, on a most important subject, it is hardly equalled by any production of modern times. Previously to the publication of this book, Mr. Douglas was favorably known to our missionary public, by some valuable “Hints on Missions.” Still more recently he has given to the world an Essay on the “Truths of Religion,” “Thoughts on Prayer at the present time,” and “Errors regarding Religion.” This last work we have now on our table. It is an attempt to class and describe the various errors which have appeared in the history of the various nations of the world, including Polytheism

and Pantheism, Early Corruptions of Christianity, Popery, Mysticism, Heresies after the Reformation, Infidelity, Present state of Errors, closing with a view of Universal Christianity.

We have been exceedingly gratified and instructed by the perusal of this work. The author raises us to the clear regions of enlightened and Christian Philosophy. He looks over the moral world from the high grounds of faith, and brings back a report full of strong consolation and hope in regard to the future destiny of our race. That our readers may be instructed, also, we will extract a few passages.

Trusting to Religious Feeling.

"There are many passages in the lives of decidedly pious people, which are lauded by their biographers, and viewed with complacency by themselves, which yet receive little countenance from the Bible, frames and feelings which have more connexion with the body than with the mind; enjoyments and depressions, advancements and obstacles, which have more reference to peculiar opinions, and imaginary excellence, than to the unchangeable nature of divine truth, or conformity to the character of divine holiness. It is comfort, and not truth, which many regard, and that feeling is too frequently mistaken for belief. In experimental religion the Bible is our only sure rule, and the examples there recorded our only safe models."

Personal Reign of Christ on Earth.

"The dream of Christ's personal reign on earth proceeds upon a complete ignorance of what Christ's kingdom consists in, and of what his offices are. The kingdom of Christ is within us, not without us, and it is within us he reigns, visible to the eye of faith, and not of sense. He begins to reign within us when we submit to Him, and He reigns completely in each individual as soon as every thought is brought under subjection to his law. When the Bible becomes the rule of life, and the Holy Spirit the guide of life, then is the reign of Christ universal, and the glory of the Millennium begun. The Millennium, therefore, consists in the universal diffusion of the divine spirit."

Power of the Christian Ministry.

"Great is the power of the Christian Ministry, if rightly used, in all things that pertain to life and godliness, and not least in repressing the growth of heresies. Ministers have but to ask for the prayers of the believing part of their congregation, and

surely they will have them, and if they have them, they will have the large aid of the divine Spirit also. Accompanied with a divine energy, the word of God is made widely effectual to the conversion of sinners, and opens its inexhaustible treasury for the supply of the wants of all believers. The great aim of the Christian teacher is, to make his scholars acquainted with the general scope of the whole Bible, and to make them intelligent readers of it at home. This seems the essential part of Christian instruction."

Two Great Classes.

"The reception or rejection of these essential doctrines, the depravity of man, the atonement and deity of the Saviour, and salvation by faith in its three stages of justification, sanctification, and glory, divide the whole world into two classes, which it is of essential importance never to overlook or confound. However similar they may be to each other for the present, they are as different as the twilight of morning from that of evening; the light of the one will grow brighter and brighter to the perfect day, while the gathering gloom of the other will deepen till it closes in utter darkness, unless they repent, and turn again to Him, who is the light of the world."

Effect of Disputes.

"One heresy almost always produces another. If one man sees another leaning too far, as he thinks, over a precipice, though he is in no danger himself, he throws back his own body as far in a contrary direction. Thus he who first detects another falling into heresy, recedes as far from the truth on the other side."

Necessity of the Influence of the Spirit.

"The teaching of the Divine Spirit, and his power of effectually convincing, cuts off the causes and the roots of errors, enlightens the understanding, enlarges the heart, and guides, and strengthens all the powers of the mind in the pursuit of wisdom, and in the joyful contemplation of the truth. They who fervently pray for the teaching of the Spirit do more for the removal of heresies, than those who silence a heretic, and convince him of his errors by argument."

SELF-MADE MEN.

IN a former number of our work (vol. ii. p. 105.) we gave some striking examples of self-taught men, rising from obscurity to the highest stations in society. We shall from time to time resume the enumeration, as we are able to gather materials. We now furnish some conspicuous in-

stances from general history, additional to those formerly described. We are indebted for them to a very entertaining book lately republished in this country entitled, "The Pursuit of Knowledge under difficulties, illustrated by Anecdotes."

The late Professor HEYNE of Goettingen was one of the greatest classical scholars of his own, or of any age. He succeeded the great John Mathias Gesner as Professor of Eloquence at Goettingen, an office, which he held for fifty years, and in which, by his publications, and the attractions of his lectures, he placed himself nearly at the head of the classical scholars of his age. Yet the first thirty-two or thirty-three years of his life, he spent in almost incessant struggle with the most depressing poverty. His father was a poor weaver with a large family. Heyne says "that he has often seen his mother return home, on a Saturday evening, from an unsuccessful effort to sell the goods, which his father had manufactured, weeping and wringing her hands." He entered the University of Leipsic with but four shillings in his pocket, and nothing to depend upon, except the small assistance, which he might receive from his godfather, a parsimonious old gentleman, who scarcely ever wrote to him, except to inveigh against his indolence,—often actually addressing his letters on the outside "*To M. Heyne, Idler, at Leipsic.*" During all this while he allowed himself only two nights' sleep in a week.

EPICURETUS, the celebrated Stoic Philosopher, was born a slave, and spent many years of his life in servitude. This was the fact also with ÆSOP, PUBLIUS SYRUS, and TERENCE.

The Abbé HAUY, who died in Paris, a few years since, celebrated for his writings and discoveries in *Chrystallography*, attained his distinguished elevation in spite of every disadvantage of birth.

WINCKELMAN, one of the most distinguished writers on classic an-

tiquities and the fine arts, that modern times have produced, was the son of a shoemaker. He contrived to keep himself at College, chiefly by teaching some of his younger fellow students, while at the same time he, in part, supported his poor father at a hospital.

ARNIGIO, an Italian Poet, of the sixteenth century, of considerable genius and learning, followed his father's trade, of a blacksmith, till he was eighteen years old.

BENEDICT BAUDOUIN, one of the learned men of the sixteenth century, worked for many years at his father's trade, that of a shoemaker; and in the course of his life published a very elaborate work, "on the Shoemaking of the Ancients."

The celebrated Italian writer GELLI, when holding the high dignity of Consul of the Florentine Academy, still continued to work at his original profession of a tailor.

METASTASIO was the son of a common mechanic, and used when a little boy to sing his extemporaneous verses about the streets.

The father of HAYDN, the great musical composer, was a wheelwright, and filled also the humble occupation of a sexton, while his mother was at the same time a servant in the establishment of a neighboring nobleman.

The father of JOHN OPIE, the great English portrait painter, was a working carpenter in Cornwall. Opie was raised from the bottom of a saw-pit, where he was employed in cutting wood, to the Professorship of Painting, in the Royal Academy.

The parents of CASTALIO, the elegant Latin translator of the Bible, were poor peasants, who lived among the mountains of Dauphiny.

Dr. JOHN PRIDEAUX, bishop of Worcester, obtained his education by walking on foot to Oxford, and getting employment, in the first instance, as assistant in the kitchen of Exeter College.

The father of INIGO JONES, the great architect, was a cloth-worker;

and he himself also, was designed originally for a mechanical employment.

Sir EDMUND SAUNDERS, chief justice of the court of King's Bench, in the reign of Charles II., was originally an errand boy at the Inns of court.

LINNÆUS, the illustrious founder of the science of Botany, was, for some time, apprenticed to a shoemaker.

The famous BEN JONSON worked for some time as a brick-layer or mason, "and let not them blush," says the historian Fuller, "that have, but those that have not, a lawful calling. He helped in the building of the new structure of Lincoln's Inn, when having a trowel in his hand, he had a book in his pocket."

Dr. ISAAC MADDOX, who, in the reign of George II. became bishop, first of St. Asaph, and afterwards of Worcester, and who wrote an able defence of the doctrine and discipline of the Church of England, lost both his parents at an early age, and was placed, in the first instance, by his friends, with a pastry cook.

Dr. ISAAC MILNER, Dean of Carlisle, who filled the chair which Sir Isaac Newton had occupied at Cambridge, that of Lucasian Professor of Mathematics, was originally a weaver;—as was also his brother JOSEPH, the well known author of the Church History.

Of the same trade, in his younger days, was Dr. JOSEPH WHITE, Professor of Arabic at Oxford.

THOMAS SIMPSON, a very able English Mathematician, Professor of Mathematics at Woolwich Academy, and fellow of the Royal Society, was the son of a weaver. After having acquired a very slight acquaintance with reading, he was placed in the shop with his father. Instead of giving any encouragement to his son's fondness for reading, the father, after many reprimands, forbade him even to open a book, and insisted upon his confining himself to his loom for the whole day. He was finally banished

from his father's house, and compelled to seek his fortunes abroad. He contrived to maintain himself for a while, in a neighboring town, with a poor widow, by working at his trade, devoting his spare moments to his favorite employment of reading, whenever he could borrow a book. In his twenty-fifth or twenty-sixth year, he went to London, without a letter of introduction, and with scarcely any thing in his pocket, except a *manuscript treatise of his own on Fluxions*, more valuable than any preceding treatise on the subject in the language.

The great Sir WILLIAM JONES was a most astonishing example of application to study, in spite of all difficulties. His maxim was, never to neglect any opportunity of improvement which presented itself. It was a fixed principle with him never to neglect prosecuting to a successful termination what he had once deliberately undertaken.

WILLIAM HUTTON, author of the History of Birmingham, Fellow of the Antiquarian Society, &c. was the son of a working woolcomber at Derby. "My poor mother," says Hutton, "more than once, one infant on her knee, and a few more hanging about her, have all fasted a whole day; and when food arrived, she has suffered them, with a tear, to take her share." From his seventh to his fourteenth year he worked in a silk mill—and was then bound as an apprentice to a stocking weaver in Nottingham.

JAMES FERGUSON, the celebrated writer on astronomy, is one of the most remarkable instances of self-education, which the literary world has seen. His father was in the humble condition of a day-laborer.

At the age of seven or eight, young Ferguson actually discovered two of the most important elementary truths in mechanics—the lever, and the wheel and axle. He afterwards hit upon others, without teacher or book, and with no tool but a simple turning lathe, and a little knife. While he was feeding his flock, in the employ-

ment of a neighboring farmer, he used to busy himself in making models of mills, spinning wheels, &c. during the day, and in studying the stars at night.

Before his death, he was elected a Fellow of the Royal Society; the usual fees being remitted, as had been done in the cases of Newton, and Thomas Simpson. George III., who, when a boy, was occasionally among the auditors of his public lectures, soon after his accession to the throne gave him a pension of fifty pounds per annum from the privy purse.

MR. GRIMKE'S PHI BETA KAPPA ORATION.

THE first thought, which occurred to us, on reading this eloquent address, was the happy practical refutation which the author furnishes to his own doctrine in reference to the classics. We refer to the beautiful illustrations from the ancient writers, with which his pages are adorned. The following are instances: "Classic Literature stands like the statue of Prometheus, graceful in its beauty, majestic in its power. But Sacred Literature is the ever living fire, that descends from heaven, instinct with life, immortal, universal." "The Christian scholar is content to leave the vestal virgin of Sacred Literature." &c. "But our time will not allow us to survey this Coliseum of the Arts and Sciences." "The last wave had fled from that fountain of Arethusa," &c. &c. We are aware, however, that the subject of illustrations is one of minor consequence. Were there no other advantage to be derived from the study of the classics, we might be willing to abandon them. Mr. Grimké strenuously contends that they do not furnish *materials* of thought. On p. 13 he asks, "Are we blind to the fact, that they never have furnished the MATERIALS of the noblest and best Literature of the modern nations?" In a note, on the 56th page, he says, "that if all the Greek and Latin writers were to be cut off in one night, we should have nothing to regret on the score of *materials*."

In determining this question, it seems to

us that the following remarks are worthy of consideration.

1. It will be acknowledged that some of the ancient writers were men of powerful and original minds. Who can, for a moment, question the claims to originality of such men as Thucydides, Æschylus, and the Roman Tacitus?

2. The ancient authors have left us memorials of profound thinking, on subjects of great and acknowledged importance. Are there not materials for thought in the Essay on the Sublime; in the History of the Peloponnesian War? Has not Quinctillian been the store house, and archetype of all the modern Walkers and Sheridans?

3. The most faithful translations cannot furnish all the materials of thought which are treasured up in ancient writers. Paradise Lost cannot be fully known in a foreign costume. Every original production has materials for thought, other than the language and sentiments of the writer. The *soul* of a vigorous author is to be studied. Rays of thought emanate in all directions, from an original mind, which a translator cannot gather up. There are not a few lines in the classic authors which give the student the power to think, by calling up the native energies of his own mind.

4. Materials for literature, fresh and valuable, will be gathered from the *past* in all the *future* changes of society. In one sense, there is no exhausting of the literature of any age. All future times will be compared with all past times. There will be no oblivion of the past. One age is not set over against another simply; it is set over against *all* others. Homer's Iliad will be an interesting book, in the day of latter glory, for this reason, if for no other—to show the Sun of Revelation in contrast with the brightest flame of human intellect.

Mr. Grimké urges, with great force of reasoning, and power of expression, the claims of sacred literature. Now it is a well known fact that the most enthusiastic admirers of the Scriptures, and those who have seen most clearly their native beauties, are eminent classical scholars. Lowth, Rosenmueller, Gesenius, and our own Stuart have come to the Hebrew Scriptures, with a classical taste, and were able to relish

their unrivalled sublimity and beauty, because they had read Pindar and the Odyssey. The late invaluable Commentary on the Hebrews owes no small part of its worth, we will not say to its classical illustrations, but to the fact that its author speaks with the eye, and the heart, and the authority of a practised scholar. It seems to us preposterous to recommend sacred literature, at the expense of classical. Do not blot out the stars because you would direct men to the sun. Let the Eurotas and Helicon have an occasional visitant as well as Siloa and Zion. In illustrating the sacred Scriptures, let all which is valuable in Greek and Roman Literature be made auxiliary. Robert Lowth would never have introduced a new era in Hebrew poetry, if he had not been an eminent classical scholar.

Mr. Grimké would include the poetry of Milton in sacred studies. Now it is utterly impossible for a mere English reader to do justice to Milton. *Paradise Lost* is the spoils of all time and of all countries. Milton revelled among the fields of Achaia as well as on the hill sides of Judea.

Our author repeats the objections which have been so often urged against the classics on the score of morality. We would recommend in Greek and Latin Literature what we would in English—*expurgatorius index*. What rational objection can be brought against two thirds of Virgil, one half of Horace, all of Tacitus, all of Thucydides, the greater part of Homer? We are aware that expurgated editions have not been popular, but it has been for the simple reason that they have not been faithfully executed.

In regard to the question at issue between the advocates and opponents of classical learning, little need be said, if we would bring to it a liberal and candid mind. If one department has received a disproportionate share of attention, in our systems of education, let it be shown, and let the evil be corrected. But in applying a remedy, do not increase the disorder. By the testimony of all time, and of all civilized countries, the influence of the classics, and of mathematics, is indispensable in forming the mind. Give, we would also say, to Natural History, to English Literature, to the Practical Arts, and above all to the Word of the

Everlasting God, a prominent place. With our whole heart we can go, with the eloquent author, in all which he has said in commendation of the immortal Hebrew Poets. We would say to the friends of ancient and of modern learning, let there be no strife, for we are brethren.

IMPORTANCE OF AN EDUCATED MINISTRY.

In connexion with the preceding remarks, we wish to say a few words in reference to some Essays, which have appeared in a late newspaper,* advocating a "Self-supporting Seminary" for the education of clergymen, without a classical course of study. With many things contained in these papers we most heartily concur. But to some of the alledged facts, and to the general tendency of the whole, we cannot subscribe.

We will first point out what appear to us manifest instances of misapprehension and inconclusive remarks, and then give some reasons why our country ought to be satisfied *only* with an able, educated ministry.

1. We are aware of the fact, that all the efforts which are now made to bring educated ministers into the field, in sufficient numbers, are entirely inadequate to the demand. But instead of thrusting ill-qualified men into the office, we say in the first place, pray fervently for revivals of religion at all our seminaries. Secondly, increase tenfold the resources of Education Societies. Thirdly, induce intelligent laymen to engage actively and widely in all the duties which fall in their appropriate sphere. Better, far better to fill the great western regions, with pious and intelligent laymen, than with imperfectly educated ministers.

2. The danger is principally on one side. Men, who are styled by Paul *novices*, or as the original is, *lately planted*, will enter the ministry by hundreds, where one educated man will, especially in the newly settled portions of the country. Hundreds of thousands in our land are too ignorant to discriminate between sense and nonsense. All these will prefer, of course, ignorant ministers.

3. The author of these papers seems, in some instances, to have misapprehended the design of manual labor institutions, and to

* See the New York Evangelist, August—November, 1830.

argue as though they could not be associated with our old and established Seminaries. Thus he thinks that an individual, who has pursued a long course of classical education, must, of necessity, have a weak constitution, and a shattered body.* But at our oldest Theological Seminary, and at some of our most respectable Colleges, the "working plan," is in full operation.

4. To bring forward a body of ministers every year, *without* a regular and thorough education, would be in effect to establish two orders of ministers—the educated, and the half-educated. The evils of such a plan are very obvious. It is a notorious fact, that the feeble and obscure churches, at least in New England, have a strong preference for a regularly educated ministry.

5. The writer proposes that a Seminary should be established, in which *Biblical* studies should form the prominent object of pursuit, and yet Greek and Hebrew, for the most part, be excluded. "Under a teacher of sound learning and extensive biblical acquirements, students might be led, through the English language alone, to an acquaintance with nearly all that is ever made use of by men of classical learning." Why then, we would ask, study Hebrew and Greek at all? Why are not the strenuous efforts now made, in our Theological Seminaries, to promote the study of the original Scriptures, a *lost* labor? We are willing to allow that there are useful ministers, who cannot read the Greek Testament. But we fearlessly say that the case is very rare where a man ought to be allowed to be a public interpreter of the Scriptures without such an acquaintance. All the helps which the English language furnishes cannot compensate for ignorance of the Greek of the New Testament. How could those helps be faithfully used, how could the most excellent Lexicons, be judiciously employed, if the student was unacquainted with the Greek language, or if he knew simply the alphabet, and inflections? The thing is impossible.

* The following is in point. "A young man never can go through College, and the Seminary, with credit as a scholar, without weakening his constitution, so far, at least, as to make him *tender*, and highly susceptible of the influence of wind and weather."

6. We very much doubt the accuracy of all the facts on which the writer rests his positions. The following is an instance. "God made the Baptist ministers, who are generally plain men, the depositories of his blessing, in many parts of Massachusetts, where all the 'thoroughly educated' were sunk in formality, Arminianism, and Unitarianism." Where, we would ask, were the Springs, the Worcesters, the Morrises, the Emmonsos of those days? Where were the evangelical ministers of the whole western part of the State, and of many portions of the eastern? We do not deny that the Baptists were the means of great good, especially in the vicinity of the capital. But taking the State together, the Congregational ministers and churches have ever been the depositories of God's blessings.

With these remarks we will proceed to assign some of the reasons why the most vigorous efforts ought to be made to bring forward a *thoroughly educated* ministry.

1. *The first which we shall mention is, that the number of intelligent laymen is fast increasing.* In almost every congregation there are from three to ten men, of strong and acute sense, who know when their minister preaches understandingly and when he does not. To satisfy these men, a minister must have resources in a cultivated mind. He must have the ability to think. His success and the general reputation of the office is essentially depending upon the opinion, which serious, intelligent laymen form of him.

2. *The wide diffusion of Sabbath school instruction demands deep and various knowledge in a minister.* Whole congregations in many parts of our land are resolved into one great Sabbath school seminary. There is an advance of attainment every year. The first elements of Christian sentiment are every where giving place to the strong meat of the higher doctrines. Deplorable is the situation of that minister who cannot lead the way for his flock, who cannot raise up his congregation, every year, towards the more elevated regions of Christian thought and feeling.

3. *Men are beginning to look at character more and at office less.* The factitious, artificial distinctions of past days are

vanishing away. A pious and intelligent minister is regarded with respect and confidence. An illiterate one cannot be sustained in public opinion by his office.

4. *Another argument for a thoroughly educated ministry is derived from the fact that strong excitement is a characteristic of this age, and particularly of this country.* It is perfectly safe to predict, that for fifty years to come, the face of society, in this country, will be still more strongly agitated and convulsed. Every extension of the limits of this country separates more widely the feelings and opinions of the people, who live at the extremities. Now, what is the obvious duty in respect to this circumstance. Shall the attempt be made to dry up this current of feeling, and give to the next age a sober and chastened characteristic? The attempt were as vain as to try to annul the ordinances of heaven. The obvious thing to be done is to establish as many checks and great balancing powers as possible. Station ministers at proper distances, through this country, who will shape and control this public feeling. Plant ministers of elevated piety and of thoroughly disciplined minds, in every town in our land, and this popular excitement may be turned to a great and good account. The conflict in our land is not to be with flesh and blood, but of intellect with intellect, and heart with heart;—between the god of this world, and the God of Heaven. Ministers, then, are wanted, of firm nerve, and vigorous understanding, and of high religious attainment, who can face the elements, and weather the storm.

5. *This is an age, when general principles are to be ascertained and settled in the employment of the various means for the conversion of the world.* There are a few landmarks, a few ultimate facts, conspicuous, to be forever seen and regarded. In the Bible Society, for instance, a principle has been determined after a fierce struggle—the circulation of the Bible without note or comment. Happy will Christian ministers be, if they have pursued such a course of study and discipline, that they can bring to these duties a mature, liberal, comprehensive intellect.

6. *The efforts of the Papal Church in*

the United States should teach all Protestant ministers the importance of being clothed with the whole armor of the Gospel. Our safety, under God, lies in our wakefulness, and in our unceasing efforts. The huge fabric of Romanism, here, and throughout the world, will be, as there is every reason to suppose, undermined by argument. Its deformities will be let out into the blazing and intolerable light of Christian truth. In the records of the past there are innumerable facts and principles, which may be made to bear with amazing force on the papacy of the present times.

7. *We are laying foundations for future ages, and for unnumbered millions.* Shall not these foundations be laid by able and experienced men:—laid deep and broad? In the great Western Valley, we are providing, not for four millions, but for hundreds of millions. Shall we send an illiterate ministry there? Do they not require able and thoroughly disciplined minds? This is a point of unspeakable interest. With the eloquent Chrysostom, we would say, "He that would undertake so weighty a charge, had need to be a man of great understanding, favorably assisted with divine grace, for integrity of manners, purity of life, and all other virtues."

Says one of our Western missionaries, (a man of understanding and experience,) "If I am not greatly mistaken, to sustain the churches in the new settlements, the highest ministerial qualifications are necessary. The eastern Churches may contribute their millions—their treasures may be wafted over these western waters to support the gospel, but what can it avail, if intrusted to unskilful men. WITHOUT A LEARNED, AN ABLE, AND AN HOLY MINISTRY HERE, ALL IS LOST."

Such are some of the reasons for a high standard of ministerial character. We deprecate, as a sore evil, every attempt which is made, directly or indirectly, to lower it. The tendency of every thing human is downward. The great barrier against the deluge of impiety and ignorance and crime, which is threatening our land, is an *educated and pious ministry*. Had we a voice strong enough, we would proclaim this truth from one end of the land to the other.

MORAL DESTINY OF AMERICA.

THE following article needs not our commendation. Its value will be known and appreciated, when the mighty results, to which it directs our attention, are realized. It is a document which will not be injured by time. It is the closing part of the Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, read by the Corresponding Secretary, JEREMIAH EVARTS, Esq. at the late Annual Meeting of the Board, in Boston. It appears, simultaneously, as a Missionary Paper of the Prudential Committee. We think ourselves highly favored in being permitted to insert it in our present Number, in connexion with our STATISTICAL VIEW OF THE MISSISSIPPI VALLEY. We regard the facts, stated in this view, as a part of the data on which the calculations of the Report are based ; or as its vouchers and illustrations.

EVERY man of intelligence must be convinced, especially if he be alive to the great moral interests of his fellow creatures, that the character of the times, in which we live, is very peculiar. Observations of this kind have frequently been made heretofore ; and yet there are certain distinctive marks of the present period, unlike those of any period that has preceded it. The same elements of character have often been exhibited ; but never before, it is believed, in the same striking combinations.

While the power of united effort has been proved, by numerous and successful labors for the accomplishment of good, a most marvellous tendency has been observed in all sorts of evil to coalesce, for the purpose of resisting truth, in all its benign and holy influences. The most heterogeneous materials have been used by the god of this world, in the erection of fortifications for the defence of his empire. The opposition to the Gospel is lively, strenuous and malignant ; and shows itself against every attempt to enlarge the limits of the church, and to bring new motives and new hopes to the minds of Pagans. Among all the remarkable sights, which the men of this generation have beheld, there is nothing more wonderful, than the ease and rapidity with which those forms of wickedness, which have been usually found discordant, have lately been associated together, and on terms of the greatest intimacy. Thus popery and infidelity,—the most abject superstition and the most undisguised blasphemy, stand ready to aid each other, and to engage openly and violently, in the contest with true religion. All the ingredients of malevolence and impiety range themselves against God and his church, with a precision at least equal to that, which is observed in chemical affinities. No sooner does an enemy of the truth hoist his colors, than all other enemies of the truth, though fighting under different banners, cheer him, as if by a sympathy not less quick and unerring, than a natural instinct. So prompt and discriminating a union of discordant elements marks a new era in the moral administration of the world. It is accounted for, at least in part, by the increased efficacy and energy of religion. In former times, the power of religion was seen indeed ; but it was principally in the holy lives and self-denying labors of a few individuals, or of those who gave the character to a few small communities. The impious and profane seem not, with all their hatred of religion, to have imagined that it could ever become universal. They felt no apprehension that they should ever be put out of countenance for want of companions and abettors.

The case is different now. Christians have, for twenty or thirty years past, distinctly avowed the determination to labor for *the conversion of the world*. They have professed a full belief, that the time is rapidly approaching, when all men will be brought under the influence of the Gospel ; when nominally Christian nations will be so reformed and purified, that vice, and infidelity, and

superstition, and crime, and a merely secular profession of religion, will have disappeared, and been ultimately banished by the power of divine truth operating kindly, but irresistibly, through the medium of correct public opinion, pervading a truly virtuous and pious community. In accordance with this belief, the friends of Christ have put into operation certain principles and causes, which are evidently adapted to change the condition of mankind; and the effects of these causes are already becoming manifest to the world. The principles of the Bible have certainly been gaining influence among men for the last twenty-five years; and the enemies of the Bible can easily see, that if this rising influence should steadily increase, all opposition to it must be at last overwhelmed and utterly destroyed. Hence it is, that they are so ready to combine their exertions, and conspire together as one compact and consolidated body, for the purpose of limiting the progress of genuine Christianity. Wicked men are very willing to praise religion in the abstract, and often to decry superstition; but when the influence of religion comes so near them, as to threaten their peace and self-complacency unless they change their course of life, and abstain from things heretofore deemed reputable and proper;—against such an influence their hearts rise with a feeling of most determined resistance. In this way is it accounted for, by the most intelligent and observing Christians of Europe and America, that opposition to the Gospel should have recently assumed so malignant an aspect. Every form of idolatry, however cruel, disgusting, and abominable, and however accompanied by the grossest immoralities,—every mode of superstition, however debased, and prostituted to become the minister of sin,—will find apologists in Christian countries. Even the horrid inquisition, with its annual *auto da fe*, and its host of victims, would appear quite tolerable to not a few among us, if compared with such a state of feeling in the community, as should call forth a general expression of concern and compassion for any man, who was not upright, conscientious, irreproachable, temperate in all things, serious, prayerful, obviously preparing for heaven, and *looking unto Jesus as the Author and finisher of his faith*.

If these views of the present state of things are correct, it is obvious that, as the power of religion shall increase, the opposition will likewise increase, at least in an equal proportion; unless God should see fit to restrain the violence, which is so naturally called into existence. That religion is steadily to increase henceforward, there is much reason to hope; perhaps we ought to say, there is abundant reason to believe: that it will ultimately prevail, we are not to doubt for a moment.

While acting in behalf of a large portion of the Christian community in the United States, it will not be deemed improper to direct our thoughts to the future destinies of our country. Such an investigation, if properly conducted, cannot be a useless employment; especially as the success, or the want of success, of this institution, and of similar associations for benevolent purposes, will materially affect the future condition, not only of America, but of all mankind. Our exertions may naturally be expected to receive some impulse from a consideration of the vast consequences to flow from them.

If an authoritative sanction were necessary to justify our looking forward, and estimating the value of present effort by the results hereafter to be seen, we have many such sanctions in the Bible. The great lawgiver of the ancient dispensation urged the people of Israel, by many most affecting considerations, to bear in mind the influence of their own conduct upon the condition of their posterity. Almost every prophet sounds the trumpet of alarm, and raises its most terrific notes, when calling attention to the fact, that the present conduct of the people was to fix the destiny of generations to come; and our Saviour himself reprehends the dullness of those, who witnessed his ministrations, and yet were not able to discern the signs of the times.

It is not presumption, then, it is not vain curiosity, for us to look forward, and form some opinion of the probable condition of the people of America, and of the bearing which our own example and influence will have upon the future state of our beloved country.

Looking at the present condition of mankind with the light of history alone, there are three suppositions, which may be made, not without some plausibility,

in regard to the character of the people of North America, who shall speak the English language, when the whole continent shall be full of inhabitants. The first of these suppositions is, that the proportion then existing between morality and vice, truth and error, honesty and crime, religion and impiety, will be the same, or nearly the same, as at present;—the second, that infidelity and wickedness will prevail, while the friends of God are reduced to a very small number and driven into obscurity; and the third, that religion will pervade the land in the length of it and the breadth of it, till opposition shall have ceased, and the whole vast community shall wear the aspect, and exemplify the reality, of a nation, or rather a cluster of nations, consecrated to God, the grateful recipients of his bounty, and the honored instruments of conveying his beneficence to other nations, rising to an equal state of glory and happiness.

The first of these suppositions is the least plausible of the three; but still it is the one, which most naturally strikes the mind, and it therefore deserves particular consideration. What then will be the condition of this country in future times, if the proportion between religion and irreligion, the church and the world, should remain as it now is?

We are to remember, that the population of the United States has quadrupled within the last fifty years; and if the restraints of religious principle continue to operate with their present degree of force, there is no improbability in supposing, that our population will increase with nearly the same degree of rapidity as at present, till the continent is replenished with people. How short a period is fifty years to the man, who looks back upon it. Most of the members of this Board were born before the commencement of it; and those, who were not, are familiar with the details of its history, as if they were occurrences of yesterday. But, in fifty years to come, (at the close of which period some of our children now in school will sustain a portion of the most responsible offices in the religious and the political world,) our population will have swollen to fifty millions; and, in fifty years more, to two hundred millions.

It has been computed, after a careful estimate of the capabilities of America, that, with the present degree of knowledge, and without any reliance upon future discoveries in agriculture and the arts, this whole continent will sustain at least two thousand millions of inhabitants, in circumstances of comfort. Let it be supposed, then, that, after a hundred years from this time, the population shall be doubled in thirty years, instead of twenty-five. At this rate, the descendants of the present inhabitants of the United States, in one hundred and seventy years from this day, will amount to one thousand millions. If we keep in view the fundamental position, that religious restraints are not to be diminished, this conclusion is in no degree improbable. But the calculation founded on this position will certainly be safe, if the descendants of the present inhabitants of British America be thrown into the scale, and if it be considered that the emigration from Europe to America is constantly and rapidly increasing, and is likely to increase still more rapidly. For obvious reasons, the inhabitants of Spanish America will not increase so fast as the people of the United States. It may be assumed, then, that if the power of religious principle be not weakened among us and our descendants, there will be on this continent, in the year 1880, (when the young children now around our tables and in our schools will not have ceased to take an active part in human affairs,) fifty millions of human beings, speaking the English language; and, in fifty years more, (when some of our grand children will be spectators, if they shall have ceased to be actors,) there will be two hundred millions; and, in seventy years more, one thousand millions. The condition of this amazing mass of human beings must, according to the established laws of the divine government, be more or less affected by the principles and conduct of the present generation. If, according to the supposition, the relative power of religion be not diminished, the diminution will be prevented, with the favor of Heaven, by the strenuous efforts of the friends of God.

Of the twelve millions and a half, who now compose our population, about five millions are men and women; the rest are children, or persons in early youth. Of the adults, enlightened charity can hardly go further than to suppose, that one million will include all who are truly pious, and all who live habitually

under a sense of personal responsibility to God for their conduct. The remaining four millions, though not under the direct influence of religious considerations, are, to a great extent, restrained by fears respecting the world to come, and by the example, exhortations, and prayers of the religious part of the community. The general influence of their lives, however, is unfavorable to religion; and vast multitudes are vicious and abandoned, diffusing a moral pestilence all around them, perpetrating enormous crimes, eluding human law, or suffering its penalties.

These four millions, who may be comprehended under the general denomination of people of the world, have six millions of children and youth under their direct control, and exposed to their constant example; and the other million of adults, who are habitually influenced by religious considerations, and who, to avoid circumlocution, may be denominated the church, have under their direct control and subject to the influence of their constant example, a million and a half of children and youth. It is to be observed, that though the restraining influence of the church upon the world is in a high degree salutary, so far as the preservation of order in a free country is concerned, and so far as the tone of general morality is regarded, yet it is at present such as by no means to satisfy the desires of a benevolent mind. The church itself is burdened with many unsound and unprofitable members. There is much jealousy, suspicion, error, bigotry, and much defective morality too, within its pale. Compared with what ought to be seen, there is little zeal, devotedness, self-denial, and spiritual vigor.

If the proportion between religion and irreligion is to remain the same, the god of this world will number among his followers, in the United States, fifty years hence, no fewer than sixteen millions of adults, having under their direction twenty-four millions of children and youth; while the church, the divided, weak, inefficient church, comprising all who act under a constant sense of religious responsibility, though many of these belong to no regularly organized body of disciples, and many others exhibit no very consistent example;—the church, thus rent and disfigured, will contain but one fourth as many adults, and a proportionate number of children and youth under its direction.

Where one theatre, with its purlieus of vice and infamy, now allures to destruction, four of these noxious seminaries will educate their hundreds and their thousands for a life of profligacy and a hopeless end. Where one jail now raises its horrid and cheerless front, four will vex the eyes of the political economist, and chill the heart of every friend of man. Where a penitentiary now admits a regiment of disarmed malefactors, and confines them in degrading servitude and chains, its walls must be so extended as to receive a little army of felons, who will be prevented by physical force alone from seizing the property, or attacking the lives of peaceable inhabitants. For one printed vehicle of slander and falsehood, of ribaldry and blasphemy, which now dishonors the press, four of these pestiferous agents will pervade the community; and all sorts of mischievous influences will be increased in the same proportion.

Is this a prospect, at which a good man can look with composure? The appeal is made to Christians,—to men who believe that the gospel is the great remedy for human suffering,—and that, where the gospel is rejected, all is lost.

Looking forward only fifty years further, (when some of our grandchildren will hardly be men of grey hairs,) and we must multiply every theatre, and every jail, by sixteen; and, in seventy years from that time, every receptacle of evil, which now annoys us, must be multiplied by eighty. In one hundred and seventy years from the present day, (a period forty years shorter than that which has elapsed since the landing at Plymouth,) the people of the world, in distinction from the church, then inhabiting America, and speaking the English language, will amount to 320,000,000 of men and women, and 480,000,000 of children and youth, while the church will contain but one fourth of that number. It is true, that, on this supposition, there will be numerically a large multitude arranged on the side of the church, a goodly proportion of whom may be charitably considered as on their way to heaven. But who can bear the thought, that in such a vast congregated mass of immortals, four out of five should be not only destitute

of religion, but living in such a manner as to obstruct its progress, and limit its influence?

We have proceeded thus far upon the principle, that the relative power of religion is to remain the same as at present. This, however, though a plausible supposition, is far from being probable. There is no example of the kind, in the history of the church. There have been, indeed, many alternations of success and defeat; but no instance of religion and irreligion advancing side by side, in regular proportions, for a period so long as one hundred and seventy years. If Christians in the United States have not strength enough to advance, they will not have strength enough to hold their own; and they must expect to be overwhelmed by floods of ungodliness. The church will then be driven into a corner, so that the world will suppose a final victory has been achieved. There will probably be some forms of religion remaining, gradually losing even the miserable efficacy of forms, and falling down to the level of the lowest superstition. But the general aspect will be that of a community living without God in the world.

Pride, ambition, luxury, sensuality, profaneness, blasphemy, frightfully intermingled with poverty, crime, debasement, guilt and shame, will lash with scorpions the enslaved and abject population. Even from this land of the pilgrims will arise the cry of millions, suffering under the torments, which their own guilty passions will have brought upon them.

It is obvious, that, if religious restraints be withdrawn, the number of inhabitants will not increase so fast, as according to the preceding calculation. Still, the history of the world has shown, that it requires long continued, as well as almost universal profligacy, to arrest the increase of population altogether. With the great advantages of soil and climate, which this country enjoys, it may be expected, judging from God's government of the world hitherto, that our population will advance with rapidity, even though it should be checked by licentiousness. We may estimate, that, in such circumstances, our numbers will be forty-five instead of fifty millions, at the end of fifty years; an hundred and fifty instead of two hundred millions, in fifty years more; and five hundred instead of one thousand millions, in one hundred and seventy years from the present time. The wickedness of the people, left almost without restraint from counteracting example, would increase at such a fearful rate, that, by the period last mentioned, it would greatly have retarded the progress of population; and much beyond that period, any increase of numbers would be slow and doubtful.

Here, then, we have 500,000,000 of human beings, all living, (with exceptions too small to be taken into the account,) according to the maxim, *Let us eat and drink; for to-morrow we die.*

What would be the number of theatres and other receptacles of vice to amuse and gratify such a population? What the number of jails and penitentiaries, of police officers and armed guards, to coerce and restrain so vast a multitude, who would have no restraining principle in their own bosoms? Atheists may talk about liberty; but we know, that there can never be a truly free government without an intelligent and conscientious subjection to law; and where there is no sense of accountability to God, there can be no respect for the order of society, or the rights of men.

Populous heathen nations, and nominally Christian nations that have sunk nearly to the level of heathenism, are indeed without any restraining influence of true religion; and they are able, by means of racks, dungeons, and armies of spies, guards, and officers, to preserve some kind of public order. The people are prepared for this, having been transformed into beasts of burden by the long influence of superstition, and the domination of privileged orders. But, if the people of America speaking the English language, should lose nearly all the religious restraint, which now exerts so salutary an influence in our land, they will be a very different sort of men from the Chinese, or the inhabitants of Turkey, or Spain. All determined to gratify themselves, and none willing to submit to others;—all having arms in their hands, and refusing to surrender them; wickedness and violence will reign with tremendous and indomitable energy.

The Sabbath will have ceased to shed its benign and holy radiance upon the land; for when the number of religious persons shall have dwindled to a very

small fraction of the community, it will be impossible to preserve the Sabbath, except as a day of thoughtless festivity, and noisy mirth,—and præeminently a day of sin. Then God will hide his face from an erring and self-destroyed people; and dense and angry clouds, the precursors of his vengeance, will gather from every quarter of the horizon. One cry of violence and blasphemy will ascend, like the cry of Sodom, from all the dwellers between the two oceans, and between the gulf of Mexico and the northern sea. No extraordinary instruments of divine wrath need be furnished. The remorseless cravings of unsatisfied desire, the aggressions and resistance, the insults and revenge, the cruelty and perfidy, the fraud and malice, pervading all ranks and classes of men, will supply more than a sufficient number of public executioners.

Who, that has not a heart of adamant, can, without shuddering, regard such a day as probable? Who that really expects such a day, but must wish to leave no posterity of his own, to mingle in the horrid strife—to become either tyrants or slaves, oppressors or victims;—all victims, indeed, to their own follies and crimes.

Yet this is the very state of things, which multitudes among us are laboring to produce. They do not see the whole effect of what they would gladly accomplish; but they most heartily desire, that the time should arrive when the Sabbath shall be universally regarded as an exploded superstition, and when there shall be no concentrated public opinion to pass censure even upon the most odious vices.

Not only is such a state of things desired and aimed at by multitudes, but it is precisely such an issue, as the unresisted depravity of man will speedily terminate in. It is altogether a practical matter; and will be the sad history of this country, unless the good, and the public spirited, and the pious of the present and succeeding generations, acting under the great Captain of salvation, avert so awful a calamity.

The remaining supposition is, that the relative power of religion will increase, till, before the expiration of the longest period here mentioned, opposition shall gradually have died away; and all the happy millions of this continent shall live together as brethren, adoring their Creator and Redeemer, and lending a cheerful influence to every good design. Then will be a day of glory, such as the world has never yet witnessed. As the sun rises, on a Sabbath morning, and travels westward from Newfoundland to the Oregon, he will behold the countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain will be adorned. The morning psalm and evening anthem will commence with the multitudes on the Atlantic coast, be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific. Throughout this wide expanse, not a dissonant voice will be heard. If, unhappily, there should be here and there an individual, whose heart is not in unison with this divine employment, he will choose to be silent. Then the tabernacle of God will be with men. Then will it be seen and known to the universe, what the religion of the Bible can do, even on this side the grave, for a penitent, restored, and rejoicing world. But while contemplating such a display of glory and happiness on earth, we are not to forget, that this illustrious exhibition of divine power and love would derive nearly all its interest from the fact, that these countless millions were in a process of rapid transmission from earth to heaven.

These considerations are not to be set aside as a theoretical discussion. We, and our associates and friends throughout the country, are to have an agency in fixing the destiny of the generations to come; and in fixing their destiny by what we shall do, or neglect to do, in this very matter of sending the Gospel to the heathen. Christians in the United States have a character to sustain, or to lose. They are to receive the approbation of posterity for perseverance in well-doing; or to be sentenced to public reprobation as betrayers of high trusts. They are to be rewarded as benefactors of their race, or to share the doom of the servant, who hid his lord's money in a napkin. There is no avoiding this responsibility. They cannot hide themselves in dishonorable graves, in such a

manner as to escape reproach, if they now raise the craven cry of surrender, instead of anticipating the shout of victory and triumph.

When John Carver and his associates landed at Plymouth, and afterwards John Winthrop and his associates arrived at Charlestown, they might have doubted, on some accounts, whether their names would be known to posterity. They labored, however, for the good of mankind, and laid foundations, with a distinct and special and declared regard to the benefit of future times. Their posterity remembers them with inexpressible gratitude; and their names will receive new tributes of admiration with every succeeding age.

The moral enterprises of the present day are novel, if not in their character and principle, yet in their combination and effect. They will be thoroughly examined hereafter, and the hundreds of millions of Americans will, in the next century, declare the result. We may now imagine these millions convened, as in some vast amphitheatre, and directing their anxious and concentrated gaze upon us. Happy will it be for our country and the world, if they can then exclaim; 'These were the men of the nineteenth century, who came to the help of the Lord against the mighty:—these friends and patrons of missionary and Bible institutions;—these supporters of a press truly free, which, by its salutary issues, emancipated the nations from the thralldom of sin;—these defenders of the Sabbath and all its holy influences;—these are the men, who counted the cost of denying themselves, and cheerfully made the sacrifice of throwing all their powers and resources into an effort for the world's deliverance. God smiled upon their persevering and united labors, acknowledged them as his friends and servants, and we now hail them as benefactors of our happy millions, and of thousands of millions yet unborn.'

In words like these may we imagine that our humble instrumentality will be commemorated, if we are faithful to our engagements. But should we become weary of our work and relinquish it; should its difficulty dishearten us, and the confused shouts of the enemy terrify us; should we say, that these Anakims are too tall for us to encounter, and their fortifications are too strong for us to assail; and we must leave to better men and after times the glory of such high achievements:—should we fold our hands and say, that another age of darkness must intervene before the dawn of the millennial day shall rise;—that we have been beguiled by a meteor, which we took to be the morning star ascending on high; and that we must remit our efforts, and make up our minds that our children and our children's children, for centuries to come, are to grind in the vast prison-house, which is preparing for their reception: if these are to be our conclusions, and these the depths to which our high hopes are fallen, let no man write our epitaph. The sooner we are forgotten the better. If it were possible, let every recorded trace of the religious exertions of the present day be blotted out, so that the knowledge of our disastrous failure may not discourage the enterprise of some future age. But it will not be possible; for the enemy will preserve our sanguine predictions and the memory of our gigantic plans, to grace his triumph, and as a standing exhibition of a design, which joined all that was splendid and glorious in anticipation to all that was feeble and abortive in execution. In such a melancholy termination of our efforts, some indignant prophet of the Lord, in that retirement to which the prevailing wickedness shall have consigned him, will utter his complaint against us. 'These are the men,' he will say, 'to whose energy and fidelity God committed the condition of their posterity. The charge fell from their feeble hands. They began to build; but were not able to finish, because they were not willing to labor. They put their hands to the plough, but looked back, and were not fit for the kingdom of heaven.'

If we would avoid this catastrophe, more deplorable than words can describe, we must feel deeply and constantly, that without Christ we can do nothing; that from him must proceed

"Our high endeavor, and our glad success,
Our strength to suffer and our will to serve."

To him must we look habitually, as the Hope of Israel, as the Redeemer of his chosen people, as King of kings and Lord of lords. Knowing his power and willingness to save, we must distrust ourselves only; and, in such a temper, we

must apply to Him to call forth more zeal and devotedness, and to place more consecrated talent in requisition.

The professed friends of Christ,—those who are charitably regarded as his real friends, must, as a body, show more zeal and self-denial in his cause, or it cannot advance : that is, it cannot advance, according to any known method of the divine administration.

This is a very solemn concern. It is a painful truth, but thousands of facts prove it to be a truth unquestionable, that the mass of those, who are regarded as the real friends of Christ, are in no degree awake to the responsibility of their situation. They have but a very indistinct apprehension of what they are able to do—of what they ought to do—of what the world is losing by their neglect ; and the very imperfect decisions of their minds are but slowly and partially executed by the performances of their hands.

This is the more to be lamented, as we are now at the very harvest time of the world. The individual, who annually gives his few dollars or his few cents, puts tracts and Bibles into the hands of distant heathens immediately ; or places heathen children in a missionary school ; or aids in training up native preachers to itinerate and proclaim the Gospel among their countrymen.

As to consecrated talent, never was there such a call to bring it into exercise ; never such a reward, as it now has to offer to a benevolent heart. The man, whose labors contribute, in any material degree, to raise up, and purify, and ennoble the future millions of America, will do more for himself, as aiming to exert a salutary influence, (even if his name should never be known to his grateful fellow men,) than has ever yet been done for the most successful aspirant, by all that the world calls fame.

The preacher, who sends abroad a sermon, full of great and striking thoughts, that command the attention of the religious world, and make their way through a thousand channels to successive ages ;—the sacred bard, who composes a hymn that shall be stereotyped a century hence, on the other side of the Rocky mountains, and printed on the same page with Cowper's

“ O for a closer walk with God,”

or the “ *Martyrs Glorified* ” of Watts ;—the writer, who shall print a warm and stirring treatise on practical religion, which shall stand by the side of the Saints' Rest, in the library of every family, when our country shall have become thoroughly and consistently Christian ;—the editor of a periodical, or the agent of any of our religious charities, who shall indite a paragraph, able to move the hearts of men to great and noble deeds, and to secure for itself a permanent existence among the elements of thought and action : the man who shall do any one of these things, or any thing of a similar character, will exert an efficient influence over more minds, than have ever yet heard the name of Homer or Cicero ; and will cheer more hearts, during a single generation, than have ever yet responded to the calls of the mightiest genius. To aid, even in a feeble and indirect manner, the work of bringing thousands of millions to glory and virtue, to heaven and to God, is to reach an exalted rank among those, whom their Saviour will honor as the instruments of his divine beneficence.

VALLEY OF THE MISSISSIPPI:

HISTORICAL AND STATISTICAL VIEW OF THE REGIONS WATERED BY THE RIVER MISSISSIPPI, AND ITS BRANCHES.

INTRODUCTORY.

TAKEN in its utmost extent, the territory of the United States stretches from north latitude $24^{\circ} 27'$ to $54^{\circ} 40'$, and from 10° east to 54° west longitude from Washington City.

	<i>Miles.</i>
This immense region has a limit on the North, from the mouth of the St. Croix river to the Chippewayan, or Rocky mountains, . . .	3,000
From the Chippewayan Mountains to the Pacific,	600
Along the Pacific from latitude 51° to 42° ,	625
Along the Mexican territories from the Pacific to the mouth of Sabine river,	2,300
Along the gulf of Mexico to Florida point,	1,100
Along the Atlantic ocean,	1,800

Having an entire outline of 9,425

The real area is not far from two millions four hundred and fifty seven thousand square miles, being about one twentieth part of the land surface of the earth.

The territory of the United States is naturally divided into *three* great parts. The inclined plane or slope from the Alleghanies to the Atlantic. That within the great central valley of North America. That extending from the Chippewayan mountains to the Pacific.

In the following pages, we propose to describe, somewhat at length, the central of these divisions—its geography and physical characteristics—its civil and religious condition—and its prospects. The tide of emigration is flowing into these regions with constantly accumulating power. Before many years shall have passed, it seems that the political destinies of this nation will be determined West of the Alleghanies. Thither many eyes, in the religious world, are turning with mingled anxiety, and hope. To gather up, therefore, and place on permanent record, the scattered facts, appertaining to this great subject, will confer an important service on this and on the coming generations.

We shall arrange our remarks under the following divisions.

- I. EXTENT OF THE VALLEY.
- II. GEOGRAPHY, AND NATURAL RESOURCES.
- III. CIVIL HISTORY, INCLUDING NOTICES OF EACH STATE.
- IV. VIEW OF EDUCATION, AND OF LITERARY INSTITUTIONS.
- V. VARIOUS RELIGIOUS DENOMINATIONS.
- VI. SKETCH OF RECENT BENEVOLENT EFFORTS.
- VII. GENERAL VIEWS, OR RELATIVE IMPORTANCE COMPARED WITH OTHER PORTIONS OF THE COUNTRY.*

* Our principal authority is Darby's very valuable and accurate Geographical View of the United States, Philadelphia, 1828. We have also made considerable use of the works of Rev. Timothy Flint;—also, the published volumes of the American Encyclopædia, and Vol. III. of American Annual Register, &c.

I. EXTENT AND BOUNDARIES.

The regions watered by the Mississippi, and its branches, are bounded on the south by the shores of the gulf of Mexico; on the southeast by cape Florida, and the Table Hills which separate the waters of West, and East Florida; the dividing line then passes along the eastern boundary of Alabama to the northwestern extremity of Georgia, where it reaches the foot of the Alleghanies; thence diverging into the States of Tennessee and Kentucky it stretches on in a northeastern direction through Western Virginia, Pennsylvania, and the northwestern angle of New York; it then diverges to the northwest, and passes along the table elevations, that separate the waters of this valley from those which pass into the lakes; on the north, the hills, which divide the waters of the Arctic Sea from the branches of the Mississippi, are the boundaries; on the west, the Chippewyan mountains; on the southwest, a ridge of the same mountains separating the waters of Arkansas and Red rivers, from the branches of the Rio del Norte, forms the boundary.

The circuit of these immense regions is more than *three thousand miles*. From the gulf of Mexico in 29° north latitude to the sources of the Mississippi in 49° north latitude, the distance is about 1,400 miles. From the highest point of boatable waters on the Tennessee to the highest point of boat navigation on the Arkansas, the distance, following the winding of the rivers, is at least 3,000 miles. From the source of the Alleghany to the source of the Missouri, the distance is full 5,000 miles.

The States and Territories, included in this region, are West Florida, Alabama, Mississippi, Louisiana, a part of Georgia, Arkansas, Missouri, Tennessee, Kentucky, 16 counties in Virginia, 12 in West Pennsylvania, a small angle of New York, Ohio, Indiana, Illinois, Michigan, and the North Western Territory, and the Missouri Territory.

The whole area of these States and Territories is about twelve hundred thousand square miles.*

II. GEOGRAPHY AND NATURAL RESOURCES.

The Mississippi rises in the frozen countries of the north, and falls into the ocean in the region of the olive and sugar cane. Most other large and long rivers fall into the sea nearly in the same climate. The great ranges of mountains which bound the Pacific slope on the east, and the Atlantic on the west, are comparatively near their respective oceans. No one of the Atlantic rivers, that rises in the Alleghanies, has so long a course as the Ohio or Tennessee, which do not traverse half the width of the valley.

THE FOUR GREAT SUBDIVISIONS. The *Ohio Valley* is subdivided by the Ohio river into two unequal portions, leaving on the right or northwest side 80,000, and on the left or southeast side 116,000 square miles. The length of the Ohio ravine, from Pittsburgh to the Mississippi, in a direct line, is 548, but by the meanders of the stream 948 miles. The *Mississippi Valley above the river Ohio*, exclusive of Missouri, is 650 miles in length, 277 in mean width, and has an area of 180,000 square miles. The *Lower Valley of the Mississippi* is 1,000 miles in length, 200 in breadth, with an area of 200,000 square miles. The *Valley of the Missouri Proper*, has a length of 1,200 miles, a breadth of 437, and an area of 527,000 square miles.

THE GREAT RIVERS. The *Ohio* is, in a striking manner, gentle, as it respects current, and from Hamilton, in Cataraugus county, New York, to the Mississippi, over a distance of 1,158 miles following the streams, at a moderately high flood, meets, except the rapids at Louisville, with not a single serious natural impediment.

The *Mississippi* rises in high table land, about 47° 47' north latitude. The St. Peter's, with ten or twelve tributaries is the principal upper branch of the Mississippi. Above the falls of St. Anthony, it is five or six hundred yards wide. In latitude 39° comes in the Illinois, a noble stream, 400 yards wide at its mouth, with a boatable navigation of almost 400 miles. A little below 39°, the Missouri discharges its mighty tribute. In about 38° the Kaskaskia from the east, joins the Mississippi, 80 yards wide at its mouth, with a course of nearly 200 miles, a great part of which, at some seasons of the year is navigable for boats. Between 36° and 37° comes in the "La Belle Riviere," the beautiful Ohio. At its junction, and for 100 miles above, it is as wide as the parent stream. A little above 34°, enters the White River, with a course of 1,200 miles, with a mouth between 300 and 400 yards wide. Thirty miles below, the Arkansas pours in its waters,—500 yards wide at its mouth,—with a course of 2,500 miles.

In the State of Mississippi the Yazoo comes in from the east, between two and three hundred yards wide. Eighty miles below Natchez, and a little above 31°, the Red river enters,—a stream as long and as deep as the Arkansas. Immediately below, the Missis-

* There are some immaterial variations in our estimates.

issippi carries its greatest volume of water. A few miles from Red river is seen the first important bayou, or efflux, that begins to convey to the gulf, by its own separate channel, the surplus waters of the Mississippi.

Below the falls of St. Anthony, the river is half a mile in width, and is a clear, tranquil stream. A few miles down from the river Des Moines, is a rapid of nine miles, which is a considerable impediment to navigation. Below these rapids to the mouth of the Missouri, the river is from three fourths of a mile to one mile and a fourth in width, with calm, transparent waters. The Missouri wholly changes its character. It has now a furious current, with a turbid mass of waters, with rough and ragged shores. From the St. Anthony Falls to the Missouri, the current is at the rate of two miles an hour. Below the Missouri, four miles an hour. Owing to accidental circumstances, the impetus of the current is frequently shifted, and the river tears up islands, removes the sandbars, and sweeps away the alluvial soil, with all its trees and deposits, to another place. The sources of the *Missouri* rise along the Chippewayan, through eight degrees of latitude, or near 600 miles. Of all the characteristics, which distinguish the Missouri and its confluents, the few direct falls or rapids, is the most remarkable. After leaving the Chippewayan this overwhelming mass of waters, though every where flowing with great rapidity, no where swells into a lake, or rolls over a single cataract, in a distance of at least 3,500 miles to the gulf of Mexico. With the exception of the Amazon, the Missouri, and its continuation, the Mississippi, affords the most extended uninterrupted line of river navigation which has been discovered.

MINERALS. Many parts of the Western Country abound with valuable minerals, particularly, some portions of Illinois and Missouri. The most important mines are those of lead, iron, and coal. Fossil *coal* is found in great abundance along the Missouri, and in many other places. The extent of the veins, and the quality of the coal, have not yet been much tested. In some future time, the mines of coal will probably be found to constitute one of the principal resources of these regions. In the vicinity of Pittsburg, in Pennsylvania, there are inexhaustible quantities of pit coal. It costs little more than the expense of digging. There are also vast quantities of iron in the neighborhood. It is estimated that the value of manufactures at Pittsburg is *two millions of dollars* annually.

In Missouri there are *lead* mines of great extent and value. The principal "diggings" are included in an extent of fifteen miles, in one direction, and thirty in the other. In 1828, fifty "diggings" were occupied. About 3,000,000 pounds of lead are smelted in a year, giving employment to about 1,200 men. The ore is principally of that class called *galena*, and is very rich, yielding from seventy five to eighty per cent. There are also very rich mines of the same mineral at Galena, in Illinois. In 1829, there were about 12,000 people employed in the neighborhood of Galena, and it is probable that they will make from 9,000,000 to 10,000,000 pounds in the year. In ten months of 1828, there were 99 arrivals of steam boats, and 75 of keel boats at Galena, which seven or eight years ago, was in possession of the Winnebagoes.

CLIMATE. The climate of these regions is divided into four classes. The *first* commencing at the sources of the Mississippi and terminating at Prairie du Chien, corresponding to the climate between Montreal and Boston. The Irish potatoe, and wheat, succeed well in this region. The *second* includes the region between 41° and 37°—the States of Missouri and Illinois. The winter commences with January, and ends by the middle of February. It is the region of the apple, pear, and peach. The *third* climate extends from 37° to 31°. In the lower part of this region cotton grows; apple trees disappear, as well as wheat. Below 31° to the gulf, is the region of the sugar cane, and the sweet orange tree, and might be of the olive. Snow is hardly ever seen. The trees are generally in leaf by the middle of February. In the southern and middle regions of this valley, the wide, level, and heavy timbered alluvions are intrinsically more or less unhealthy. In these situations the new resident is subject to bilious complaints, to remitting fevers, and especially to fever and ague—the general scourge of the valley.

The slopes of the Alleghanies, the interior of Ohio and Kentucky, Tennessee and Indiana, where the forest is cleared away, and stagnant waters drained, the high grounds of Illinois and Missouri, and the open country towards the Apalachian, are as salubrious as any other region.

SOIL. The soil of the *Ohio* valley, taken generally, may be considered fertile, but with many places, presenting strong exceptions. Wherever the face of the earth in this valley is broken into mountain, hill, or dale, excellent fountain water abounds. The soil on either side of the Ohio River is very far from uniform. It would be difficult to find any other equal extent of the earth, where natural features are more strongly contrasted. In regard to the Upper Valley of the *Mississippi*, proper timber is comparatively scarce, as so much surface is occupied by prairie or lakes; extensive lines of alluvial soil of great fertility, border the streams, particularly the Mississippi itself, and Illinois, but in no near proportion to the same species of soil in the valley of Ohio. The *Lower Valley* of the Mississippi, is the most variegated section of the United States. Every form of landscape, every trait of natural physiognomy, and an exhaustless quantity, with an il-

limitable specific diversity of vegetable and metallic production, are found upon this extensive region. There are the cold, sterile plains, and vales of the Chippewayan, the elevated and dry grounds of the Arkansas, and the exuberant fertility, with the disease and death of the Delta of the Mississippi. With the exception of the alluvial banks and streams, the *Missouri* valley is dry and sterile, to a great extent destitute of timber and fresh water.*

"The countries along the valleys of the Miama and Scioto rivers in Ohio, and especially that embraced in several counties around Lexington, Ky., surpass in beauty and richness of soil, every portion of the United States, which I have seen; though they are probably equalled, if not exceeded in these respects, by some parts of Missouri, and by those portions of Illinois and Indiana which lie along the Sangamo and Wabash rivers. Indeed, the general fertility of the soil, and the luxuriance of vegetation, are such as to fill with admiration the mind of one whose observation has been previously confined to the Atlantic and Northern States."†

III. CIVIL HISTORY.

A few years after the discovery of America, Sebastian Cabot, an Englishman, sailed along the shores of Florida. The Spaniards contend that Ponce de Leon penetrated to the thirtieth degree of north latitude in 1512. Between 1518 and 1524, Grijalva and Vasques, both Spaniards, landed on the shore of Florida. Ferdinand de Soto, governor of Cuba, was probably the first white man who saw the Mississippi, which he crossed not far from the entrance of Red river. He reached the Chickasaw country. In 1564, the Admiral de Coligny established a colony of *Huguenots*, or French Protestants, in Florida. This colony was soon extirpated by the Spaniards. Soon after the Spaniards, in their turn, were utterly destroyed. Another colony was soon planted, and possession of the country was preserved for half a century. In 1673, two French Missionaries from Canada, Marquette and Joliette, commenced a journey of discovery from Quebec, with five men, by the way of Lake Michigan, and the Ouisconsin. On the 15th of June they discovered the Mississippi. In 1680, Father Hennepin sailed down the Mississippi to its mouth. He published an account of his voyage, in which he named the country Louisiana, in honor of Louis XIV. In 1683, M. de La Salle founded Cahokia and Kaskaskia in Illinois. He first formed the plan of insulating all the English settlements, by establishing an unbroken chain of forts from Canada to the gulf of Mexico. M. de La Salle, in attempting to force his way up the Mississippi, was murdered by his own men. In 1699 and in 1700, Ibberville and Bienville, two Frenchmen, explored the lower part of the Mississippi. In 1702, a fort was formed on the Mobile river, but was destroyed by an overflow of the waters in 1711. In 1713, the colony of Louisiana had 400 souls, among whom were 20 blacks. In 1717, Bienville, in searching for a suitable place for the central spot, selected the ground where *New-Orleans* now stands, 80 leagues from the gulf. In 1719, the Spanish colony at Pensacola was taken by the French. Emigrants now came, in considerable numbers, from Europe. The colony was divided into nine districts, with New Orleans as the principal post. The whole colony was a heavy tax to the parent country. In five years the loss to France was 125,000 livres. The manner in which the poor Indians were, in many cases treated, was cruel in the extreme. "Millions were slain, and millions were reduced to bondage before the Spanish government, particularly, acted on the belief that they had souls."

The Mississippi bubble, so termed, and in which were entirely sacrificed above 3,000,000 of dollars, was in some respects beneficial to Louisiana, as it greatly increased the number of inhabitants.

Previously to 1754, the French had formed a settlement at fort Du Quesne, now Pittsburgh, as a part of their system of forts. In 1755, Gen. Braddock met with his memorable defeat at this place. The victory of Gen. Wolf at Quebec soon made the British the dominant power at the north. In the peace of 1763, France ceded to England all her possessions east of the Mississippi, and all west to Spain. In 1764, the English took possession of Florida. On the commencement of the American revolution, the Spaniards in Louisiana joined the French as allies of the colonies, and captured the English posts of Baton Rouge, Mobile, and Pensacola. The American General Clark, about this time, surprised and captured a British force at Vincennes.

By the peace of 1783, Great Britain ceded the Floridas to Spain, and all the country north of the thirty-first degree of latitude to the United States.

On the 13th of April, 1803, France ceded Louisiana to the United States, in considera-

* See Darby's Geographical View, &c.

† See the communications of the Secretary of the American Home Missionary Society, in the Home Missionary, for February, 1830.

tion of 15,000,000 of dollars. This measure opened the ocean to the enterprising inhabitants of the valley, and spread life through all the departments of business.

Bloody Indian wars now raged at the west. In Sept. 1791, Gen. Harmer was defeated by the Indians with severe loss, and in Nov. 1792, Gen. St. Clair was routed with great slaughter. Almost 1,000 men were killed or wounded. By the decisive victories of Gen. Wayne, peace was generally restored among all the Indian nations. In 1792, a dangerous insurrection in the western parts of Pennsylvania, was quelled. In the year 1811, a steam boat was first seen on the western waters. It was launched on the Ohio, and was called the New Orleans, of between 300 and 400 tons. In the war of 1812, the western people suffered severely. The complicated distresses, arising from Indian warfare, &c. were happily closed by the peace of 1815. It was sometime, however, before the ruinous effects of the war ceased. Every species of speculation was carried to a ruinous excess, and several years elapsed before public confidence was completely restored.

We shall now give a brief view of the history of each State and territory.

FLORIDA. Length 550 miles; average breadth 120. Ceded to the United States in 1820. Since that time the immigration has been considerable. Florida has been divided into counties, judicial and military districts. In 1828, the number of inhabitants in both Floridas was about 20,000. They are an extremely heterogeneous population, emigrants from all foreign countries, and from every American State, and all possible admixtures of Indian and African blood. St. Augustine is the capital of West Florida, with about 2,000 inhabitants. Tallahassee was fixed upon, in 1824, as the seat of government for both Floridas.

ALABAMA. Length 280 miles, breadth 160. No part of the western country has had a more rapid population. In 1800, it had only 2,000 inhabitants; in 1810, 10,000; in 1820, 127,000; in 1827, 244,041, showing an increase in seven years of 116,140. Slaves increased in the same time, 49,429.

This State was originally a part of the Mississippi territory. It already far exceeds in number the State from which it was originally taken. Cotton is the grand staple of Alabama. Sugar, rice, and tobacco are also cultivated.

MISSISSIPPI. 300 miles in length, 160 in average breadth, containing 30,206,800 acres of land.

	<i>Acres.</i>
Land acquired before the United States had possession of the territory,	2,031,000
Acquired since of the Indians by treaty,	12,475,000
Still claimed by the Choctaws and Chickasaws,	15,700,000

Thus more than one half of the lands belong to the Indians, and nine tenths of the remainder are still in possession of the United States.

LOUISIANA. Breadth 210 miles, containing 48,220 square miles. In 1785, this territory contained 27,283 inhabitants; in 1810, 75,556; in 1820, 153,407, trebling its numbers in the seventeen years preceding 1810, more than doubling between 1810 and 1820. No State in the Union has more fertile land. No State can compare with it in the richness of its agriculture. In consequence of the inundation of its rivers, it can never admit of a very dense population. The growth of population has been impeded by the sickness (exaggerated in some instances) of a part of the State, by the existence of slavery, and by the difficulty of adjusting the numerous land claims.*

Cotton, sugar, and molasses, are the principal productions of the State. The number of hogsheads of sugar made in the several parishes in 1828, was 87,965; of molasses 39,874. The most extensive plantation in the State is that which belongs to Gen. Wade Hampton, there having been produced on it in 1828, 1,640 hogsheads of sugar, and 750 hogsheads of molasses.

New Orleans is, perhaps, destined to become the most important city in the United States. With the exception of New York, this could be said without qualification. It is about 1,000 miles below the mouth of the Ohio, 1,200 below the mouth of the Missouri, about midway between Boston and Mexico, ninety miles in a direct line from the gulf. It has, probably, twice as much extent of boat navigation above it, as any other city on the globe. Taking the length of all the tributaries of the Mississippi, that are navigable, and which are actually navigated by steam boats, the sum would exceed 20,000 miles. Its advantages of communication with the adjacent country are unrivalled. The city contains six complete squares, each square having a front of 319 feet in length. The following table will give some important facts in regard to the importance of New Orleans.

Tons of shipping in Oct. 1823 were	144,179
“ “ 1827 “	204,460
City debt in “ 1827 “ dollars,	253,600
Annual expenses “ “ dollars,	170,000

* See Rev. Timothy Flint's *Geographical View of the Mississippi Valley*, vol. I. p. 514.

Improvements in the city from 1825 to 1827,	dollars, 855,487
Population since 1784, doubles once in 10 years.	
Bales of cotton exported in 1821-2,	156,080
“ “ 1824-5,	104,557
“ “ 1827-8,	804,848
Hogsheads of sugar “ 1827-8,	39,068
“ “ from Sept. 1828, to June 1829,	53,382
Duties on the sugar and molasses exported in 1829,	dollars, 1,800,000

About one half of the two last articles were carried to New York. In July 1829, a vessel arrived at New Orleans, with passengers from Mexico, with from \$800,000 to \$1,000,000 in specie. A great number of the old Spaniards expelled from Mexico have taken refuge in New Orleans.

ARKANSAS TERRITORY. Greatest length, 500 miles; medial length, 800. Breadth, 240: containing 50,000 square miles. It was erected into a territorial government in 1819, and has at the present time, undoubtedly, the requisite number of inhabitants to form a State. The extent of the country, taken together, is very level, or very hilly. A considerable portion of the country is broken land and unfit for cultivation. The high prairies and timber lands are sterile.

TENNESSEE. Medial length, 400 miles; medial breadth, 120. It was originally included in the State of North Carolina, from which it was separated in 1796; at which time it was admitted into the Union. The Cumberland mountains pass through this State, and divide it into two great portions. In 1730, this State was a forest. From various causes it had long been deserted by the Indians. Many of the first settlers were drawn here for the sake of hunting.

In 1764, Daniel Boone, the father of western settlements, made an excursion from North Carolina into the woods of Tennessee. The first permanent settlements were made in East Tennessee, in 1768-9, from Virginia and North Carolina. In 1767, West Tennessee began to be the temporary home of hunters. In 1799, North Carolina ceded to the United States, all her title and authority in the present State of Tennessee. Nashville was founded in 1784. On the 5th of Nov. 1791, was brought into Tennessee the first printing press. Soon after was issued the first Tennessee newspaper, called the “Knoxville Gazette.” In 1809, a solitary barge of 60 tons and 35 men, wound its laborious way up the Cumberland river, and arrived at Nashville, to the joy and astonishment of the inhabitants. The people from all the adjacent parts of the country flocked to see the “barge.” The important event was formally announced in the newspapers, and the whole country rang with the intelligence. There are now ten steam boats, some of them of the largest class, employed in the Nashville trade.*

MISSOURI. Length, 270 miles; breadth, 220. It contains 60,000 square miles, and 38,000,000 acres. Wheat and corn are the staples of this country. This is the native region of fruits and flowers. The prairies, in the proper season, are an immense flower garden. The population of this State in 1828, was 92,801 whites, 19,124 slaves, and 484 free persons of color: in all, 112,409. In 1823 and in 1824, the amount of mineral ore obtained at the Red river mines was about 200,000 pounds; in 1825, 672,000; 1826, 743,000, and in 1827, 5,080,000. In 1828, there accrued to the United States about 30,000 dollars in leases. The revenue of the State is about 60,000 dollars annually. Seventy-two sections of land have been granted by Congress for the support of seminaries of learning. In 1819, the State constitution was formed, allowing the inhabitants to hold slaves; in the following year, it was admitted into the Union. The tide of emigration is every year becoming more and more powerful towards this State.

KENTUCKY. Length, 300 miles; medial breadth, 150; square miles, 40,000. The population in 1790, was 73,677; in 1800, 220,960; in 1810, 406,511. The present population is probably between 600,000 and 620,000. During 1828, 4,100 hogsheads of sugar, and 8,500 bags of coffee, were received at the single port of Louisville, worth together about \$600,000. The arrivals of steam boats at the same place, in 1827, were 267, carrying 48,744 tons; and in 1828, about 60,000 tons. In the same year, there passed the turnpike gate, at the Cumberland gap, an amount of stock estimated at \$1,167,302.

This State was first visited by Mr. Finley from North Carolina, in 1767. In 1769, Daniel Boone commenced a settlement in the State. The first permanent settlement was made in 1774, at Harrodsburg. In 1787, there was not a single post office in the country. The first newspaper printed in Kentucky was issued, August 28, 1787, on a demi sheet, in Lexington, by Mr. John Bradford, and entitled the “Kentucky Gazette.” No other paper was printed nearer than 500 miles.

OHIO. Length, 210 miles; mean breadth, 200; area, 40,000 square miles, and 25,000,000 acres. There is probably in no part of the world, a body of land, of the

* See American Annual Register, vol. 111. p. 158.

same extent with this State, of which a greater proportion is susceptible of cultivation. The number of inhabitants at the present time is supposed to be more than 1,000,000. In 1827, the whole number of white male inhabitants, above the age of 21 years, was 145,745, being an increase, in four years, of 21,110. In Jan. 1829, the Ohio militia amounted to 111,783. In 1828, the acres of land, under cultivation, amounted to 15,733,510 : valued at 41,344,520 dollars.

State tax,	\$187,906 69
County tax,	199,455 30
Road tax,	6,315 83
Township tax,	83,910 08
School tax,	8,821 85
<hr/>	
Total taxes,	\$436,409 75

The first settlement of Ohio commenced April 1788, at Marietta, under the care of Gen. Rufus Putnam, and Rev. Dr. Manasseh Cutler, of Essex county, Ms. The next settlement was at Cincinnati. This city was first laid out in 1789, and began to flourish after 1794. It is a great emporium of the western country, and next to New Orleans, much the largest town west of the Alleghanies. The exports in 1826, amounted to 1,063,560 dollars; and the imports in the same year to 2,528,590 dollars. There are between thirty and forty manufacturing establishments, some of which are on a very extensive scale. The whole value in 1828, of manufactures, was estimated at 1,850,000 dollars. In 1795, Cincinnati contained 500 inhabitants. In 1800, 750. In 1805, 960. In 1810, 2,040. In 1820, 9,642. In 1830, 25,000. In 1829, 416 buildings were erected. Ohio was admitted into the Union in 1803.

WEST PENNSYLVANIA. About one third of the surface of Pennsylvania is west of the Alleghany mountains, and is watered by the Ohio and its branches. In this region are thirteen counties, comprising a population of about 200,000 inhabitants. The climate is very much like that of Connecticut. There is less inequality of condition than among the inhabitants of the Western States generally. Their trade is principally with Pittsburg. About 30,000,000 feet of plank, in one year, descended the Alleghany. This country contains inexhaustible supplies of the finest lumber, and innumerable mill seats. Pittsburg is, perhaps, more entirely a manufacturing place, than any other town in America. The value of its manufactures is about 2,000,000 dollars annually.

WESTERN VIRGINIA. This country comprises about two fifths of Virginia, sixteen counties, and about 100, or 110,000 inhabitants. The Kenhawa is the only river of consequence. Labor is here generally performed by white men. The habits of the people more resemble those of the population of the free States than of the slave.

INDIANA. Length, 250 miles; breadth, 150. The greater portion of this State is timbered land. New England manners and habits prevail to a considerable extent. The emigration to this State has been composed principally of young men, either unmarried, or without families. In 1804, thirty Swiss families commenced a settlement, which they named Vevay, and where they commenced the cultivation of the vine. It is now the largest vineyard in the United States. Vevay is equidistant from Lexington, Cincinnati, and Louisville, forty-five miles from each.

The extent of navigable waters in this State, excluding boatable streams, less than thirty miles, is about 2,500 miles. The population is now, probably, 300,000. The school lands in the State amounted to about 600,000 acres, being a thirty-sixth part of all the lands in the State. For the construction of roads and canals, land has been obtained, worth 1,250,000 dollars. The whole number of acres to which the Indian title has been extinguished is 17,124,037. The whole number of acres to which it has not been extinguished is 5,355,632.

ILLINOIS. Length, 350 miles; breadth, 180; 50,000 square miles; 40,000,000 acres. Next to Louisiana and Delaware, it is, perhaps, the most level State in the Union. One vast prairie spreads from the shores of the Mississippi to those of Lake Michigan, divided into wet and dry prairies, alluvial and those which are rolling. A belt of land below Kaskaskia, along the Mississippi, is, perhaps, the richest land in the world. A part of it has been occupied with the exhausting crop of maize for 100 years, without producing the slightest exhaustion of the soil. This State has very great advantages for inland communication. On the west, is the Mississippi; on the north-west, the Rock river, a long and boatable stream; on the north-east, Lake Michigan for a great distance, opening communications with Indiana, Ohio, Canada, and New York; on the east, the Wabash; on the south, the Ohio; in the centre, the Illinois and numerous other navigable streams. At present, the State is supposed to have 4,000 miles of boatable waters in her limits. The General Government have appropriated 100,000 acres of land for making roads and canals. The annual increase of the population, for several years, has been not less than 12,000, from emigration alone.

MICHIGAN TERRITORY. This territory is situated between the lakes Huron, St. Clair, Michigan, and their connecting bodies of water. It has Ohio and Indiana on the south. The entire outline is 846 miles; the area, 34,000 square miles. The peninsula of Michigan, with partial exceptions, is covered by a very heavy forest. The soil is deep and strong. Grasses and grains are the principal productions. Detroit, the capital of the Territory, is on the western bank of Detroit river, eighteen miles above lake Erie. The territory of Michigan was formed in 1805. The city of Detroit, and the adjacent territory, were taken by the British in 1812; but were retaken by the United States in 1813. Michigan is fast rising in importance and interest. It will ere long claim its place among the members of the Union.

NORTH-WEST TERRITORY. Nearly 500 miles in length, and 100 in breadth. It is generally a hilly country, with the exception of extensive level prairies. In this country, are the head waters of the Mississippi, estimated to be 1,330 feet above the level of the sea. It is a fine region for hunters, and it is abundant in minerals. In some parts, the soil is fertile. All the water courses, ponds, and marshes, are covered with wild rice, which constitutes a considerable part of the nourishment of the inhabitants.

MISSOURI TERRITORY. Length, 900 miles; breadth, 800. A belt of country, partially wooded, extends generally from two to four hundred miles west of the Mississippi and its waters. There commences that ocean of prairies, which constitutes so impressive a feature in the vast countries west of the Mississippi. It is for the most part a plain, more or less covered with grass; in some places it is little more than bodies of moving sand. The Chippewayan mountains, for the most part, run in parallel ridges. Their bases have an elevation of between 3 and 4,000 feet above the level of the sea. The highest peak is 12,000 feet. It is stated, on good authority, that these mountains have passes, over which loaded waggons might easily be made to pass. This country is part of the purchase of Louisiana. It has been faithfully explored by Lewis and Clarke, Pike, and Maj. Long. Among the Indians who inhabit the territory, the Sioux are the most numerous. The whole number of Indians is about 140,000.

Some of the more important facts, under the present division, are compressed in the following table.

<i>State.</i>	<i>Sq. Miles.</i>	<i>Pop. in 1820.</i>	<i>No. Co.</i>	<i>Chief Town.</i>
West Florida,	25,000	10,000		Tallahassee.
Alabama,	51,000	143,000	36	Tuscaloosa.
Mississippi,	45,000	54,848	18	Jackson.
Louisiana,	4,800	153,407	26	New Orleans.
Arkansas Territory,	121,310	14,273	15	Little Rock.
Tennessee,	40,000	422,813	48	Murfreesborough.
Kentucky,	37,000	564,317	72	Frankfort.
West Virginia,	11,000	110,000	15	Wheeling.
West Pennsylvania,	10,000	200,000	12	Pittsburgh.
Ohio,	39,000	581,484	60	Columbus.
Indiana,	34,000	147,178	35	Indianapolis.
Illinois,	59,000	55,211	19	Vandalia.
Michigan Territory,	34,000	10,000	6	Detroit.
N. W. Territory,				
Missouri,	66,000	66,586	15	Jefferson.
Missouri Territory,				

MISCELLANIES. Indians. The following table will give the number of Indians residing in the Western States.

<i>State.</i>	<i>No. of Tribes.</i>	<i>No. of Indians.</i>	<i>Remarks.</i>
Ohio,	5	2,350	
Michigan,	6	28,316	
Indiana and Illinois,	8	11,479	
Georgia and Alabama,	1	20,000	Creeks.
Georgia, Alabama and Tenn.,	1	9,000	Cherokees.
Missouri and Alabama,	1	21,000	Choctaws.
Mississippi,	1	3,625	Chickasaws.
Florida,	several.	5,000	Seminole chiefly.
Louisiana,	13	1,313	
Missouri,	5	5,810	
Missouri and Arkansas,	2	5,407	Chiefly Osages.
Arkansas,	3	6,700	7,000 Cherokees.
	46	120,000	

About 300,000 (some say 450,000) Indians are found in the territories of the United States—all but about 8,000 west of the Alleghany mountains. The United States have acquired lands of the Indians as follows.

	<i>Acres.</i>		<i>Acres.</i>		<i>Acres.</i>
Ohio,	24,854,888	Louisiana,	2,492,000	Missouri,	86,169,383
Indiana,	16,248,683	Alabama,	19,586,560	Michigan,	17,561,470
Illinois,	24,884,744	Mississippi,	12,475,231	Ark. and West,	55,451,904

Making an aggregate of *two hundred and nine thousand millions, two hundred and nineteen thousand, six hundred and eighty-five acres.*

The United States pay in permanent annuities to various Indian tribes, 108,375 dollars; in limited annuities, 61,200 dollars annually.

In this connexion, it may be interesting to quote the following remarks from the journal of Major Long, who visited the Arkansas country in 1819–20, in an official capacity. His observations refer to the lands to which it is proposed to remove the south-western Indians.

Passing along the Canadian river, which flows through the proposed tract, he says, “We had travelled more than 150 miles along the bed of this river, without once having found it to contain running water. We had passed the mouths of many large tributaries, but they, like the river, contained nothing but sand. It would appear that all the water which falls in rains, or flows from springs, in an extent of country far greater than Pennsylvania, is not sufficient to supply the evaporation of so extensive a surface of naked and heated sands. The country has a manifest resemblance to the great desert of Siberia. I do not hesitate in giving the opinion, that it is wholly unfit for cultivation, and of course uninhabitable by people depending on agriculture for their subsistence.”

SLAVE POPULATION. One of the most interesting reflections, which occurs to our minds, in reference to these immense territories, is, that the greater part will sustain a *free* population. Were the whole to be burdened with the constantly accumulating evils of the slave system; were the noble physical resources of this valley to be impoverished and exhausted by a degraded, *mindless* race of laborers, we should turn away from our contemplations in sorrow and despair. We would not look at this subject with any partial views. We would look with the same interest on Louisiana as on Ohio. We wish that her vast resources could be developed entirely and forever by freemen.

In 1787, the Congress of the United States enacted a law interdicting slavery forever from the country north of the Ohio, and east of the Mississippi. By the law admitting Missouri into the Union in 1820, a compromise was made, excluding slavery from all the regions north and west of the State of Missouri. The free States and territories thus stand.

	<i>Pop. in 1820.</i>	<i>Esti. 1830.</i>
Western Pennsylvania,	110,000	200,000
Ohio,	581,434	1,000,000
Indiana,	147,434	300,000
Illinois,	55,212	120,000
Michigan,	8,896	20,000
Total,	902,976	1,640,000

Thus in 1830, the free Western States will have a population of more than one and a half millions. The following States have slaves.

	<i>Whites.</i>	<i>Slaves.</i>
Western Virginia,	90,000	10,000
Kentucky,	434,641	126,732
Tennessee,	340,889	79,857
Missouri,	55,948	10,222
Arkansas,	12,579	1,617
Louisiana,	73,443	69,064
Mississippi,	42,171	32,814
Alabama,	85,471	41,859
Total,	1,135,142	372,164

Thus it appears that in 1820, there were in these States and territories, one million, one hundred and thirty-five thousand one hundred and forty-two whites, and three hundred and seventy-two thousand, one hundred and sixty-four slaves.

In 1830, there will be, probably, as shown by the census, about 1,600,000 whites, and 600,000 slaves.

There is strong ground to hope that the States of Missouri, Kentucky, and Tennessee,

will, in the lapse of a few years, shake off the evils of slavery. Many parts of these States have a hardy, laboring, white yeomanry. The soil is too cold for cotton and rice, and well adapted for grains and grasses. In such kinds of labor as are common in these States, the slave system cannot be even temporarily profitable. If it be a curse in North Carolina, it is doubly so in Kentucky. It is a well known fact, that the products of free labor in Ohio, outsell the same products raised by slaves south of the Ohio river. In Kentucky, the subject of slavery is constantly and fearlessly agitated. It is stated that but a very small part of the tax-paying whites own slaves. A proposition was recently made to the General Assembly of this State to call a convention of the people, one avowed object of which would be to amend the constitution, fixing a definite time, after which, all born in the State should be free. The motion was lost by a single vote only. The increase of slaves in this State, from 1800 to 1810, was about 40,000, doubling their number; from 1810 to 1820, but 46,000, being between 30 and 40,000 short of double the number which existed in 1810. In Tennessee, from 1810 to 1820, there was more than 10,000 wanted to double the number. The present census will show, probably, a still greater diminution in the relative proportions.

We wish that the same remarks would apply to Louisiana, Alabama, Mississippi, and Florida. The southern position of these territories, and the nature of the staple productions, seem to preclude the hope of the termination of the slave system. The evils which they now suffer are by no means small. In March, 1829, an ordinance was passed by the city council of New Orleans, prohibiting the exposition for sale, in the centre of the city, of slaves imported from Maryland, Virginia, and the Carolinas. Many complaints have been made in these States, that droves of slaves, "negroes and vagabonds," from the jails and penitentiaries of Maryland and Virginia, are introduced. There is no doubt but that the very worst part of the colored population has long been passing to the south-west.

ANCIENT MONUMENTS. The antiquities of the Western States are divided into three classes. 1. Those belonging to the Indians. 2. To people of European origin. 3. Those of that unknown people who raised the ancient forts and tumuli. 1. *The antiquities which belong to the North American Indians*, are neither numerous nor very interesting. They consist of rude stone axes and knives, of pestles used in preparing maize for food, of arrow-heads, and a few other similar articles. 2. *Antiquities belonging to a people of European descent.* A medal was found a few years since, at the mouth of the Muskingum river. It was a thin, round plate of lead, on one side of which was the inscription, "Petit-belle riviere," and on the other, "Louis XIV." Coins have been found inscribed, "George II.," and "Caroline." The traces of a furnace of fifty kettles exist, a few miles from Portsmouth, in Kentucky. Several Roman coins have been found in a cave near Nashville, Tenn. 3. *Antiquities of the people, who formerly inhabited the western parts of the United States.* They are forts, cemeteries, temples, altars, camps, towns, videttes, watchtowers, &c.

Near Newark, in Licking county, Ohio, is a fort containing about forty acres within its walls, which are usually about ten feet in height. Leading into this fort are eight openings or gateways, about fifteen feet in width; in front of which is a small mound of earth, in height and thickness resembling the outer wall. These small mounds are about four feet longer than the gateway is in width, and were probably intended for the defence of the gates. One of the forts contains twenty-two acres, and has an observatory, built partly of earth, and partly of stone, commanding a full view of a considerable part of the plain. Under this observatory was a passage for a water course. There is another circular fort, containing about twenty-six acres, having a wall around it, which was thrown out of a deep ditch on the inner side. There are, also, parallel walls of earth, five or six rods apart. There is a pond, covering more than 150 acres. The watchtowers were placed at the ends of parallel walls. There are but few remains found in the tumuli in this fort. In the vicinity of Newark, are more than 1,000 wells, many of them exceeding twenty feet in depth.

Near Marietta, in Ohio, are some very interesting and extraordinary works. The largest square fort contains forty acres, encompassed by a wall of earth, from six feet to ten feet high, and from twenty-five to thirty feet wide at the base. On each side are three openings, at equal distances, resembling twelve gateways. From one of the gates, there is a covert way, formed of two parallel walls of earth, 231 feet from each other, 360 feet in length, leading by a gradual descent to the low grounds near the river. Within the walls, at one of the corners, is an oblong, elevated square, 188 feet long, 132 broad, nine feet high. In another place is a mound in the form of a sugar loaf; its base a regular circle, 115 feet in diameter; its perpendicular altitude thirty feet, surrounded by a ditch, fifteen feet wide, and defended by a parapet, four feet high. On the outside of the parapet have been picked up a considerable number of fragments of potter's ware, composed of clay and fine gravel, with a partial glazing on the inside.

On the Little Miami river, is a fortification with fifty-eight gateways. On the spot where Cincinnati now stands, were four mounds or pyramids. One of them was thirty-

five feet high, in the form of a regular ellipsis. In one of these mounds, the following articles were found. 1. Pieces of jasper, rock crystal, granite, &c. 2. A circular piece of canal coal, with a large opening in the centre, as if for an axis, and a deep groove; the circumference suitable for a hand. 3. A smaller article of the same shape, with eight lines of perforations. 4. A bone, with several lines, supposed to be hieroglyphics. 5. A mass of lead ore. 6. A quantity of isinglass. 7. A small oval piece of sheet copper, &c. 8. Several marine shells. 9. Several copper animals. 10. Human bones. Many of the mounds contain an immense number of skeletons. Those of Big Grave Creek are believed to be completely filled with human bones. The large ones, along the principal rivers in this State, are also filled with skeletons. Millions of human beings have been buried in these tumuli. To have erected such works, so numerous and large, must have required a great population. Mr. Brackenridge, who has paid much attention to this subject, thinks that there might have been, once, five thousand villages in the Mississippi valley. Caleb Atwater, Esq. of Ohio, says, that in all probability, Ohio, several hundred years ago, contained more than 700,000 inhabitants, of a race now extinct.

On the Cany fork of Cumberland river, a vessel was found in an ancient work, containing a figure of three heads entire. Many of their features are distinctly preserved. All the strong marks of the Tartar countenance are expressed with great skill. It is by some called a "Triune Idol." Many other discoveries have been made, going to show, that these ancient inhabitants of our country were idolaters.*

STEAM BOATS. Nothing shows the resources of the Western Valley, and the amazing progress of emigration and improvement, more satisfactorily than the increase in steam navigation. A writer in the Cincinnati Daily Gazette furnishes the following facts.

"The first boat built on the Western waters, of which the writer of this article has any record, was the New-Orleans, built at Pittsburg in 1811; he has no account of more than seven or eight built previously to 1817: from that period they have been rapidly increasing in number, character, model, and style of workmanship, until 1825, when two or three boats, built about that period, were declared by common consent, to be the first in the world. Since that time, we are informed, that some of the New York and Chesapeake boats rival, and probably surpass us in richness and beauty of internal decoration. As late as 1816, the practicability of navigating the Ohio with steam boats, was esteemed doubtful; none but the most sanguine augured favorably. The writer of this well remembers that in 1816, observing in company with a number of gentlemen, the long struggle of a stern wheel boat to ascend horse-tail ripple, (five miles below Pittsburg,) it was the unanimous opinion that 'such a contrivance' might conquer the difficulties of the Mississippi, as high as Natchez, but that we of the Ohio must wait for some more happy 'century of inventions.' In 1817, the bold and enterprising Captain Shreve, (whose late discovery of a mode for destroying snags, and improving Western navigation, entitles him to the reputation of a public benefactor,) made a trip from New Orleans to Louisville in twenty-five days. The event was celebrated by rejoicing and by a public dinner to the daring individual who had achieved the miracle. Previous to that period, the ordinary passages by barges, propelled by oars and sails, was three months. A revolution in Western commerce was at once effected. Every article of merchandize began to ascend the Mississippi, until we have seen a package delivered at the wharf of Cincinnati, from Philadelphia, via New Orleans, at one cent per pound. From the period of Captain Shreve's celebrated voyage till 1827, the time necessary for the trip has been gradually diminishing; during that year, the Tecumseh entered the port of Louisville from New Orleans, in eight days and two hours from port to port!

"Since the introduction of the steam boat, the memorandum before me furnishes a list of 323, whose united tonnage may be estimated at about 56,000 tons, employed during this period, on the waters of the Mississippi and Ohio. The largest size rated about 500 tons, but a large majority of them are under 250 tons.

"The average first cost of a steam boat is estimated at 100 dollars per ton; the repairs made during the existence of the boat, amount to one half the first cost. The average duration of a boat has hitherto been about four years; of those built of locust, lately, the period will probably be two years longer."

The number of steam boats now in commission, is stated by this writer, at more than 200, the average tonnage of which may be stated at 175 tons, making the amount now employed, 35,000 tons. It is estimated that 525,000 cords of wood are annually consumed, which, at \$2 25 a cord, makes the annual expenditure for fuel alone, \$1,181,000. The other expenditures are calculated by the most intelligent owners, at \$1,300,000, making the present total annual expenditure nearly 2,500,000 dollars. The writer then adds:

"We cannot better illustrate the magnitude of the change in every thing connected with Western commerce and navigation, than by contrasting the foregoing statement

* See the exceedingly interesting communications of Caleb Atwater, Esq. in vol. L of the Transactions of the American Antiquarian Society, 1820.

with the situation of things at the time of the adoption of steam transportation, say in 1817. About twenty barges, averaging 100 tons each, comprised the whole of the commercial facilities for transporting merchandise from New Orleans to the 'Upper country;' each of these performed one trip down and up again to Louisville and Cincinnati, within the year. The number of keel boats employed in the Upper Ohio, cannot be ascertained, but it is presumed that 150 is a sufficiently large calculation to embrace the whole number. These averaged thirty tons each, and employed one month to make the voyage from Louisville to Pittsburg, while the more noble and dignified barge of the Mississippi made her trip in the space of 100 days, if no extraordinary accident happened to check her progress.

"The Mississippi boats now make five trips within the year, and are enabled, if necessary, in that period, to afford to that trade 35,000 tons. Eight or nine days are sufficient on the Upper Ohio, to perform the trip from Louisville to Pittsburg and back. In short, if the steam boat has not realized the hyperbole of the poet, in 'annihilating time and space,' it has produced results scarcely surpassed by the introduction of the art of printing."

IV. VIEW OF LITERARY INSTITUTIONS.

1. **UNIVERSITY OF ALABAMA.** On the 22d of March, 1828, the Trustees of the University of Alabama selected as the site of the Institution, the place known as Mairs' Spring, situated on the main road, leading toward Huntsville, about one mile and a half from Tuscaloosa. It is on land originally granted by Congress to the Institution. The site is high and healthy; it is in the immediate neighborhood of the quarry, from which most of the beautiful stone used in the principal buildings in Tuscaloosa was obtained.

2. **SCHOOLS IN MISSISSIPPI.** Appropriations for education have been made in this, as well as in the other Southern States. The whole business of a common school education is managed by subscription and voluntary association. A seminary called "Jefferson College," is incorporated at Washington, near Natchez. It is, so far as we are informed, hardly in existence yet. Another Institution, called a College, is incorporated at Shieldsborough. Flourishing public schools exist at Natchez, Woodville, Monticello, and other places.

3. **EDUCATION IN LOUISIANA.** Eight hundred dollars are annually appropriated in every parish for the advancement of common school education. But the application of the appropriation is yet very imperfect. There is a Protestant College in the State, under the care of the Rev. Jeremiah Chamberlain, D. D., at Jackson. The Papists have a flourishing College at New Orleans, besides a large Lancastrian school.

4. **UNIVERSITY OF NASHVILLE, TENN.** This College was chartered in 1806, by the name of Cumberland College. In 1827, it was changed, by an act of the Legislature, to the "University of Nashville." The laboratory is one of the best constructed in the United States. The apparatus cost, in London, 7,000 dollars. The mineralogical cabinet contains specimens of all the known minerals in the world. The number of students in the College proper, is 71; in the Grammar School, connected, 90; in all, 161. The whole number of graduates of the College is 85. Rev. Philip Lindsley, D. D. is President. Nashville is the commercial capital of the State, and by far the largest town in it. It is the fourth town in size in the western country.

5. **GREENVILLE COLLEGE, TENN.** This College owns no land, except a very small lot, on which the College buildings stand. Its funds are about 5,600 dollars. The College has hitherto been under the necessity of conducting students through the preparatory course, owing to the existing state of academies in the region. It is entirely indebted to private bounty for its existence. The students are not regularly divided into four classes. The number of students is 30. It was incorporated in 1794.

6. **KNOXVILLE COLLEGE, TENN.** This Institution is in East Tennessee, under the care of the Rev. Charles Coffin, D. D. At the date of our last information the number of students was 21.

7. **SOUTHERN AND WESTERN THEOLOGICAL INSTITUTION, AT MARYVILLE, EAST TENNESSEE.** This Institution is both literary and theological. The whole number of students preparing for the ministry is 22, besides 33 in the literary department, preparing for the study of divinity. With this Institution is connected a boarding house, and farm, which is cultivated by indigent students. This Institution was established in 1819, by the Presbyterian Synod of Tennessee. Rev. Isaac Anderson, D. D. is the principal Instructor. Forty-one students have been educated here. About 5,500 volumes belong to the library.

8. **COMMON SCHOOLS IN KENTUCKY.** The Legislature of this State have recently entered, with considerable spirit, upon the prosecution of measures for the improvement

of common schools. A large number of copies of an excellent Report has been circulated. The Literary Fund of Kentucky amounts to \$140,917 44. It seems that not more than one third of the children between four and fifteen attend school.

9. SCHOOL AT ELKTON, TODD CO., KY. This is intended to be a preparatory school, of a high order. It is under the care of Rev. J. J. Pierce: Exertions are now making greatly to extend its usefulness.

10. CUMBERLAND COLLEGE, AT PRINCETOWN, KY. This seminary is under the care of the Cumberland Presbyterians. It was founded in 1825. Rev. F. R. Cossitt, President. Number of graduates is 13. Present number of students in all the departments is 120. Books in the College library, 1,000. Sixty students are professors of religion. A collegiate building is now erecting, 120 feet long, 45 wide, and three stories high. The students are from sixteen States and territories. Great benefits have resulted from the manual labor system.

11. CENTRE COLLEGE, AT DANVILLE. This College was founded by the Synod of Kentucky, in 1822. Rev. G. Blackburn, D. D., President. Number of graduates, 19. Students, 66. Books in library, 1,300. \$20,000 were promised the College by the Synod of Kentucky, as an equivalent for the right of choosing trustees. About one half of the sum has been received. The principal college edifice is a large two story brick building. There is also a Refectory and Dormitory, sufficient to accommodate fifty or sixty students. Connected with the College are 112 acres of land, furnishing excellent conveniences for manual labor. The course of studies is nearly like that pursued at Yale. A few years since, a theological department was connected with the College. What its present condition is, we do not know.

12. UNIVERSITY OF PENNSYLVANIA, AT LEXINGTON. This Institution was chartered and endowed in 1798, and is the most ancient in the western country. Its library, philosophical and chemical apparatus, are very respectable. It is delightfully situated, in a region of great resources, and central to the whole valley. The number of instructors is 6; of academical students, 81; of medical students, 200; of law, 20; volumes in the college library, 2,400, and 1,500 in other libraries. There are six Professors in the Medical department. Rev. Alva Woods, D. D. is President of the University. In May, 1829, the principal building of Transylvania University was destroyed by fire, which loss, together with the books consumed, was estimated at \$38,000. There was an insurance on the property to the amount of \$10,000. The prosperity of the Institution is constantly increasing.

There are public schools of an interesting character in Lexington, the principal of which is a Female Seminary under the care of the Rev. O. S. Hinckley.

13. AUGUSTA COLLEGE. This Institution is in Bracken county, Ky. on the Ohio river. It was first established, in 1822, as an Academy. Its first commencement as a College was held in Aug. 1829. Connected with the College is an academic department, conducted by three instructors. The income from the funds is equal to the current expenses. The college edifice is three stories in height, 80 feet by 40 feet, and finished with great neatness. Rev. Martin Ruter, D. D. is President. There are 7 academic instructors, and 102 students, 24 of whom are professors of religion. Volumes in libraries, 2,000. This Institution is under the care of the Methodists.

14. BAPTIST COLLEGE, AT GEORGETOWN, KY. This Institution has lately gone into operation.

15. PAPAL SEMINARIES. At Bardstown, there is a College with 200 students, and an Ecclesiastical Seminary with 20 or 30. Another Institution of the kind also exists. Seven priests are employed in instruction. The second wing of the College cost more than 7,000 dollars. The Bishops of Bardstown are constituted perpetual rectors. The Legislature have incorporated it, with all desired privileges. Three female religious orders have been formed, the Lovers of Mary, the Sisters of Charity, and the Dominican Nuns. More than 200 young women in these Institutions are devoted to the education of persons of their own sex. "In our two Seminaries," says Bishop Flaget, two or three years since, "we have one tonsured, 11 minorites, 4 sub-deacons, and 3 deacons, with 17 or 18 young persons more, who have been studying two or three years for the priesthood."*

16. EDUCATION IN MISSOURI, CATHOLIC. A few miles south of St. Louis, in Perry Co. is a Clerical Seminary, founded by Bishop Dubourg of New Orleans, in 1818. In the Seminary, are 21 young men preparing for orders, 8 lay brothers, and about 45 scholars under their instruction. In the two Dioceses of New Orleans and St. Louis, there are about 100 priests, one Theological Seminary, two Colleges, several schools for boys, and ten convents, in which are 600 pupils.

* See the articles pertaining to the Papal Church in the United States, in the Quarterly Register, Feb. April, and Nov. 1830.

17. **ROCK SPRING THEOLOGICAL SCHOOL, ILL.** This Institution is in Illinois, 17 miles east from St. Louis, Mo., on the principal stage road to Vincennes. The general plan of study is accommodated to the circumstances of the preachers of the gospel and to the wants of the country. Ministers, who have families, and those who are somewhat advanced in life, may attend the Institution, as may suit their convenience. It is established on liberal principles, though under the particular control of the Baptist denomination. There are two departments. 1. A high school, conducted on the general plan of a New England academy. 2. A theological department, designed for preachers of the gospel, of any age. As soon as circumstances will allow, a regular classical and theological education will be pursued. The whole expenses for an individual for a year, allowing the tuition to be gratuitous, including clothing, is about \$50. Rev. John M. Peck is Professor of Christian Theology. Volumes in the library, 1,200. Number of scholars, about 50. Three sessions, one of 15 weeks, two of 14 each.

18. **ILLINOIS COLLEGE, AT JACKSONVILLE.** Founded in 1829. Funds, \$13,000. About 15 or 20 students have joined the Institution. Rev. Edward Beecher, late minister of Park st. church, in Boston, is President.

19. **GENERAL EDUCATION.** The same provisions have been made for schools as in the other Western States. In addition to a thirty-sixth of the whole of public lands, three per cent. on all the sales of public lands are added to the school fund. One sixth part of the school fund, and two entire townships, are devoted to the support of an University.

20. **HANOVER ACADEMY, INDIANA.** This Institution was established in 1827, at Hanover, Jefferson county, six miles below the town of Madison, near the Ohio river. It is principally intended for theological instruction. It is under the care of the Synod of Indiana. John Matthews, D. D., late of Shepherdstown, Va. is Professor of Theology. There were recently 22 students, 18 of whom are preparing for the ministry. A donation of 100 acres of land has been given to the Institution for manual labor purposes. The price of boarding, including washing, lights, &c. is 75 cents a week. Arrangements are making to reduce the price of boarding to \$30 per annum, exclusive of two or three hours' labor in a day.

21. **INDIANA COLLEGE, AT BLOOMINGTON.** A College was commenced in this place in 1828, though it was founded in 1825. Rev. Andrew Wylie, D. D. is President. Whole number of alumni, in July, 1830, was 51. Number of undergraduates, 51. Professors of religion, 6. The number of students has doubled within the last year. Board, washing, fuel, candles, &c. cost but \$1 37 per week. The situation of the place is highly salubrious.

Another College was established at Vincennes. Whether it is now in existence we do not know. A very praiseworthy regard for schools, and literary institutions, is manifesting itself among the people of this State.

22. **LANE SEMINARY, AT CINCINNATI, OHIO.** The general purposes of this Institution are, to promote theological education. Buildings are erecting on the Walnut Hill, about two miles from the city. Messrs. E. & W. A. Lane, merchants of New Orleans, have proffered to the Institution a certain proportion of the annual income of their business. The location of the Institution is peculiarly auspicious in its bearing on the whole Western region. It is 37 miles from the College in Oxford, 109 miles from Columbus, the capital of the State, 455 below Pittsburg, by the river, 122 above Louisville. It is accessible to almost every portion of the Valley, by the numerous steam boats and canals. Very slight reflection may convince any one of the great importance of the establishment of a MODEL Theological Seminary at this place;—which shall be to the whole length and breadth of those regions, in connexion with sister Institutions, what Harvard College was to New England, for the first hundred years after its establishment. We are gratified to learn, that some recent measures of the friends of the Institution are likely to secure important funds for Professorships, and some of the best theological talent in the country.

23. **MEDICAL COLLEGE OF OHIO.** Professors, J. Cobb, J. Whitman, J. Smith, E. Slack, John Moorhead, Charles E. Pierson. Number of students in 1828-9, 118. Lectures commence on the first Monday of November, annually, and continue till the last of February. Graduation fee, \$21; Matriculation, library, &c. \$3.

24. **OTHER SCHOOLS IN CINCINNATI.** An Institution with the name of a College was established, in this city, some years since. Whether it is now in existence we do not know. It was called the Cincinnati College, and incorporated in 1819. In 1829, there were five classical schools in the city, and 47 common schools.

25. **MIAMI UNIVERSITY.** This flourishing institution is established at Oxford, Butler county, 37 miles from Cincinnati, and 12 west of the great Miami canal. It is endowed by the State, and possesses the township of land, in which it is established, yielding an annual income of between \$4,000 and \$5,000. It has two spacious buildings of brick, containing a chapel, libraries, philosophical apparatus, and 48 rooms for students. The

libraries amount to 2,000 volumes. The whole number of students, in July, 1830, was 61 in the College department, 59 in the Grammar school, and 9 in the Primary school. Total, 158. We notice, with great pleasure, that the Hebrew Scriptures form a part of the regular course of studies. Rev. Robert H. Bishop, D. D. is President.

26. UNIVERSITY OF OHIO, AT ATHENS. Athens is 41 miles west of Marietta, 52 east of Chillicothe, 37 from the Ohio river. It is situated on an elevated peninsula, formed by a large bend of the Hockhocking, which meanders about the town. The location is elevated, and the prospect extensive. The University was founded in 1802. Rev. Robert G. Wilson, D. D. is President. Number of students in 1829, fifty. It is endowed with 46,000 acres of land, which yield about \$2,300 annually. A college edifice, of brick, large and elegant, was erected in 1817.

27. INSTITUTE OF EDUCATION, AT MARIETTA. This establishment is intended for the education of females, and is divided into four departments; infant school, primary school, high school, young ladies' school; all under the general superintendence of the Rev. L. G. Bingham, of Marietta.

An establishment somewhat similar exists at Chillicothe, under the care of the Rev. Augustus Pomeroy. The subject of female education is properly regarded as one of great interest at the West.

28. KENYON COLLEGE, AT GAMBIER. This Institution is Episcopal, under the Presidency of Rt. Rev. Bishop Chase. Gambier is in Knox county, near the centre of the State. The location is commanding. The College was established in 1828. It has a commodious building of stone, which will furnish, when completed, accommodations for a large number of students. In all the departments there are now about 80. Besides the President, there are two Professors, and two Tutors. The Institution derived very valuable aid from an agency of Bishop Chase in England. It has 8,000 acres of land. A Diocesan Theological Seminary is attached to it. It has lately received \$13,000 from England.

29. WESTERN RESERVE COLLEGE, AT HUDSON. This Institution is situated in Portage county, in the north-eastern division of the State. Rev. Charles B. Storrs, President, Rev. Beriah Green, Professor of Biblical Literature, besides a number of additional instructors. It was founded by the Western Reserve Synod, in 1826. At the close of the last term, it had 40 students; it has now 60. Between \$20,000 and \$30,000 have been recently subscribed to its funds, principally in New York, and Philadelphia. More than \$4,000 have since been subscribed in Ohio. The Western Reserve has now about 100,000 inhabitants. It is capable of sustaining 1,500,000. It is supposed that the Reserve will constantly furnish 200 students to the College.

30. WESTERN THEOLOGICAL SEMINARY, AT ALLEGHANYTOWN. This Institution is located near Pittsburg. A building was commenced in April, 1829, of cut stone, to be 150 feet long, 45 broad, 3 stories high, with a basement; the whole cost to be \$17,000. Its site affords a prospect unusually picturesque and imposing. It stands on a hill which overlooks the Ohio and Alleghany rivers, the city of Pittsburg, the town of Alleghany, and a wide range of surrounding country. This Institution is at one of the great central places of influence in our country. Rev. J. J. Janeway, D. D. was Professor of Theology, for a few months. In October, 1829, the Rev. Luther Halsey was inaugurated as Professor of Theology, and Mr. John W. Nevin appointed Teacher of Oriental and Biblical Literature. In the first term of the year 1829-30, sixteen students were connected with the Seminary. Board is furnished at \$1 50 per week. About 2,000 volumes have been given to the Library by individuals in Europe.

31. ALLEGHANY COLLEGE, AT MEADVILLE, PA. This Institution is under the care of the Rev. Timothy Alden, with two additional instructors. Students in the College proper, 6. Connected with the College is an Academy, in which ten or twelve students are preparing for College. The college edifice is spacious, and is named Bentley Hall, in honor of the Rev. Dr. Bentley, of Salem, Mass. a distinguished benefactor of the Institution. The Institution has a valuable library of 8,000 volumes, principally the donation of Mr. Bentley.

32. WASHINGTON COLLEGE, AT WASHINGTON, PA. This Institution was founded in 1806. At the date of our last information, 1827, the number of instructors was 3; alumni, 143; undergraduates, 31; volumes in the libraries, 925.

33. JEFFERSON COLLEGE, AT CANONSBURG. The general fund given by the State, and by individuals, to this Institution, amounts to \$9,000; and a fund by legacy, for the support of pious young men, intended for the ministry, amounts to \$6,000. Almost one half of the alumni of this Seminary have devoted themselves to theology. This Institution has been in a remarkable manner favored by Providence. It has grown up gradually out of the first Grammar School erected west of the mountains. It was established as a College, in 1802. Number of alumni, 309, of whom 136 are ministers; undergraduates, 120, fifty of whom are professors of religion; 110 medical students; 2,500 volumes in the libraries. Rev. M. Brown, D. D. President.

34. WESTERN UNIVERSITY OF PENNSYLVANIA, AT PITTSBURG. This Institution was founded in 1820. Dr. R. Bruce is Principal. Number of instructors, 4; of graduates, 30; of undergraduates, in all the departments, 50.

GENERAL SUMMARY OF LITERARY INSTITUTIONS.

Name.	Location.	When Founded.	No. Grad.	Undergrad.	Vols. Lib.
University of Alabama,	Tuscaloosa, Alabama,				
Jefferson College,	Washington, Mississippi,				
	Jackson, Louisiana,				
Catholic College,	New Orleans, La.				
University of Nashville,	Nashville, Tennessee,	1806	85	71	2,500
Greenville,	Green Co. Tenn.	1794		30	3,500
East Tennessee,	Knoxville, Tenn.			21	600
South. & West. Theol. Sem.	Maryville, East Tenn.	1821	41	22	5,500
Roman Catholic,	Bardstown, Kentucky,				
Transylvania University,	Lexington, Ky.	1798		300	3,850
Centre,	Danville, Ky.	1822	19	66	1,366
Cumberland,	Princeton, Ky.	1825	13	120	1,600
Augusta,	Augusta, Ky.	1823		102	2,050
Rock Spring Theol. Sem.	Rock Spring, Illinois,	1827		50	1,200
Illinois College,	Jacksonville, Ill.	1829		20	
Hanover Academy,	Near Madison, Indiana,	1828			
Indiana,	Bloomington, Ind.	1828		51	
Medical College,	Cincinnati, Ohio,			113	
Lane Seminary,	Cincinnati, Ohio,	1829			
Miami University,	Oxford, Ohio,	1824	42	56	2,200
Ohio University,	Athens, Ohio,	1802		45	
Kenyon,	Gambier, Ohio,	1828			
Western Reserve,	Hudson, Ohio,	1826		60	1,000
Western Theol. Seminary,	Near Pittsburg, Pa.	1828		16	2,000
Alleghany,	Meadville, Pa.	1819	9	6	8,000
Western University,	Pittsburg, Pa.	1820	34	50	500
Jefferson,	Canonsburg, Pa.	1802	319	120	1,800
Washington,	Washington, Pa.	1806	143	31	1,000

Total, 28 institutions; 766 graduates; 1,430 undergraduates; 38,666 volumes in the college and social libraries.

GRANTS OF PUBLIC LANDS TO LITERARY INSTITUTIONS. By various acts of Congress the following grants of land have been made in the new States and Territories, respectively, for the support of Colleges. In all cases, with the exception of Ohio, for the support of one University or Seminary in the State. In Ohio, 23,040 acres were given for an Academy, 46,080 for a University.

State.	Quantity of land.	Value at min. price.
Ohio,	69,120 acres.	138,240
Indiana,	46,080	92,160
Illinois,	46,080	92,160
Missouri,	46,080	92,160
Mississippi,	46,080	92,160
Alabama,	46,080	92,160
Louisiana,	46,080	92,160
Michigan,	46,080	57,600
Arkansas,	46,080	57,600
Florida,	46,080	57,600

Acres, 433,840, or 21 Townships.

\$864,000

The seven States first mentioned received their grants of land, prior to March 1, 1820, when the minimum price was two dollars an acre; the three last since that period, when the minimum price was reduced to one dollar and fifty cents an acre. In addition to the above grants, Congress required the State of Tennessee, on a certain occasion, to appropriate 100,000 acres, in an entire tract, for the use of two Colleges, one in East, the other in West Tennessee. This, added to the amount before mentioned, makes 583,840 acres of land, at the minimum price of \$1,064,000.

MISCELLANIES. The Baptists have a flourishing Academy at Great Crossings, Scott County, Ky. at which there are about 98 scholars, the principal part of whom are Choc-taw lads; 14 are communicants.

The Methodists have at various places, in these regions, 6,170 Indian converts, and about 1,000 learners in the schools.

The American Board of Commissioners for Foreign Missions have 29 stations, 23 missionaries, 107 assistants, 556 communicants, 1,034 learners in the schools. Most of these stations are within the limits of the Valley of the Mississippi.*

V. RELIGIOUS DENOMINATIONS.

PRESBYTERIAN CHURCH. The following Synods of the Presbyterian Church are embraced in the Central Valley, according to the last Report of the General Assembly of the Presbyterian Church.

<i>Synod.</i>	<i>Presbyteries.</i>	<i>Min.</i>	<i>Licen.</i>	<i>Chhs.</i>	<i>Comm.</i>
Pittsburg,	Alleghany,	10	1	29	2,012
	Erie,	16	1	31	1,865
	Hartford,	15	1	29	2,836
	Redstone,	23	2	43	4,654
	Steubenville,	13		26	1,721
	Washington,	15	6	22	2,648
	Ohio,	25	3	23	3,047
Western Reserve,	Detroit,	6		6	
	Grand River,	17		24	1,160
	Portage,	13	1	21	1,053
	Huron,	22		36	911
	Trumbull,	8		17	563
Ohio,	Columbus,	13		24	1,405
	Richland,	14		39	2,028
	Lancaster,	12		34	1,642
	Athens,	12		12	780
Cincinnati,	Chillicothe,	16		22	1,948
	Miami,	12		24	1,600
	Cincinnati,	13	4	19	2,265
	Oxford,	11	3	20	1,095
Indiana,	Salem,	5	1	13	708
	Madison,	8		18	953
	Wabash,	7		16	467
	Crawfordville,	9		13	585
	Centre of Illinois,	13		24	492
	Missouri,	10	1	17	605
	Louisville,	13	1	18	1,232
Kentucky,	Muhlenburg,	10		21	619
	Transylvania,	17		24	2,626
	West Lexington,	13	2	22	1,794
	Ebenezer,	12	1	21	1,709
	Lexington,	20	4	36	3,145
Virginia, Tennessee,	Abingdon,	8		11	670
	Union,	17	11	27	2,065
	Holston,	8	5	14	1,846
	French Broad,	6	2	10	823
West Tennessee,	West Tennessee,	15	1	18	1,260
	Shiloh,	9	1	24	420
	North Alabama,	12	3	16	816
	Western District,	5		10	380
Mississippi and South Alabama,	Mississippi,	16	3	22	853
	South Alabama,	15	3	30	1,080
	Tombigbee,	9	1	8	244
Total,		552	62	924	60,407

We gather the following miscellaneous notices in regard to the Presbyterian Church in the Western States.

Presbyterian Church in Ohio. "The Presbyterian ministers in Ohio may be estimated at about 155. Of these, 75 have been aided in their support by the American

* We are aware that our View of the Literary Institutions, and of Education among the people of the West, is imperfect. We are making arrangements to present a much more full view, in our Number for May, 1831.

Home Missionary Society in 126 congregations and missionary districts. The time in which they have labored under our commissions has varied from one to five years, and the amount pledged and expended by the Society in their support, including such collections as the missionaries have raised on the fields of their labor, has been \$16,606 56, while the amount of labor which they have performed has been about 166 years, making an average expense to the Society of about 100 dollars a year, for the support of each missionary. I introduce these facts in this connexion, that the friends of the American Home Missionary Society may see to what extent and with what economy the Executive Committee have conducted the operations of the Society in a single State beyond the Alleghanies, while they contemplate their surprising and glorious results, as exhibited from year to year in the Reports of the Society, and from month to month in the published correspondence of the missionaries.

"The number of organized Presbyterian churches and congregations in Ohio, is probably twice that of the ministers, many of the latter having the care of two or three congregations each, while there are 90 or 100 churches in the State destitute of preaching, or only furnished with occasional supplies. The ministers and churches of the Baptist and Methodist denominations are each probably more numerous than those of the Presbyterian, while in the Episcopal diocese of Ohio, there are 12 or 15 clergy, and about the same number of churches. With regard to the aggregate number of ministers of the above denominations, it is not possible for me to speak with precise accuracy. But I am doubtless safe in declaring, that all the efficient ministers, of all evangelical denominations, in the State of Ohio, cannot now be estimated at more than 500. Estimating, therefore, the population of the State at 1,000,000, and supposing 1,000 hearers to attend stately on the preaching of each of the above ministers, there are still, in that single State, not less than 500,000 of the people destitute. The importance of having the instructions of the gospel conveyed to this immense mass of immortal mind, is doubted by none who love our Lord Jesus Christ, and we rejoice that by many it is beginning to be deeply felt. The means, therefore, by which this may be effected cannot but be contemplated with interest by all who pray for its accomplishment. Among the most prominent and indispensable of these are our national benevolent societies, whose efforts have hitherto been so signally blessed. But the local provisions in each State, for literary and religious instruction, are not second in importance to any other means for the improvement and sanctification of the public mind."*

There are in Kentucky not far from 600,000 inhabitants, and the whole supply of Presbyterian ministers is about fifty, and these, it is said, are one fourth of the whole number of ministers, of all denominations, in the State. It is therefore estimated that 400,000 souls in Kentucky, are destitute of the stated administration of the gospel.

The States of Mississippi and Alabama, extending from the gulf of Mexico to Arkansas, and from Alabama to Texas, containing an extent of territory 580 miles long, and 360 broad, and an area of 99,000 square miles, a territory one third larger than the whole of New England, with a population of at least 500,000, and increasing, especially in Louisiana, with unexampled rapidity, enjoy the labors of not more than 18 or 20 Presbyterian and Episcopal ministers, together with a small number of Methodists and Baptists. Supposing the latter to have five times as many ministers as the Presbyterians and Episcopalians, and allowing one minister to a thousand souls, 100,000 of the population may be considered as supplied, while 400,000 are destitute of the proper means of instruction, and many of them of all means.†

BAPTISTS. The following table has been prepared from the Philadelphia Baptist Tract Magazine for January, 1830. In regard to some of the Associations the information is not of so recent date as would be desirable. Considerable additions ought to be made, especially in the number of communicants.

State.	No. Assist.	No. Chhs.	No. Min.	Comm.
Alabama,	12	219	130	8,958
Mississippi,	3	58	12	1,714
Louisiana,	1	28	14	1,021
Arkansas,	1	8	2	88
Tennessee,	11	214	141	11,971
Kentucky,	25	442	289	37,520
Ohio,	14	240	140	8,801
Indiana,	11	181	127	6,513
Illinois,	6	80	69	2,432
Missouri,	9	111	67	3,955
Michigan,	1	5	2	187
West Virginia,	5	80	50	8,000
West Pennsylvania,	2	35	20	1,500
Total,	101	1,701	1,063	92,655

* See Home Missionary, March, 1830, pp. 172, 173.

† Ibid. Sept. 1837, pp. 78, 79.

Allowing for the additions which have unquestionably been made since these returns were forwarded, we may safely state the number of Baptist Associations to be 110 ; of churches, 1,800 ; of ministers, 1,120 ; of members in communion, 90,000.

METHODISTS. From the General Minutes of the several Annual Conferences of the Methodist Episcopal Church, for 1830, we present the following view of the Conferences, within the Valley of the Mississippi.

<i>Conference.</i>	<i>Whites.</i>	<i>Colored.</i>	<i>Indians.</i>	<i>Total.</i>	<i>Trav. Preach.</i>	<i>Superan.</i>
Pittsburg,	22,427	163		22,590	89	6
Ohio,	36,064	268	213	36,545	107	10
Missouri,	3,972	414		4,386	30	1
Illinois,	22,021	172		22,193	74	2
Kentucky,	22,074	4,884		26,958	92	16
Tennessee,	21,722	3,248	736	25,706	102	1
Holstein,	13,270	2,182		15,450	62	4
Mississippi,	11,765	4,247	3,243	19,255	62	

Total, 8 conferences ; 153,315 whites in connexion ; 15,576 colored ; 4,192 Indians ; 173,083 in all ; 618 travelling preachers ; 40 superannuated preachers.

CUMBERLAND PRESBYTERIANS. In February, 1810, the Cumberland Presbytery was formed in Tennessee, without any connexion with the Presbyterian Church, principally because the Synod of Kentucky refused to set aside the rule of the Presbyterian Church, which requires a classical education as a qualification for licensure to preach the gospel. It was at a period of considerable religious excitement, when the labors of clergymen were in great demand. They dissented, in some respects, from the Confession of Faith of the General Assembly, particularly in regard to the doctrines of reprobation, limited atonement, &c. At first there were but nine preachers in the connexion, four only of whom were ordained. They have now a Synod consisting of several Presbyteries. The additions to the churches in this Synod, during the last year (1829) were nearly 3,500, about 1,000 of whom received baptism. The number of preachers is much smaller than the wants of the denomination require. They have a flourishing College at Princetown, Ky. They also maintain one missionary at Charity Hall, among the Chickasaw Indians. They are making efforts more and more to establish literary institutions, and extend the blessings of the gospel.

PROTESTANT EPISCOPAL CHURCH. I. *Diocese of Ohio*, Philander Chase, D. D. Bishop ; W. Sparrow, Gambier, Secretary ; inferior clergy, fourteen. II. *Diocese of Mississippi*, Secretary, M. W. Ewing, Natchez ; four clergymen. III. *Diocese of Kentucky*, four clergymen. IV. *Diocese of Tennessee*, three clergymen. There is one Episcopal clergyman in New Orleans ; two in Michigan Territory ; one in Arkansas ; one in Missouri ; two in Florida ; and, perhaps, ten in Western Virginia, and ten in Western Pennsylvania ; in all *fifty one* Episcopal clergymen in the Valley. Bishop Brownell, of Connecticut, in his recent tour through these regions, revived a number of decayed churches.

GERMAN REFORMED CHURCH. The Synod of the German Reformed Church, is composed of seven classes. Of these, the Synod of Ohio, and a part of the Synod of West Pennsylvania, fall west of the Alleghany mountains. The Synod of Ohio is not in immediate connexion with the General Synod, on account of its distance. They have in their connexion, 14 ordained ministers, one candidate, and about 100 synod congregations. In this church one minister has, usually, the care of several congregations.

EMANCIPATORS. In 1805, a number of Baptist ministers and churches in Kentucky, took decided ground against negro slavery, both in principle and practice. In no other respect do they differ from the Calvinistic Baptists. Their number is said to be constantly increasing.

TUNKERS. This sect first appeared in America in 1719. They hold the doctrine of universal salvation, with some peculiar modifications. They have, probably, 40 or 50 churches, principally in the Western States.

SHAKERS. This denomination have churches at Union Village and Watervliet, Ohio ; and at Pleasant Hill, and South Union, Kentucky.

PAPISTS. The number of Papal Dioceses, in this region, is six. I. Mobile, comprehending Alabama and West Florida. II. New Orleans, including the States of Mississippi and Louisiana. III. St. Louis, comprehending the State of Missouri and the Territory of Arkansas. IV. Bardstown, including Kentucky, Tennessee, Indiana, and Illinois. V. Cincinnati, including the State of Ohio. VI. Detroit, comprehending the Territory of Michigan.

1. *Mobile.* A splendid cathedral has just been erected in this place. About two thirds of the inhabitants are Papists. The Pope has recently granted a considerable sum to Bishop Portier, to assist him in propagating the faith. 2. *New Orleans.* In the State

of Louisiana, the Papists have almost undisturbed possession. The State is divided into above twenty ecclesiastical parishes, most of which are provided with priests. The Catholic ladies of New Orleans have recently erected a church for public benefit, which cost \$25,000. They have a flourishing College at New Orleans, and a large Lancastrian school. Numerous convents and nunneries are established in various parts of the State. There are but four Protestant churches in the State. 3. *St. Louis*. About one third of the inhabitants of St. Louis are Papists. A Catholic College has just been established here. At St. Charles and other places in the State, Catholics and Catholic institutions are found. In the two dioceses of St. Louis and New Orleans, the number of priests is more than 100. They have one theological seminary, two colleges, several schools for boys, and 10 convents, in which are 600 pupils. 4. *Bardstown*. There are 21 priests in Kentucky, 30 congregations, besides many scattered families. In the other States in the diocese, there are but few Papal congregations. 5. *Cincinnati*. A cathedral is building at Cincinnati, 90 feet long, and 45 feet wide. Eleven churches are built in Ohio, and two are in prospect. Preparations are making for building a seminary. Bishop Fenwick, of Cincinnati, began with five communicants; in 1827, he had 300. The Papists say that their numbers are rapidly increasing in Cincinnati, and in the State at large, not only from the arrival of foreigners, but by frequent conversions. 6. *Detroit*. At Mackinaw they have a chapel and a small congregation. About 45 miles from Mackinaw are 300 Catholic Indians, of the Ottawa tribe. In this diocese are six houses for worship, and, according to the estimate of Protestants, 4,000 Papists. The Papists, however, reckon 7,000, including fur traders.

GENERAL SUMMARY.

Denomination.	Ministers.	Churches.	Communicants.
Presbyterians,	614	924	60,407
Methodists,	638*	1,500	173,083†
Baptists,	1,063	1,701	90,000
Protestant Episcopal,	51	60‡	2,000‡
Cumberland Presbyterians,	40‡	70‡	7,000‡
Other small Sects,	70‡	200	16,000‡
Papists,	130	130	
Total, (not including the Papists, nor the local Methodist preachers,) ministers, 2,478; churches, 4,455; communicants or members, 348,490.			

The whole population of the Valley of the Mississippi may be estimated at 4,000,000. A general distribution of them may be made in the following manner, with tolerable accuracy.

Denomination.	Population.
Methodist,	800,000
Baptist,	700,000
Presbyterian,	550,000
Papal,	450,000
Protestant Episcopal,	50,000
Cumberland Presbyterians,	80,000
Several smaller sects,	100,000
Total,	2,730,000

Leaving about 1,300,000 who are not attached to any religious sect.

VI. SKETCH OF RECENT BENEVOLENT EFFORTS.

COLONIZATION SOCIETY. Several causes have conspired to render this Society popular at the West. The decided friendship, and active cöoperation of the great statesman of Kentucky, Henry Clay, is not the least important. He has appeared, on several occasions, as the warm, fearless, eloquent advocate of the rights of the colored population. His speech, on the 17th of December last, before the Kentucky Colonization Society, is worthy of universal diffusion. Another cause of the popularity of the Society, is the wish which is becoming very general, in Kentucky and Tennessee, and other States, to be delivered from the slave system. They are becoming more and more aware of the indisputable truth, that slave labor is a curse to the soil, on which it is expended.

In July, 1829, Mr. Josiah F. Polk commenced an agency for the Society in the western States. He travelled over a great part of Ohio, Pennsylvania, Kentucky, Virginia,

* Travelling preachers. † Members of the Methodist connexion. ‡ Estimated.

North Carolina, considerable portions of Indiana, and Alabama, and visited every county in Tennessee. He travelled about 700 miles in the stage coach, and 6,000 on horseback; organized 30 Auxiliary Societies, three of which are State Societies, Indiana, Alabama, and Tennessee: 26 of the above Societies are in the slave States.

The State Society in Kentucky is making the most vigorous efforts, by the employment of agents, to visit every county in the State. Mr. Polk says, "That the colored population is considered by the people of Tennessee and Alabama, in general, as an immense evil. He saw several large and wealthy planters preparing to remove to Texas, for the simple reason that their slaves were unprofitable." Mr. Polk received donations and subscriptions to the amount of about \$2,500. The Rev. Henry B. Bascom, President of Madison College, Pa., also performed a very successful agency, raising in Kentucky alone nearly \$800. State auxiliaries exist, we believe, in all the western States, with the exception of Missouri, Mississippi, and Louisiana. Many individuals in these States entertain the decided opinion, that it is the right and duty of the general government liberally to patronize, from the national treasury, the plan of African colonization. Were the question to be tried in Congress, we should anticipate a very general vote in its favor from the western representatives.

AMERICAN EDUCATION SOCIETY. In November, 1829, the Rev. Franklin Y. Vail, formerly of Bridgeport, Ct., commenced his labors as an agent of this Society, in the great Western Valley; his particular location being at Cincinnati. Mr. Vail has visited many parts of Ohio, Indiana, Kentucky, &c.; and has met with uniform and encouraging success. In his tours, he has seen from 50 to 80 young men, a majority of whom, through his instrumentality, will probably at least attempt a course of study preparatory to the ministry. At the close of March, 1830, Mr. Vail had collected about \$1,200, besides securing a prospective legacy of \$2,000. In June, Mr. Vail reported that twelve temporary scholarships (\$75 a year for seven years) had been secured in Cincinnati, and fifteen in Chillicothe, Circleville, Columbus, Granville, Newark, and several smaller towns, most of which are in the bounds of the Chillicothe Presbytery. In about nine months, Mr. Vail was instrumental, by the blessing of God, in securing *forty* temporary scholarships; twenty of them in Cincinnati, and most of the others in Ohio, amounting in all to *three thousand dollars a year*. Mr. Vail, in the prosecution of his agency, has met with many circumstances of great interest, showing that the work of preparing men for the ministry, is one of vital importance to all the great interests of the western regions. He remarks, that probably no branch of the Christian enterprize, which has been presented before the western churches and ministers, has excited so deep and lively an interest, and secured so cheerful a coöperation, as the cause of education for the ministry. The peculiar features of the American Education Society—the loaning system, with the smallness of appropriations, presenting the most powerful motives to industry, economy, and self-denial; and the plan of high accountability, and of pastoral supervision,—have called forth a spontaneous and almost uniform expression of approbation from the friends of religion, wherever made known in the West.

It is an interesting fact, as showing the benevolence of the Christians of Cincinnati, that during the year previous to that in which they subscribed twenty temporary scholarships to the Education Society, they had raised \$40,000 for churches, \$6,000 for the Lane Seminary, \$2,000 for a Bible and Tract Depository, besides considerable sums for Foreign and Domestic Missions, City Missions, Sabbath Schools, &c. The greater part was done by three Presbyterian churches.

A Society for the State of Indiana, was formed at Hanover, Jefferson Co., on the 27th of January, 1830. Auxiliary Societies are to be formed through the State.

In October, 1829, the Rev. Ansel R. Clark proceeded to the Western Reserve, in Ohio, to labor as an agent. This territory contains 100,000 inhabitants, mostly descendants of the New England Pilgrims. The number of Presbyterian ministers is about 60, and the churches over 100. While the Reserve contains but *one eighth* of the territory, it has *one third* of the Presbyterian ministers and churches of the whole State of Ohio. In October, 1829, the Western Reserve Branch of the American Education Society, was formed at Hudson. In August, 1830, during the session of the Presbytery of Michigan, an Education Society was formed for that territory, auxiliary to the Western Reserve Branch. From *eighteen hundred to two thousand dollars* have been subscribed, in the Reserve, during ten months of the year commencing Oct. 1829; a considerable part of it has been paid. At one time, \$500 were paid to the Treasurer of the Branch. Mr. Clark has been the means of accomplishing great good in this interesting region. The Directors of the Society have lately appointed him a permanent agent, to labor in the Reserve, and in Michigan.

AMERICAN TRACT SOCIETY. Previously to May, 1827, Tracts to the value of only \$700 had reached the States west of the Alleghany mountains. During the year 1827–8, Tracts exceeding that value were *gratuitously distributed* in those States. The whole amount of remittances, during that year, from Auxiliaries beyond the Alleghanies, was \$3,008. In the same States, 65 Auxiliary Societies were in operation. On the 19th of November, 1828, Rev. Ornan Eastman, Secretary of the American Tract Society, in Bos-

ton, was appointed permanent agent in the Valley of the Mississippi. From \$1,000 to \$2,000 were raised in Boston and in the vicinity, to aid him in the prosecution of his work. Five able assistants accompanied him. The results of their labors were most animating. During the year, Auxiliaries in that region remitted \$5,528, for Tracts at cost. Eight hundred thousand pages were distributed gratuitously. Eleven millions of pages of these messengers of salvation were sent into the Valley during the year. More than \$1,100 were subscribed in Cincinnati. Abundant encouragement was furnished of the great and immediate utility of these labors. Editions of the Christian Almanac were printed at Pittsburg, Pa.; Huntsville, Tuscaloosa, and Washington, Alab.; New Orleans, La.; Nashville, Tenn.; Lexington, Ky.; and Cincinnati, Ohio. During the year 1829-30, twelve Auxiliaries in the Valley of the Mississippi, remitted from \$10,000 to \$11,000. The Auxiliary at Cincinnati remitted \$2,196 44. It has 57 Auxiliaries. At a special meeting in New Orleans, \$681 were subscribed. Six agents labored in the Valley of the Mississippi during the year. In those parts of the State of Mississippi where Societies could not be formed, more than 100,000 pages of Tracts were gratuitously distributed. For New Orleans and the vicinity, 500,000 pages were granted. Permanent depositories are established in almost all the principal towns. The whole amount of Tracts sent into those regions the last year, were 24,099,800 pages, of which 2,655,067 were for gratuitous distribution. The total receipts from the same portion of country, were \$14,927 13, about all in payment for Tracts.

AMERICAN HOME MISSIONARY SOCIETY. During the first year after its formation, 1826-7, it employed 16 missionaries in Ohio, 4 in Michigan, 3 in Indiana, 2 in Tennessee, 4 in Kentucky, 2 in Illinois, 3 in Missouri, 1 in Louisiana—35 in all. In the second year of its labors, 27 missionaries were employed in Ohio, 9 in Indiana, 5 in Michigan, 5 in Missouri, 4 in Kentucky, 3 in Illinois, and 3 in other States—56 in all. From the western States about \$300 or \$400 were contributed to the funds. During the third year, 1828-9, 43 missionaries were employed in Ohio, 12 in Indiana, 8 in Illinois, 6 in Missouri, 5 in Michigan Territory, and 11 in other States and Territories—81 in all. About \$700 or \$800 were contributed in those States. During the last year, 1829-30, 62 missionaries were employed in Ohio, 90 congregations and missionary districts supplied, and \$9,235 pledged by the Society, for the support of the missionaries employed there. In Indiana, 18 missionaries, 26 missionary districts, and \$3,367 pledged. In Louisiana, 3 missionaries, 4 congregations, and \$1,000 pledged. In Illinois, 12 missionaries, 15 congregations, and \$2,236 pledged. In Michigan Territory, 10 missionaries, 14 missionary congregations, and \$1,287 pledged. In the other western States, 19 missionaries, 28 congregations, and about \$3,700 pledged.

In February, 1830, a Committee of Agency was established at Cincinnati, Ohio. The Western Committee will correspond with the Eastern, and with such other organizations as shall choose to cooperate with it; and thus the strength of the western churches will be combined with the resources of their friends on the Atlantic slope, to plant the standard of the cross of Christ in every township in the nation.

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY. Of the missionaries employed by this Board in 1829-30, 45 labored in Ohio, 11 in Indiana, 42 in Alabama, 6 in Kentucky, 6 in Tennessee, 4 in Illinois, 5 in Mississippi, 3 in Missouri, 1 in the North Western Territory—83 in all. The whole number of Auxiliaries, at present, is 350. More than 100 of them were organized in Ohio, Kentucky, and North Carolina, in the six months before May last.

AMERICAN TEMPERANCE SOCIETY. The Temperance reformation has very much extended its influence at the West. In the last annual report of the American Temperance Society, it is mentioned that there were 8 Societies in Alabama, 30 in Ohio, 9 in Kentucky, 5 in Tennessee, 4 in Mississippi, 13 in Indiana, 1 in Illinois, 3 in Michigan, 1 in Missouri—74 in all. Doubtless these reports were very imperfect. It is, perhaps, safe to say that there are *two hundred* Temperance Associations in the Central Valley, at the present time. On the supposition that these Societies embrace, on an average, 100 members each, the whole number who have renounced the use of ardent spirits, will be 20,000: or if the average number be 150, 30,000.

AMERICAN BIBLE SOCIETY. From the last report of this Society, we gather the following facts. *Ohio*—Three counties, Washington, Cayahoga, and Portage, have completed the supply within their respective limits. So much has been accomplished towards the supply of this State, that it is believed that the remainder of the work will be performed before May, 1831. In 1829-30, 23,171 books were sent to Ohio, 12,944 of which were entire Bibles. *Kentucky*—The Louisville Bible Society has supplied, or is about supplying, six counties. Three agents have been employed in the State. There is strong ground to hope that all the families will be supplied with Bibles, by the designated time. 19,810 books were sent to this State, 14,405 of which were entire Bibles. *Tennessee*—Much remains to be done in supplying this State. 10,404 books were forwarded to this State, 6,757 of which were entire Bibles. Three agents were employed.

In East Tennessee, the Bible cause has been more than usually prosperous. *Indiana*—The Rev. Isaac Reed, of Bloomington, undertook to explore and supply (the Society furnishing him with Bibles) 9 counties. A State Society has been formed. In many counties, the destitution is represented to be great. The population is rapidly increasing, and every inducement is presented to the friends of the Bible, to make exertions for its diffusion. 14,408 books were sent to the State, 7,791 of which were entire Bibles. *Illinois*—Bond and Madison counties are supplied. The Bible Society of the State, formed nearly two years since, has manifested an earnest disposition to aid the Bible effort, but has been prevented for want of agents. *Missouri*—In the county of St. Louis, 400 Bibles have been distributed, and the destitute supplied. Washington and Cape Girardeau counties, and St. Charles, are making efforts to supply their destitute. Eight Auxiliaries are in a languishing condition, and greatly need an agent. The rest of the State is without Auxiliaries, and, to a lamentable degree, without Bibles. 452 entire Bibles only were sent to this State, during the last year. *Alabama*—Franklin county has been supplied. In one county, 418 destitute families were found; in another, 647. To supply the rapidly increasing number of Sabbath school children, 1,500 small Testaments were circulated. 2,222 books were ordered to Alabama, 1,864 of which were entire Bibles. *Mississippi*—There are in this State but two Auxiliaries of the American Bible Society, though the State Society itself has several. It is very doubtful whether this State will be supplied. 1,189 books have been sent, 463 of which were entire Bibles. *Louisiana*—The object of supplying the entire State is before the consideration of the State Society. The Upper Faubourg of New Orleans has been supplied; and agents were engaged in making distributions through the State. 1,950 books were sent. *Arkansas Territory*—Three Auxiliaries exist in this Territory—one of them the Arkansas Bible Society. 818 books have been sent to the Territory. *Michigan*—Three Auxiliaries have been formed in this Territory. That of Monroe county has supplied the destitute within its bounds, and given a donation of \$50 towards the general supply. 530 books have been forwarded.

Ohio, 68 Auxiliaries; Kentucky, 30; Indiana, 34; Illinois, 24; Mississippi, 3; Louisiana, 2; Michigan, 4; Alabama, 7; Missouri, 17; Arkansas, 3.—Total, 192.

By the late "Monthly Extracts" of the American Bible Society, it appears, that in the six New England States, New York, New Jersey, Pennsylvania, and Maryland, the supply is nearly completed. Strong expectations are indulged, that the supply will be completed in Virginia, North Carolina, South Carolina, Georgia, Tennessee, Kentucky, and Ohio, before April next. Much will be left to be done in the remaining States.

AMERICAN SUNDAY SCHOOL UNION. The following table, from the last annual report, contains some of the more important facts, in reference to this subject.

<i>State.</i>	<i>Schools.</i>	<i>Teach.</i>	<i>Schol.</i>	<i>Tch. pr. rel.</i>	<i>Sch. do.</i>	<i>Vols. Lib.</i>
Alabama,	26	230	1,558	19	14	1,459
Mississippi,	9	47	316			
Louisiana,	6	36	570			
Tennessee,	43	339	2,942	5	25	850
Kentucky,	20	253	1,697	18	8	1,321
Ohio,	276	2,313	16,910	67	95	14,547
Indiana,	100	741	5,651	6	8	6,900
Ill. and Missouri,	106	472	3,697			5,090
Arkansas,	2	18	146	5		150
Michigan,	1	23	161	1	1	390
W. Virginia, estim.	20	200	2,000	10	10	1,000
W. Penn. estim.	100	1,000	6,000	50	50	3,000
Total,	709	5,572	43,659	181	211	35,117

Thirteen Auxiliary Sabbath schools exist in Alabama; 5 in Mississippi; 3 in Louisiana; 9 in Tennessee; 16 in Kentucky; 54 in Ohio; 4 in Indiana; 1 in Missouri and Illinois; 2 in Arkansas; 1 in Michigan; probably 10 in Western Virginia; and 20 in Western Pennsylvania.

Important Measures. On the 25th of May, 1830, the Rev. Francis Wayland, jr. D. D. President of Brown University, preached a sermon in behalf of the American Sunday School Union, at Philadelphia, on the "Encouragements to Religious Effort." It is characterized by powerful original thought, and enforced by animated appeals. In his closing page, the preacher remarked, "That the effects of the decisions of the audience, whom he was addressing, might be felt in the remotest hamlet of the land. To us is offered the high honor of commencing this work, in a manner that shall give the cheering promise of its successful completion; and of awakening this new world to welcome the first beams of the Sun of righteousness."

On the day succeeding that on which this sermon was delivered, at the anniversary services of the American Sunday School Union, the following resolution, offered by the

Rev. Thomas M'Auley, D. D. LL. D. of Philadelphia, and seconded by the Rev. Lyman Beecher, D. D. of Boston, was adopted by a numerous vote, expressed by the rising of a congregation of more than 2,000 people.

"Resolved, THAT THE AMERICAN SUNDAY SCHOOL UNION, IN RELIANCE UPON DIVINE AID, WILL, WITHIN TWO YEARS, ESTABLISH A SUNDAY SCHOOL IN EVERY DESTITUTE PLACE WHERE IT IS PRACTICABLE, THROUGHOUT THE VALLEY OF THE MISSISSIPPI."

On the evening of the same day, a meeting was held in Philadelphia, at which Robert Ralston, Esq. presided, and which was addressed, with great animation and effect, by several distinguished laymen and clergymen. Considerable subscriptions were made in behalf of the object. On the Monday following, the General Assembly of the Presbyterian Church, then in session, passed a vote earnestly commending the subject to the attention of the churches. On the evening of the same day, another meeting was held, and various gentlemen pledged the following.

To form 150 schools.

To supply 32 counties (exclusive of the 150 schools).

To labor to the amount of three years, and to pay \$12,000 in money.

Various resolutions were offered, one among others, recommending to all friends of the cause, to offer unceasing prayers that God would raise up and qualify competent teachers in the Valley of the Mississippi.

A *third* meeting was held on the 4th of June, Hon. William Milnor, Mayor of the city, in the chair. The following was a part of the results.

Female Society of St. Andrew's church,	\$ 200
--	--------

Four gentlemen in behalf of First Presbyterian church,	2,000
--	-------

From ten ladies,	50
------------------	----

From Dr. M'Auley's church, in addition to \$5,000 previously pledged,	500
---	-----

The whole amount pledged at this meeting, was more than \$5,000.

On Wednesday evening, June 9th, a very large meeting was held at the Masonic Hall, in the city of New York, at which his Honor Chancellor Walworth presided. Subscriptions and donations were made to the amount of \$11,456. On Saturday, June 21st, a second meeting was held, Judge Platt presiding. It was addressed by various gentlemen, among whom was Hon. Theodore Frelinghuysen, of New Jersey. The subscriptions and donations amounted to \$2,429, which, added to that collected at the previous meeting, amounted to \$15,229, making the sums collected in New York and Philadelphia, about \$40,000.

One young lady, in New York, subscribed more than they all. "—— — has no money, but subscribes herself, to go as a teacher wherever called for."

These proceedings were warmly approved and seconded by the Dutch Reformed, Baptist, Methodist, and other denominations, in all parts of the country. About \$700 or \$800 were collected by the Baptist churches in Philadelphia; \$600 were subscribed at a meeting of the General Association of Massachusetts; \$500 at Brooklyn, N. Y.; \$215 in the Union church, New York city. Considerable sums have been subscribed in various places, in the western country, particularly at Cincinnati, Louisville, and Lexington. A number of agents, and a still larger number of Sabbath school teachers, have left New England, and the middle States, for the western regions. The great obstacle in the way of the perfect success of this great enterprise, is the lamentable deficiency in the number of ministers of the gospel. Sabbath schools, unless *permanently* established, (which cannot be done very well without a local ministry,) will fail of answering a very valuable purpose.

The Methodist Episcopal Church has, in the Valley of the Mississippi, about *seventy Sabbath School Societies*, auxiliary to the Sunday School Union of the Methodist Episcopal Church. Some of these Auxiliaries include a presiding Elder's district, some circuits, and others villages. Of course, there are several individual schools included in most, if not all these Auxiliary Societies. It is thought that there are not less than 600 schools attached to these several Auxiliaries, including probably about 30,000 children. The Methodist preachers were the pioneers in the work of evangelizing the inhabitants of the western regions, extending their labors in a ratio with the increase and extension of the frontier settlements.*

VII. GENERAL VIEWS, OR RELATIVE IMPORTANCE COMPARED WITH OTHER PORTIONS OF THE COUNTRY.

1. AREA, OR SUPERFICIAL CONTENTS. Estimating the whole area of the United States at two millions four hundred thousand square miles, we may give three hundred

* See Methodist Christian Advocate and Journal.

and fifty thousand to the Atlantic slope ; five hundred and fifty thousand to the Pacific, and fifteen hundred thousand to the Central Valley. Estimating the whole area at two millions of square miles, we may assign three hundred and fifty thousand to the Atlantic regions, four hundred and fifty thousand to the Pacific, and thirteen hundred thousand to the Central regions.* Whatever estimate may be made, we may safely say that the Central Division contains nearly THREE FOURTHS of the land area of the United States.

2. COMPARISON IN THE LENGTH OF THE RIVERS.

Atlantic Slope.		Mississippi Valley.		Pacific Slope.	
	Length.		Length.		Length.
Connecticut,	400	Mississippi,	3,000	Columbia,	1,000
Hudson,	324	Missouri,	3,000	Lewis's,	800
Delaware,	305	Ohio,	1,350	Clark's,	500
Potomac,	290	Arkansas,	2,000		
Susquehanna,	340	Red,	1,500		
James,	600	White,	1,200		
		Tennessee,	1,200		
		Cumberland,	700		

3. INTERNAL IMPROVEMENTS, or amount of money expended in each State and Territory of the United States, upon works of internal improvement, paid from the Treasury of the United States, from the adoption of the Federal Constitution, to Oct. 1st, 1828.

Atlantic States.		Western States.	
Maine,	\$11,724 00	Kentucky,	\$90,000 00
Massachusetts,	104,042 46	Tennessee,	4,200 00
Connecticut,	2,069 97	Ohio,	390,159 03
Rhode Island,	195 19	Indiana,	108,623 88
New York,	68,148 45	Illinois,	8,000 00
Pennsylvania,	39,728 32	Mississippi,	49,385 52
Delaware,	307,104 01	Alabama,	81,762 78
Maryland,	10,000 00	Missouri,	22,702 24
Virginia,	150,000 00	Arkansas,	44,690 74
North Carolina,	1,000 00	Michigan,	48,607 95
		Florida,	79,902 91
Total,	\$694,012 39	Roads, canals, surveys, &c. } nearly all in West. States. }	2,557,500 62
		Total,	\$3,585,534 67

Expended in the Atlantic States, six hundred and ninety-four thousand and twelve dollars, and thirty-nine cents ; in the Central Valley, three millions five hundred eighty-five thousand five hundred and thirty-five dollars, and sixty-seven cents.

4. COMPARATIVE VIEW OF THE MILITIA, IN THE YEARS 1811 AND 1827.

Atlantic.		Western.	
	1811.		1827.
Maine,		Alabama,	23,000
New Hampshire,	24,805	Mississippi,	12,274
Massachusetts,	70,710	Louisiana,	5,291
Rhode Island,	4,200	Tennessee,	42,685
Connecticut,	20,384	Kentucky,	70,266
Vermont,	20,439	Ohio,	110,364
New York,	95,324	Indiana,	37,787
New Jersey,	33,740	Illinois,	8,310
Pennsylvania,	74,074	Missouri,	3,824
Delaware,	8,346	Michigan,	1,503
Maryland,	33,410	Arkansas,	2,028
Virginia,	63,429	West Pennsylvania,	40,000
North Carolina,	50,177	West Virginia,	20,000
South Carolina,	32,958		
Georgia,	25,243		
District of Columbia,	2,245		
	561,024		133,711
	773,526		376,632
Militia in Atlantic States, in 1811,	561,024	Militia in Western States, in 1811,	133,711
" " " " 1827,	773,526	" " " " 1827,	376,632
Increase in 15 years,	212,502	Increase in 15 years,	242,921

* There is considerable diversity, especially in regard to the unorganized Territories, in the estimates of different geographers. We have given too small an estimate of the Valley, on p. 117.

5. COMPARATIVE VIEW OF PERIODICAL JOURNALS, 1828.

<i>Atlantic States.</i>	1775.	1810.	1828.	<i>Western States.</i>	1775.	1810.	1828.
Maine,			29	Florida,		1	2
Massachusetts,	7	32	78	Alabama,			10
New Hampshire,	1	12	17	Mississippi,		4	6
Vermont,		14	21	Louisiana,		10	9
Rhode Island,	2	7	14	Tennessee,		6	8
Connecticut,	4	11	33	Kentucky,		17	23
New York,	4	66	161	Ohio,		14	66
New Jersey,		8	22	Indiana,			17
Pennsylvania,	9	71	185	Michigan,			2
Delaware,		2	4	Illinois,			4
Maryland,	2	21	37	Missouri,			5
District of Columbia,		6	9	Arkansas,			1
Virginia,	2	23	34	Cherokee Nation,			1
North Carolina,	2	10	20				
South Carolina,	3	10	16				
Georgia,	1	13	18				

6. GROWTH OF THE WHOLE UNITED STATES. That part of the United States embraced by the census of 1820, comprised an area of 600,000 square miles, within a trifling fraction; nor has the subsequent extension of population, in the last 8 years, materially enlarged the actually inhabited territory. If we therefore assume 600,000 square miles as the really populated part of the United States, and in round numbers suppose the inhabitants of the United States to be 13,000,000, the distributive population would be only 22 to the square mile.

The following table gives the estimated progressive population of the United States, from the first census, in 1790, to 1940, or through a period of 5 generations, of 30 years each. The basis of calculation is the ratio of increase from 1790 to 1800, from 1800 to 1810, from 1810 to 1820. This ratio is $3\frac{1}{4}$ per cent. To be in moderate limits, however, 3 per cent is assumed after 1840.

	Aggregate.	White.	Colored.
1790	3,929,328		
1800	5,399,026		
1810	7,408,270	5,880,000	1,528,270
1820	10,199,327	8,096,518	2,102,809
1830	14,043,064	11,149,333	2,893,731
1840	19,335,810	15,241,101	4,114,709
1850	26,168,079	20,412,000	5,756,079
1860	35,167,708	27,307,590	7,860,118
1870	47,368,544	36,699,308	16,669,236
1880	63,661,808	49,332,107	14,329,701
1890	85,656,141	66,447,401	19,208,740
1900	115,114,687	89,288,809	25,825,878
1910	154,704,494	120,022,780	35,074,186
1920	207,210,000	160,240,502	47,136,763
1930	287,795,915	215,350,000	63,347,851
1940	386,769,572	289,412,000	85,000,000

"It may not be irrelevant to make some comparative estimates of the distributive population of the United States, as it is stated prospectively in 1940. Rejecting for mountains, sterile plains, and other places incapable of dense population, 727,300 square miles, will leave to the United States 1,500,000 square miles, equal as an aggregate to as great an extent of southern and central Europe, in respect to soil, climate or commercial facility. If we suppose 386 millions distributed over one million five hundred thousand square miles, it gives 257 and a small surplus fraction to each. This falls far short of some large districts of Europe. It is now a well established fact, that the general population of Europe is slowly, and in some of the already dense sections, rapidly on the increase, and those who deny to the territory of the United States, limited as I have reduced the habitable extent, an equality to Europe, have studied comparative geography to little purpose, and those who deny or neglect the influence on population, of moral and political causes, are badly qualified to decide upon the philosophy of history.

7. GROWTH OF THE CENTRAL VALLEY. "There is another and a most momentous point of view, in which the population of the United States may be placed; that is, the certain change of the seat of power, by the motion of central force, from the Atlantic slope, into the central basin. The United States' part of the Atlantic slope, amounts to 252,300 square miles, whilst it is evident, that excluding the immense regions of Missouri, more than one million of square miles spread in the central valley. With every rational deduction, the capabilities of the interior section to sustain population exceed that

of the Atlantic slope as 4 to 1. How rapidly the political importance of the central valley is advancing, may be seen by the following Table of Population :

	In 1810.	In 1820.
Alabama,	000,000	143,000
Arkansas,		14,273
Illinois,	12,232	55,211
Indiana,	24,520	147,178
Kentucky,	406,511	564,317
Louisiana,	76,556	153,407
Michigan,	4,762	10,000
Mississippi,	40,362	75,448
Missouri,	20,845	66,586
Ohio,	230,760	531,434
Tennessee,	261,727	422,813
Total,	1,078,325	2,233,667

" In this estimate, no notice is taken of western Virginia, Pennsylvania and New York, but restricted to whole organized States and Territories, and embraces an area of about 745,000 square miles, or only a distributive population of 4 to the square mile. We have here, therefore, an immense space equal to the one fourth part of all Europe, on which men have only recently placed their residence, and where their dwellings are still few and scattered, but where numbers are doubling decennially. The existing population in the central basin amounts to at least 3,300,000, and whilst the entire numbers in the United States have increased in 38 years, from about 4 to 13 millions, the interior mass, has in a similar period, augmented from 100,000 to 3,300,000, demonstrating a powerful gravitating force westward.

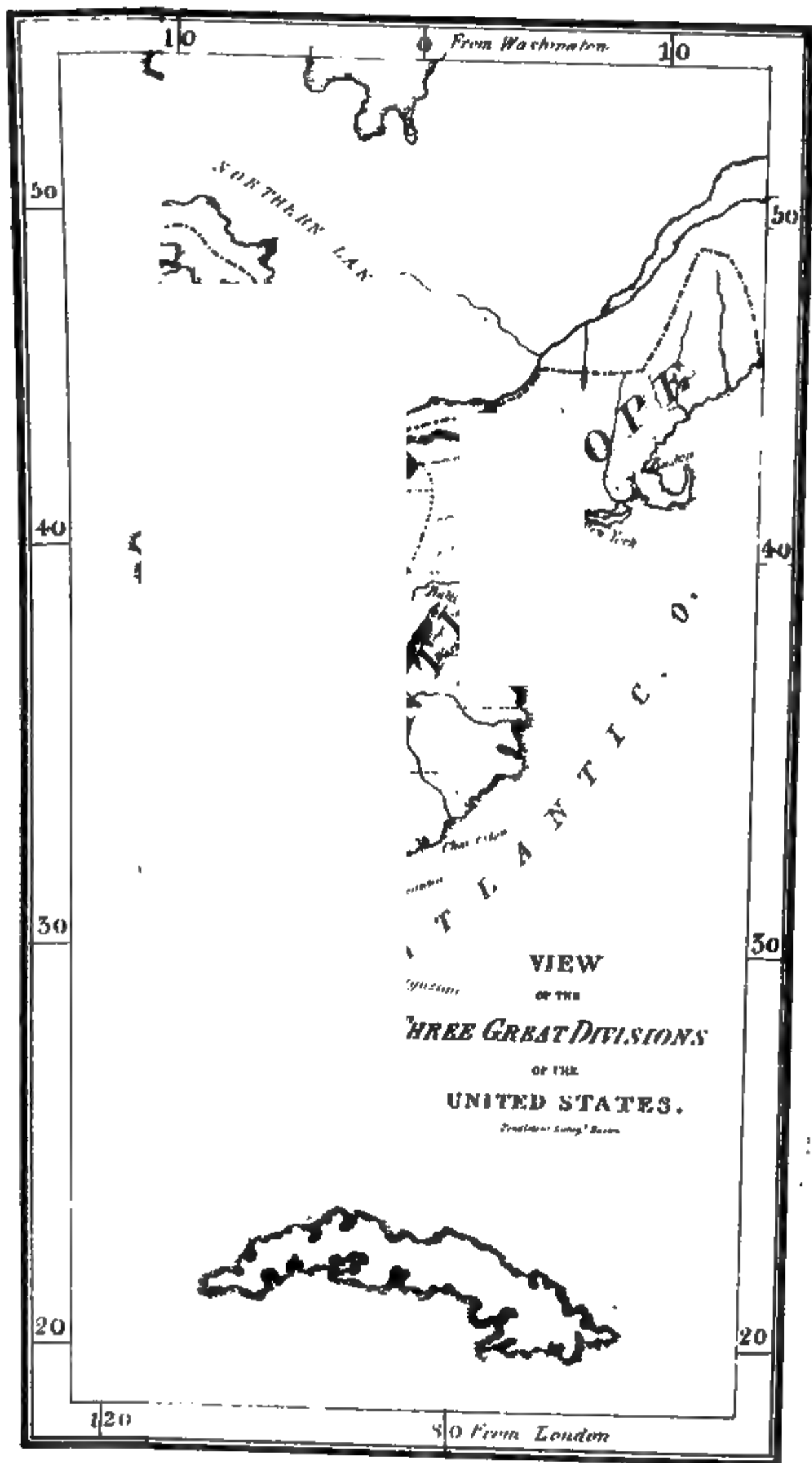
" When we carry into this analysis, the increased and increasing facility of intercommunication, the still prodigious disparity of relative density of population, and consequent cheapness of land in the west, we are fully warranted in assuming as a base of calculation, that the respective ratio of increase between the sections, will continue to maintain at least as great inequality as heretofore. On the preceding supposition, the central population would double every ten years ; but to be within bounds, the following table is calculated on a ratio of 5 per cent per annum.

Population of the central basin.

1826	3,000,000	1843	6,875,960	1860	15,729,533
1827	3,150,000	1844	7,219,755	1861	16,516,009
1828	3,307,500	1845	7,580,740	1862	17,341,809
1829	3,472,855	1846	7,959,775	1863	18,208,899
1830	3,646,495	1847	8,357,760	1864	19,119,344
1831	3,828,815	1848	8,775,645	1865	20,075,311
1832	4,020,255	1849	9,194,425	1866	21,079,076
1833	4,221,265	1850	9,654,145	1867	22,133,029
1834	4,432,325	1851	10,136,850	1868	23,239,680
1835	4,653,940	1852	10,643,690	1869	24,401,664
1836	4,886,645	1853	11,176,874	1870	25,621,747
1837	5,130,975	1854	11,735,717	1871	26,902,834
1838	5,387,520	1855	12,324,503	1872	28,247,975
1839	5,656,895	1856	12,940,728	1873	29,660,373
1840	5,939,715	1857	13,587,763	1874	31,143,391
1841	6,236,700	1858	14,267,151	1875	32,700,560
1842	6,548,535	1859	14,980,508		

" By reference to the last table but one, it will be seen the aggregate population of the United States for 1870, is estimated at 47,368,544, and comparing that in the same epoch, in the last table, it is shown that a period of less than 45 years from the present time, is sufficient to give superior population to the central basin. In fact, the ratio used in the last table is too low. If the march of the emigrating column to the west is not arrested by unforeseen causes, the preponderance will be in the basin of the Mississippi in less than 40 years, or about 1865. And about that epoch, the relative density of population will be on the Atlantic slope, 90 to the square mile, and on the central basin 25. If every thing else is considered equal, the capabilities of farther increase after 1865 or 1870, will be as 9 to 2 1-2, in favor of the central basin of North America over the Atlantic slope ; and when each section is peopled in proportion to relative surface, the advantage of the central basin must have an excess, as 80 to 22 or 40 to 11."*

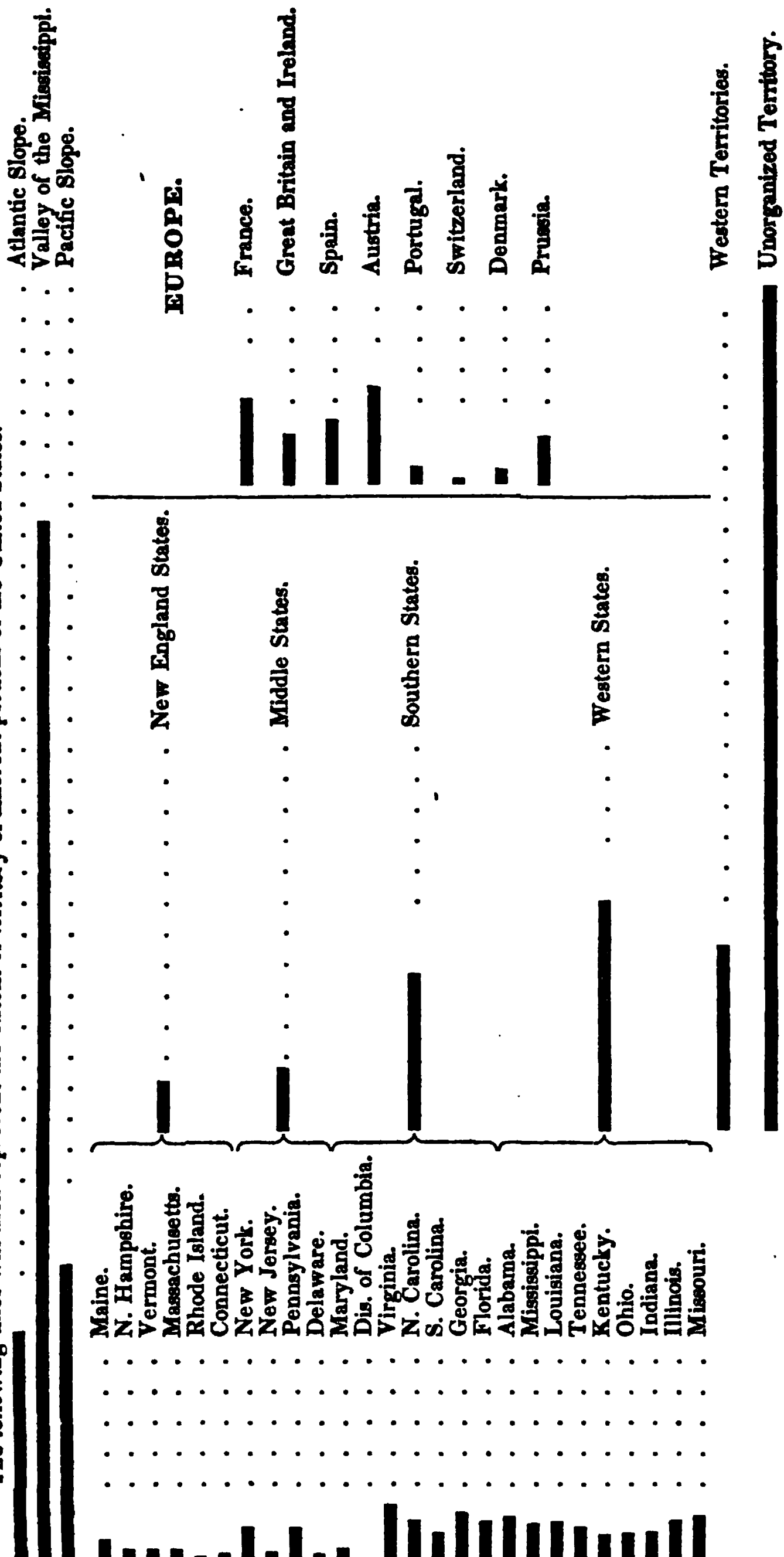
* See Darby's Geographical View, pp. 443-444.

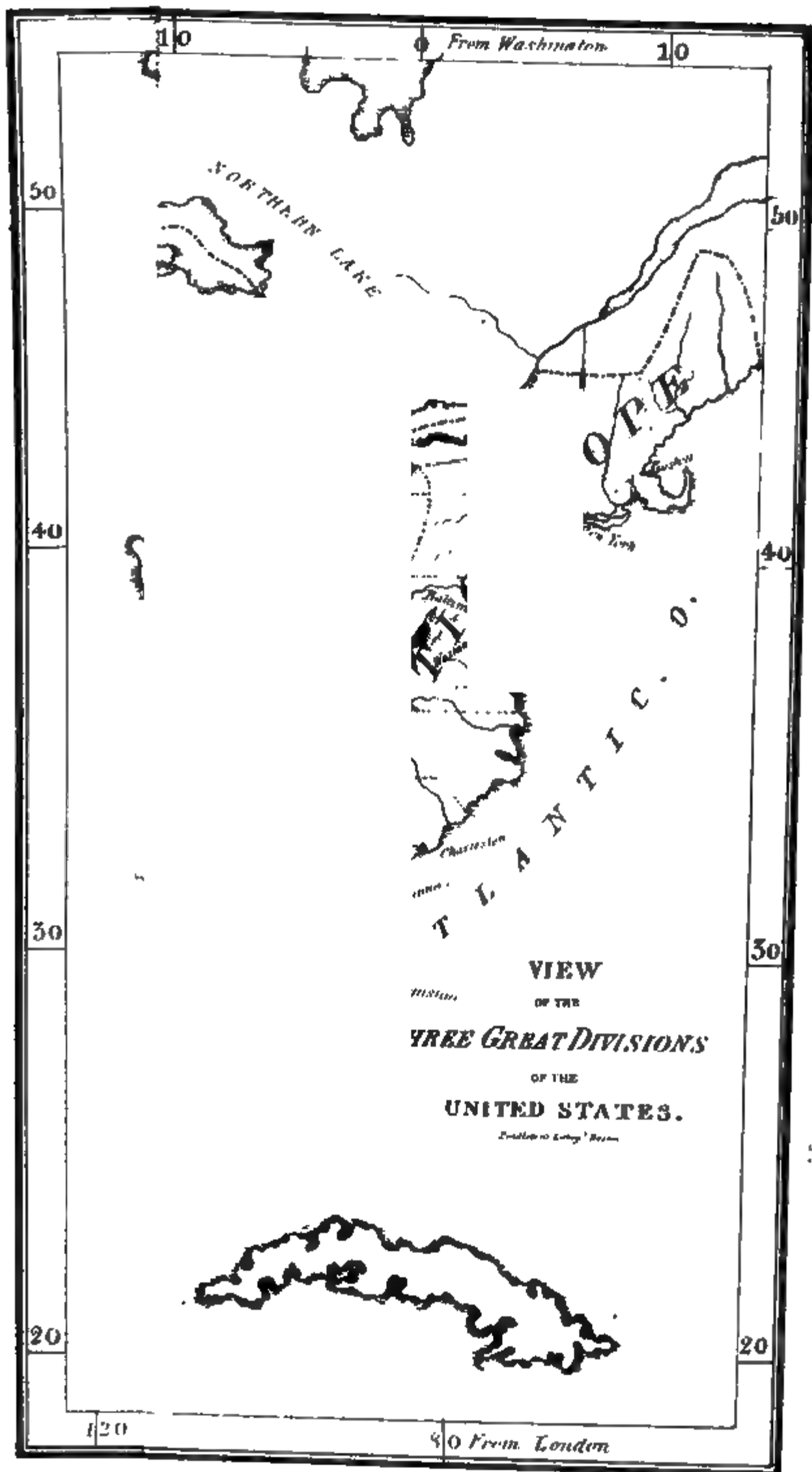


COMPARATIVE VIEWS OF THE EXTENT OF TERRITORY OF DIFFERENT PORTIONS OF THE UNITED STATES AND OF EUROPE.

The Territory of the UNITED STATES, containing 2,400,000 square miles, may be represented by this line.

The following lines will then represent the extent of territory of different portions of the United States.





DR. WISNER'S HISTORICAL SERMONS.

THESE sermons give a detailed History of the Old South Church in Boston. They were delivered in May last, on the completion of a century from the first occupancy of the present meeting-house. Appended to the sermons are fifty four pages of notes, many of which are of great interest and value. We have been surprised that the Editors of our periodical publications do not oftener enliven and enrich their pages with such passages as may be found on pp. 87, 107, 108, and in the extremely interesting letter on the 111th page. In the last sermon, p. 64, we find some notices of the religious charities of this ancient church and congregation. The following vote is stated to be only one among many similar to be found in the early records.

"*Voted*, that *twenty pounds* be delivered to Dea. Henschman, for the purchasing of bibles, to be distributed to the proper objects, as there shall be occasion; that *ten pounds* be distributed in other books, at the discretion of the trustees; that *twenty pounds* be given to Mr. Josiah Cotton, to encourage his settlement at Providence; that *fifteen pounds* be given to the Rev. Mr. Matthew Short of Easton, for his encouragement in the work of the ministry; that *fifteen pounds* be given to the Rev. Mr. James Hale of Ashford, for his encouragement in the work of the ministry; that *fifteen pounds* be given to the Rev. Mr. Nathaniel Prentice of Dunstable, for his encouragement in the work of the ministry, to be laid out in books as the trustees shall judge proper upon discoursing with him." About three months after, the following vote was passed, "That *fifteen pounds* be given to Joseph Secombe, towards his support at the college."

Thus, says Dr. Wisner, "Here was a Bible Society, a Tract Society, a Missionary Society, and an Education Society, more than a hundred years ago, all combined in one association; and that association was the Old South church and congregation."

LIBERALITY OF BOSTON.

IN connection with the preceding paragraph, we add the following record of the

charities of the inhabitants of Boston, within the last 30 years, as contained in a note appended to President Quincy's recent Centennial Address.

Boston Athenæum,	\$ 75,000
Humane Society,	20,791
Boston Medical Dispensary,	19,000
Massachusetts General Hospital,	354,400
Massachusetts Charitable Society,	16,714
Boston Penitent Female's Refuge,	15,172
Fragment Society,	15,205
Mechanic's Institution,	6,119
Eye and Ear Infirmary,	5,500
Female Asylum,	79,582
Society for the Diffusion of Knowledge,	1,035
Religious and Moral Instruction Soc.,	23,500
Charitable Mechanic Association,	15,000
Asylum for Indigent Boys,	20,000
Fatherless and Widows' Society,	6,320
Howard Benevolent Society,	16,900
Charitable Fund,	85,000
Massachusetts Cong. Charitable Soc.,	51,000
Seamen's Friend Society,	3,000
American Education Society,	40,000
Bible Society,	40,000
Harvard College, &c.,	222,696
Andover Theological Institution,	21,824

Total, \$1,163,758

For relief of sufferers by fire in Boston, \$34,528; in Newburyport, \$16,500; in St. John's, \$8,666; in Augusta, Ga., \$2,264; in Wiscasset, \$5,504.

Moneys raised for the relief of men eminent for public services; or for patronizing distinguished merit, &c. &c., \$108,400.

Amount collected for objects of general charity, for the promotion of literary, moral, or religious purposes, not included in the preceding, and not particularly specified from motives of delicacy and propriety, \$469,425. Total, \$1,809,045.

THE *Quarterly List of Ordinations and Deaths of Ministers*, which had been prepared for this number, are necessarily omitted. The next lists will include six, instead of three months.

EXPLANATION OF THE MAP.

To give a clearer view of the vast magnitude and prospective superiority of the Central Valley, we have furnished our readers with the map following page 142. Minute accuracy is not pretended. We wish to give only the general outlines. In the preparation of the map, and of the lines giving comparative views, in the Table on page 143, we have received valuable assistance from Mr. JACOB ASSORT, Principal of the Mount Vernon School, Boston.

AN EDUCATION SOCIETY OF THE XVIITH CENTURY.

THE Tract which we here republish, has been obligingly furnished us by the Librarian of the Historical Society of Boston. It is a venerable and interesting document, and so appropriate to the leading object of the Quarterly Register, that we shall require no apology for inserting it entire on our pages. The reader will discover that Education Societies are not of so *recent* origin as some have imagined; and that they are far from being peculiar, either to *this* country, or to *this* age. He will find in this tract an authentic record of an Education Society formed in England, almost TWO HUNDRED YEARS AGO! Among its Patrons and Trustees he will recognize the names of Matthew Poole, Richard Baxter, William Bates, Edmund Calamy, Thomas Manton, Ralph Cudworth, and John Stillingfleet,—forming, with others of kindred spirit, the purest and brightest constellation which arose in the church during the seventeenth century. The “Model” of this Education Society is the more worthy of notice because it contains the outline of a system thoroughly matured, and adapted to efficient and permanent action. The addresses by Poole and Baxter are worthy of their authors, and fit to be circulated and read to the end of time. With the results of these efforts we have no knowledge, beyond what is contained in the tract itself. From the fact, however, that *forty-four* students were under patronage in the Universities of Oxford and Cambridge, at the time the tract was published, there can be no doubt that many men whose names now shine with distinguished lustre in English history, were fitted for usefulness by the fostering hand of this ancient Education Society.

A Model for the maintaining of Students of choice abilities at the University, and principally in order to the Ministry. With Epistles and Recommendations, and an account of the settlement and practice of it in the Universities from the Doctors there. As also with answers to such objections as are most plausible, which may be made against it. And with the names of the Trustees. London. 1648.

The Preface.

How dear the glory of God and the kingdom of Christ should be unto all, and is to every one in whom dwelleth the love of God, is on all hands acknowledged; that it is a duty incumbent upon all men, not only to praise God with their lips, but also to honor God with their substance, and that in a proportionable manner to what the Lord hath been pleased to betrust them with; we wish it were as cheerfully practised as it will be readily granted. As there is no greater honor that can be put upon a creature, than to be in a capacity of honoring God, especially when to this is added the blessing of a large and wise heart to understand how great a trust that is, and what a glorious advantage is put into his hands; so there is no greater evidence of a sincere heart than to be unwilling to offer to the Lord such sacrifices as cost nothing: And as it is a duty to honor God, so it is a duty also to study in what ways God may be honored, and if one way be more conducing than another to the attainment of that great end, that way is most eligible, by wise and pious Christians; and although it is a laudable and necessary work to exercise charity towards the bodies of distressed persons, yet those must needs be the most noble acts of

charity which concern the souls of men, seeing both the object of them is more excellent, and the effects more durable. And as the means instituted by Christ for the good of souls, is the erection and maintenance of his church, and the supplying of it with an able and pious ministry: so it hath been in all ages the care of those whose hearts have been touched with a sense of God's honor, and a fervent desire of the church's enlargement, to afford such liberal supplies and encouragement as might both prepare men for, and support them in the work of the ministry. And these are the ends which have been principally aimed at by all, but all have not used the same means to those ends, nor are all means equally effectual: it is, therefore, our desire in this model to make choice of such ways as to us seem most useful for the forementioned purposes: and because the foundation of the work lies in the excellency of the natural parts of such as are designed that way (a few such being more worth than a far greater proportion of other men) it is therefore of great use, and we shall endeavor that it may be our great care, to single out such persons to whom God hath given the most high and promising abilities: Who, if they be placed under the most learned and godly tutors we can find, and obliged as far as possibly we can, to a diligent and eminent improvement in knowledge of all sorts and solid piety, we conceive it will be no arrogance humbly to expect a more than ordinary advantage to the poor church, which now, if ever, calls for teachers of exquisite abilities: And because there are some church-works of great concernment, which

cannot be conveniently managed by such as are overwhelmed with preaching work (such as the resolution of weighty doubts and cases of conscience, the stopping of the mouths of gainsayers, and the like) it must needs be judged of great advantage to have some particular persons exquisitely fit for such works, both in regard of natural and acquired endowments, who should be set apart for them, and attend upon them without distraction. The rather, because there are divers men, peradventure not eminent for preaching gifts, who being wisely improved, may be very serviceable to other of the church's necessities: And these are the chief intendments of the following model: Yet, for as much as there may be divers towardly youths, of competent parts (though short of the eminency that some others attain to) and mean condition, who may be of good use in the ministerial work, and seeing the ordinary necessities of the church are not to be neglected, especially the condition of Ireland and Wales, and some dark parts of England, being so doleful and dismal, we hope it will be an acceptable work to lay in provision in this model, whereby fit persons may be sent into those places, which by reason of their distance, many cannot, and others do not go into: We confess, as we shall not be wanting in our prayers and endeavors, as far as God shall enable us sincerely and impartially to look to these ends and ways propounded; so we cannot but hope in God that the bowels of many precious souls will be refreshed by these means. And we are confident whoever shall engage their hearts in this free-will offering to God, will have no cause to repent of it, nor shall it be a grief of heart to any at the last day (when the rust of other men's silver shall rise up against them to their everlasting confusion) to have been the happy instruments of enlarging the church, and propagating the gospel, and saving of souls; and in this life also the generations to come shall call them blessed.

Read and approved, and appointed to be printed by the Trustees.

MAT. POOLE.

To the Rich that love Christ, the Church, the Gospel, and themselves.

GENTLEMEN,—I have here a happy opportunity to offer you an excellent benefit, by inviting you to an excellent duty. If receiving be unpleasant to you, how came you to be rich? If you like it, come while the market lasts. Come before thieves, or fire, or soldiers have seized upon your perishing wealth, come before death hath taken you from all. You see here that Christ is contented to be your debtor, at the usury of a hundred for one, in this world, and in the world to come, eternal life. Matt. xix. 29. If you are covetous, take this bargain, for all the world cannot help you to the like for your commodity: If you are not covetous, you will not be tenacious of your money:

The offer is so fair, and so unmatched, that I know not what can keep you from accepting it, unless it be that you dare not trust the word, the promise, the covenant of Christ. And whom then will you trust? who shall keep your wealth? will you? But who shall keep you then? will you undertake to keep yourselves? Alas, how long? Is God to be trusted with the sustentation of the whole creation, and the government of all the world, and with the lives of you and all the living, and with the prospering of your labors, and your daily preservation and provision? and yet is he not to be trusted with your money? you will say you trust God? let us see now that you do not play the hypocrites! If you are friends to Christ, you may see in the work here offered to you, your Master's name, and interest, and honor: It is certainly his voice that calls you to this adventure, and therefore never make question of your call. If you are friends to your country, now let it be seen: If you live an hundred years, perhaps you will never have a better opportunity to show it. If you are Protestants and love the gospel, show it by helping to plant and water the seminaries of the Lord. Perhaps you cannot dispute for the truth, or preach for it yourselves: But you can contribute for the maintenance of some to do it: This then is your work, know it and perform it. You may have a prophet's reward, without being yourselves prophets. Matt. x. 41. At least therefore, show that you love yourselves, and that you love your money better than to lose it, by casting it away upon the flesh, and leaving it in the world behind you. If you can stay here always with it, then keep it: I speak to none but those that must die, and methinks such should be glad to learn the art of sending their wealth to meet them in another world. If you understand not that giving is receiving, and that the giver is more beholden than the beggar, and that it is for yourselves that God commandeth you to give, and that the more you thus lose, the more you save and gain, you are then unacquainted with the reasons of Christianity, and the life of faith. I hope you are sensible of England's privileges, above the dark Mohammedans or Indians, in the freedom of ordinances, and plenty of receiving opportunities. And know you not that an opportunity of giving may be as great a mercy to you, as of hearing or praying, and should be as forwardly and thankfully accepted. He was never acquainted with the Christian life of doing good, that finds it not the most sweet and pleasant life. Though we must snatch no unsound consolation from our works, but detest the thoughts of making God beholden to us; yet we must walk in them as his way, Eph. ii. 10., in which we are likeliest to meet him: He is likeliest to God, that doth most good, and that would do most. This is such an improvement of time and stock, that you may omit a prayer, a sermon, or a sacrament for it, rather than

omit it: You may violate the rest of a Sabbath to show mercy. Matt. xii. 4, 5. Your Lord and Master, with a special remark, hath set you all this lesson for to study. Matt. ix. 13. *But go ye and learn what that meaneth, I will have mercy and not sacrifice.* And yet such is here the happy combination, that it is mercy and sacrifice, because it is mercy for sacrifice, that you are called to. And doubt not but *with such sacrifice God is well pleased.* Heb. xiii. 16. *Forget not therefore to communicate and do good. It is more blessed to give, than to receive.* Acts xx. 35. For the nature of the work before you, consider, first, Is it not pity that so good a breed of wits as England is renowned for, should be starved for want of culture and encouragement? Secondly, Is it not pity that so many thousands of souls should starve in ignorance, or be poisoned by seducements, for want of cost to procure a remedy? And what abundance that may be saved by the ministry of such as you maintain, may bless God for you as the helpers of their salvation. Thirdly, The necessities of the church have of late called students so young into the ministry, that eminent proficient in languages, sciences, antiquities, &c. grow thin, and are in danger of being worn out, if there be not some extraordinary helps for chosen wits addicted to these studies. And what a dishonor, what a loss that would be to us, the Papists would quickly understand. Fourthly, The barbarous face of the Greek and other Eastern churches tells us, what need there is of learned instruments, for the maintenance and propagation of the truth. Fifthly, What abundance of colleges and monasteries can the Romanists maintain, to fill the world with missionaries of all sorts, which is the very strength of their kingdom. And is it not pity that a better work should be starved through our want of pious charity? and that Papists should dare us, and we be unfurnished with champions to resist them, when we are furnished with so much evidence of truth, which yet may easily be lost by ill managing! Sixthly, If you are the servants of Christ, above all, you must now look about you for his church and ministry. For the devil hath given you so strong an alarm, that he that now sits still, and runs not to his arms, to help the church, is a traitor, and no true soldier of Christ. Papists are up, and Atheists and Infidels and Jews are up, and abundance of secret apostates are up openly reproaching the ministry, that privately deride Christ and the Scripture, and the life to come, (I know what I say to be too true,) Quakers are up, and all the profane as far as they dare: And shall not we be up to further that gospel and ministry and church of Christ, which so many bands of the prince of darkness, are armed to assault? Let us discourage the devil, by making an advantage of his assaults. Let him see that we never do so much for Christ and the church, as when

he assaulteth them with the fiercest or cunningest malignity. He that hath not so public a spirit, as to value the welfare of the church, and the souls of men, before the fulness of his own estate, may go away sorrowful from Christ, (as Luke viii. 23, 24.) but a true disciple he cannot be. It would make a man's heart ache to think of the dark state of the world, for want of preachers. Were it but the state of Ireland and Wales, it should move us to compassion. And now I offer it to your sober thoughts, as to men that are going to be accountable for their talents, whether you have a better way to dispose of your money, and a way that will be more comfortable to you at death and judgment. I would not have you unmerciful to your children: But if you think you may not lawfully alienate any of your estates from them, you are far from the mind of the primitive Christians, that sold all and laid it at the Apostles' feet. If you ask, why we leave you not to yourselves to be charitable where you see cause; I answer, First, There is so much difficulty in every good work, even in giving so as to make the best of it, that you should be thankful to those that will help to facilitate it. Secondly, Great works must have many hands. Thirdly, Conjunction engageth and encourageth, and draws on those in the company, that else would lag behind. What need we else associate for our ministerial works of instruction, discipline, &c. and leave not every minister to himself: In company we go more cheerfully, easily, regularly and prevalently. And should you not associate also in your duties?

Well, gentlemen, seeing it is undoubted that the work before you is of great importance to the honor of Christ, to the welfare of the church, to the Protestant religion, to the souls of thousands, and to your own everlasting benefit, take heed how you refuse to do your best, lest God distract you before you are aware, and then hold it or your souls if you can. And say not but you were warned by a friend that would have had you have saved your money and your souls, by making the best of your Master's stock. And if what I have said do not persuade you, I entreat you to read a preface to a book that I have written to this purpose, called, *The Crucifying of the World*, &c. Read Gal. vi. 6—10. Accept this invitation to so good a work, from

A servant of Christ for his church,

Feb. 26, 1658.

RICHARD BAXTER.

A Model for the education of Students of choice abilities at the University, and principally in order to the Ministry. April 1, 1658.

CHAP. I.

Of the Contribution and Contributors.

§ 1. THAT they, who through their affection to God's glory and the church's good, in the advancement of learning and piety, shall be willing to contribute to this work, be entreated to signify their desires by way of subscription,

that so it may be more certain in itself, and more visible and exemplary to others.

§ 2. And because subscriptions of this nature, though happily begun, have heretofore failed, lest it should happen so in this case, (whereby the whole design would be frustrated, and youths of excellent parts, hopefully planted at the University, forced to remove, besides many other inconveniencies,) we do earnestly desire that God would stir up the hearts of those, whose estates will bear it, to subscribe for eight years or for more, or forever, which we shall look on as a noble and eminent act of charity, and which present and future ages may have cause to bless God for, and as the most proper and only certain course to promote the intended design, and to prevent the forementioned mischiefs: Yet if any shall contribute anything upon other terms, we judge it a very acceptable service, and we hope it will occasion thanksgiving to God on their behalf.

§ 3. That the name of every contributor be fairly written in a book of vellum appointed for the purpose, together with the sum which it shall please him to contribute to this work.

CHAP. II.

Of the Trustees.

§ 1. That the money collected be disposed of, and the election of scholars made by sixty Trustees, whereof thirty-six to be gentlemen or citizens of eminency, and twenty-four to be ministers in or within five miles of the city of London, of which number any seven shall make a quorum, in ordinary cases, whereof three to be ministers.

§ 2. And because it is of great importance to the good of the work, that there be a special inspection into it upon the place, it is thought fit that there be seven Trustees chosen for each University, who shall be intreated to take notice of the proficiency and deportment of the exhibitors in the University.

§ 3. That the Trustees, proceed in all things without partiality, as they shall judge best for the public good, and suffer not themselves to be biassed from it by any favors or recommendations whatsoever: And particularly that in the election of scholars, or Trustees, when there are any vacancies, the Trustees declare themselves, that they will according to their trust proceed therein with all fidelity and integrity: And that the Clerk put the Chairman in mind of it.

§ 4. That when any one of the Trustees dies, or refuseth to act further in the business, or removeth ten miles from London, or by the rest of the Trustees is judged to deserve dismissal from his trust, the rest of the Trustees, or any seven of them, whereof three shall be ministers, (notice being given to the Trustees of the meeting, and of the end of it,) being met together, proceed to choose another: And that no Trustee be completely chosen at one meeting, but that he be nominated one meeting, and (if they see fit) chosen the next meeting: And that they choose one whom for wisdom, candor, activity, public-spiritedness, integrity, affection to religion and learning, and other necessary qualifications, they judge fit for the work: And that they choose a minister in the room of a minister; and upon the vacancy of one who is no minister, that they choose one who is no minister.

CHAP. III.

Of the Officers and Expenses.

§ 1. That in the month of March yearly the Trustees choose one of themselves being a min-

ister, who shall be desired from time to time for the year ensuing, to appoint meetings of the Trustees, and to be present at all meetings and transactions, and to take special care to promote the work, and to keep correspondence with others in relation thereunto.

§ 2. That the Trustees in the month of March also choose a Treasurer (being a person of unquestionable fidelity) from year to year: And that the Treasurer's or Collector's discharge shall be sufficient to any that shall pay the money: And that the Treasurer be accountable once a quarter to the Trustees, or any seven of them, (a meeting being called,) whereof three to be ministers: And that the Treasurer shall not dispose of any of the monies, but according to the direction of the Trustees or any seven of them (three being ministers) at a general meeting assembled.

§ 3. That a Clerk be chosen to be present at all meetings, to draw and enter all orders made by the Trustees, and keep the books, and write such things as are necessary, as also a Collector to gather in the monies, and to call meetings and do other necessary works, and that they have such salaries as the Trustees shall think fit.

§ 4. That all the charges incidental to the work, which the Trustees shall judge expedient, shall be allowed out of the Stock.

CHAP. IV.

Of the quality of the Scholars to be chosen.

§ 1. That the scholars to whom the exhibitions* shall be granted, be chosen out of the University, or out of schools, as the Trustees from time to time shall judge most fit, and that strict inquiry and diligent examination be made, and all possible care used that fit persons be chosen, and that the Election be made by seven of the Trustees at the least, whereof three to be Ministers, notice being given to the Trustees of the meeting, and of the end of it. And that no scholars hereafter shall be chosen, but such as have been personally and diligently examined by three at least, being either of the Trustees in London (who are scholars) or of the University Trustees, or of such as shall be chosen and desired by the Trustees, to examine candidates, &c. and attested by their hands. And that no certificate be owned from the Universities, but such as comes from known persons, or from such persons as some of the University Trustees shall attest to.

§ 2. That the scholars to be chosen, be of godly life, or at the least, hopeful for godliness, of eminent parts, of an ingenuous disposition, and such as are poor, or have not a sufficient maintenance any other way: That not only the pregnancy, but the solidity of their parts be observed. And that a special regard be had to godliness.

§ 3. And, although our great aim in this work be, the bringing up of scholars of eminent parts and learning, and the supplying of the church with choice Ministers, and such, as through God's blessing may be pillars of the church; yet because the ordinary necessities of the church also are to be provided for, and the sad condition of dark corners, both in Ireland and Wales, and several parts of England cries loud for our assistance; the Trustees therefore may (after provision made for the fore-mention-

* *Exhibition.* Allowance; salary; pension. It is much used for pensions allowed to scholars at the University.—*Johnson.* [Ends.]

ed ends, as far as they shall think fit) choose some scholars of godly life, and good parts, (though it may be their parts rise not to that eminency which some others attain to,) in order to the supply of such desolate and necessitous places and Congregations.

§ 4. That the exhibitions be generally given to such as intend the Ministry, and direct their studies that way; yet so, as that the Trustees may upon weighty reasons and sparingly dispose of some of them, to such, as, though not intending the Ministry, may be other ways eminently serviceable to the church or commonwealth.

§ 5. And whereas divers scholars after four years continuance in the University, being raised to an higher degree, which they cannot support, are forced to remove and betake themselves to schools or to enter into the Ministry, through necessity, raw and unfurnished, to their own perpetual discouragement, and to the great mischief of the church; that a special regard be had to such of them as during their continuance, have given the best proof of their parts, learning and godliness, and they be enabled to continue four years after their degree of Bachelor, whereby they may be solemnly prepared and well fitted for that weighty work.

CHAP. V.

Of the education of the Scholars.

§ 1. That the exhibitors shall be obliged to study to be eminent in the Latin, Greek, Hebrew, and other Oriental languages, and in the several Arts and Sciences, so far forth as their genius will permit.

§ 2. That over and besides their ordinary University exercises, they be tied to special exercises in those things as shall be thought fit by the Trustees, and others whom they shall advise with. And that when the Trustees shall think fit, two or three be picked out of the Students to come up to London (their charges being borne) to do some learned exercises in the City, that so the contributors may see some fruit of their cost, and others may be excited and encouraged.

§ 3. That their three last years be principally employed in the study of divinity, and the preparation of themselves for the work of the ministry, such only excepted, as are mentioned, ch. 4. § 4.

§ 4. That such scholars as are taken from schools, be sent to the University, and there placed under such Tutors as the Trustees shall choose, who shall be, as near as may be, eminent for godliness and learning and care of their pupils; who shall be entreated to have a special eye upon them, as to their godliness, and to press them to a diligent attendance upon all means public, and private, conducing therunto.

§ 5. That none of the exhibitors be absent from their Colleges above six weeks in a year, unless special leave be obtained from some of the Trustees of that University.

CHAP. VI.

Of inspection over the Exhibitors.

§ 1. That once in a year the Trustees or any three of them (whereof two shall be ministers) go to the University, and there with the help of the University Trustees, find out their profiting, and diligently inquire into their abilities and conversations, and encourage them accordingly.

§ 2. That those Doctors of the University, &c.

who are Trustees, be desired (so far as they can) to take special notice of the Exhibitors, and to inquire into their proficiency in their studies, and the godliness of their conversations, and admonish or advise them, as they see cause, and give notice to the Trustees at London, when occasion shall require: Also that they be entreated to direct them in the course of their studies, and resolve them in difficulties, as need requires.

CHAP. VII.

Of encouragements to be given or denied to the Exhibitors according to their merit.

§ 1. That the Exhibitors shall have such allowances as shall be judged expedient, according to their deserts, poverty, and standing in the University; and that such of them as most need and most excel in abilities and piety, shall besides their yearly allowance, have some consideration for their degree, when, and so far as the Trustees shall conceive meet.

§ 2. That after eight years' standing in the University, the Trustees and contributors do by themselves and friends endeavor to promote them to a place answerable to their merit.

§ 3. That such of the exhibitors as shall at any solemn examination, be found eminently to excel the rest, shall have such special encouragements as the Trustees shall judge fit.

§ 4. That when there shall be satisfying evidence of the idleness or dissoluteness or any depravedness of any of them, the Trustees may, after admonition and trial, for so long time as they shall think fit, withdraw the exhibition from them, and choose others in their places.

CHAP. VIII.

Of the Model.

§ 1. That the alteration or addition of circumstances be left to the wisdom of the Trustees, or any seven or more of them, (whereof three to be ministers,) provided that notice be given to the Trustees generally, of the meeting, and of the end of it; and provided always that the substantials remain untouched, to wit, the bringing up of eminent scholars at the University, in order to the ministry, and the selection of scholars for special uses, mentioned in the ninth chapter.

CHAP. IX.

Of the selection of some Scholars for special uses.

§ 1. That provision being made for the maintenance of Scholars in order to the ministry, so far forth as the Trustees shall judge necessary and sufficient, there be besides some fit persons selected and chosen by the Trustees in the University, of sufficient standing and convenient leisure, and employed in that way wherein they are most eminent, one to be the Linguist, and principally for Greek, and for Jewish, and Rabbinical learning; another the Historian, and Antiquary, especially for Ecclesiastical antiquity; another the Philosopher and Mathematician; another the Civilian; another the Polemical Divine (one or more if need be); another the Practical and Casuistical Divine; another well versed in all parts of learning: And that each of these employ themselves (when occasion shall require, and the Trustees reasonably desire) in such works as shall be useful and necessary: And that they have such allowances as the Trustees shall judge fit, and as the excellency of their parts and the nature of their work shall require. Or, if it be not thought expedient to maintain persons constantly for each of these, that any

person or persons, be employed in any work which shall appear to be of great concernment and usefulness to the public good, and for which he or they are eminently fit, who shall have such encouragement as the Trustees shall judge convenient. And to the end abuses may be prevented, it is resolved, that no money be disposed of by the Trustees to any work, but such as eight of the Trustees, at least, (being all scholars,) and two, at least, of the Trustees in each University, shall under their hands declare that they judge to be such a work. And also that it be approved at a meeting of the Trustees in London.

CHAP. X.

Of the encouragement of Foreigners, and promotion of the Gospel abroad.

§ 1. And because there is a great desire in many foreign persons to learn the English tongue, that so they may understand our English Divines, and be the more able to preach practically and powerfully to their people, which may much further the work of conversion and edification in foreign places; if it shall please any to contribute any sum or sums to this end, and with this desire, it shall be faithfully employed to that purpose, viz. To the maintenance of such foreigners, as being poor, are and shall appear to be most eminent for parts and learning and piety, who shall be maintained in London or one of the Universities, as shall be judged most expedient, for so long time as shall suffice for the fore-mentioned ends.

The names of the Trustees.

Christoph. Lord Pack,	Mr. Valent Wanley,
Robert Lord Tickburne,	Captain Story,
Sir Thomas Andrews,	Mr. Brinley,
Sir Thomas Foot,	Mr. Crumlam,
Sir Thomas Viner,	Mr. Bathurst.
Maj. Gen. Brown,	
Alderman Frederick,	<i>Ministers.</i>
Alderman Allen,	Doctor Reynolds,
Alderman Tompson,	Doctor Spurstow,
Alderman Milner,	Mr. Ash,
Alderman Laurence,	Mr. Coryll,
Alderman Higginson,	Mr. Calamy,
Alderman Warner,	Mr. Jackson, Sen.
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Dr. Thomas Cox,	Mr. Jacob, Sen.
Deputy Johnson,	Mr. Jacob, Jun.
Mr. John Furian,	Mr. Bates,
Mr. Henry Spurstow,	Mr. Poole,
Mr. Maskall,	Mr. Whitaker,
Mr. Keate,	Mr. Woodcock,
Mr. Nath. Barnardiston,	Mr. Finch.

A word to the Rich, that desire to give up their Account with comfort.

Suffer I beseech you one word of exhortation, and with attention read a few lines which may be of everlasting concernment to you. I will suppose I speak not to Atheists, but to such as are possessed with a belief of an eternal state of infinite happiness or misery: not to fools, but to wise men who would not wilfully neglect anything, which is necessary to secure them from the wrath to come. It is also notoriously known, that the wilful continuance in the neglect of any one evident duty, or the commission of any manifest sin, is sufficient to entitle a man to damnation,

notwithstanding any professions of Religion or practices whatsoever: You cannot but know that many perish eternally, not for any gross wickedness visible to the world, but for sly and secret and unobserved omission sins, and that these are the only sins which our Saviour forms a process against in that famous representation of the last judgment, Matt. xxv. And amongst those duties which men are most prone to neglect, are those which are difficult and costly and troublesome, which made Christ pronounce it so hard for a rich man to enter into the kingdom of heaven: And therefore you that are rich had need double your diligence to make your calling and election sure. And truly it is an unspeakable happiness (if the Lord give you hearts to consider it) that your riches wisely managed, may afford you a special and eminent evidence and assurance of God's love, and your own future happiness; forasmuch as if you freely lay out those riches that God hath graciously given you, for his glory and the Church's good, it may be a notable and sound discovery of a lively faith, (which can part with present comforts in hopes of those future and unseen consolations,) a fervent love to God and the brethren, a resolution to part with all for Christ, and a serious and true desire of salvation: As on the other side, it is a token of perdition, when a man's heart is glued to his riches, and the present evil world, when a man is so destitute of charity, that rather than part with his riches, he will suffer bodies and souls to perish, and the glory of God to be turned into shame; I beseech you therefore, by the bowels of God, have compassion upon your immortal souls, make you friends of the mammon of unrighteousness, throw not yourselves overboard to preserve your riches, from which you can expect no other requital, but this, that the rust of them shall rise up in judgment against you at the last day: and this duty I may the more boldly exhort you to, because, if you make use of your reason, you will find the performance of it is no way disadvantageous to you: for, as you will gain this excellent advantage, besides eternal salvation, that, that portion of your estates which you lay out for God, will be a means to sweeten, and secure all the rest to you and your posterity, so, by the doing of it you will lose nothing of substance, seeing that is most true and evident by daily experience which our Saviour saith; That the comfort of a man's life consisteth not in the abundance of what he possesseth. For what are riches, but for use, without which a man's chest hath as much good by his riches as he; and how can a man use them, but for his pleasure or credit, or posterity, or the like? and who knows not that many discreet men, of competent estates, between want and affluence, enjoy more real pleasure in their estates, than they that have ten times a larger portion? and if a man look to his credit, let any impartial man judge, whether it more advanceth a man's reputation, sordidly to board up his riches to the dishonor of Religion, his own shame and contempt, (whereby he lives lamented, and dies desired,) or generously to lay them out in such ways as not only procure him favor with God, but respect from men here, and at last a crown of glory that fades not away? and if a man aims at posterity, methinks this city hath afforded sufficient experiments to convince any ingenuous man, that the leaving of vast estates to children, doth commonly betray them not only to the greatest wickednesses, but also to manifold miseries, which they that carry their sails lower, and whose estates are nearer the

golden mediocrity, are preserved from: I may add to all this that divers of you in this city may say with Jacob, with my staff I came over Jordan, and now God hath made me two bands. That God that hath brought down others, hath exalted you, that God that hath impoverished others, hath enriched you, and therefore, if others owe their thousands to God, surely you owe your ten thousands. Remember I beseech you, that hand that gave you your estates, can recal them when he pleaseth, and if you deny him the interest, he can revoke the principal. Remember you will not always have such opportunities: Ere long you and the poorest wretch must be upon the same terms, now you have an advantage over them, and a means to do God more special service: I shall trouble you no further, but only this, lay out your estates, but do it freely, not grudgingly, do it liberally, not sparingly: I shall not here determine that question, whether God expects a tenth part of your estates to be employed in his service, and for public good. But thus much I may safely say, that where God sows liberally, he expects to reap liberally. And as God's ministration to us under the gospel doth exceed the legal ministration, so I know no reason why our ministration to God from our superfluities should not exceed theirs under the law: And however men can easily deceive themselves here in things which concern their profit, yet I doubt not when men shall at last come to make a review of all their actions, their consciences will justly condemn them, not only for the total neglect of such duties, but also for the not doing of them in a fit and full proportion: For this particular occasion, I shall say nothing more than what is said in the preface, and in these other annexed papers: Consider what hath been said, and remember it comes from one whose design is not his own profit, (nor to lay a yoke upon you which he will not take upon his own shoulders,) but merely that God may be glorified, and that, at that last day, fruit may abound to your account.

MATTHEW POOLE.

An Answer to some Objections which may be raised against this Work.

Objection 1. This design is needless: Universities are for this purpose; what is all that means given therefor, but to fit men for the ministry?

Answer 1. So great is the scarcity of able and godly ministers in the nation, comparatively to the many places which are destitute of such (as all judicious persons observe) that it is a vain thing to expect a supply of the Church's necessities in an ordinary way: We see by experience, that although of late years the Universities have sent forth divers very hopeful persons into the ministry, and although besides the ordinary allowances for students there, divers exhibitions have been allowed by well-willers to religion and learning, yet, all this notwithstanding, there is still a great famine of the word in divers places; especially in Ireland, Wales, &c. which are not so likely to be supplied, and which are here in a special manner provided for.

Ans. 2. The main design of this model is not barely to send forth ministers, but to endeavor to send forth eminent ministers; and whereas Universities are and must needs be (nor doth it in the least reflect disparagement upon them) like lotteries, whither students of all sorts come, some of good parts, and some of mean parts, and from whence (through the negligence of students, and their forwardness in entering into the ministry) divers come into the ministry much unfurnished, to the grief and scandal of their University-governors; here is a more certain course, care being taken, 1. To select choice wits. 2. To oblige them to a sufficient continuance, as also to extraordinary diligence.

Obj. 2. Good designs are generally perverted and

abused to other ends than they were intended, and so will this in all probability degenerate into a business of faction and partiality, and favor and friendship.

Ans. 1. We can neither foresee nor prevent all possible abuses, and much less all jealous surmises; but thus much is plain, that we are to do our duty, and to refer events to God's Providence, and however men's benevolences may be abused hereafter, contrary to their desires and intentions, yet God will accept of their sincere ends, and no less reward them than if they had been never so religiously used.

2. Here is abundant care taken to prevent partiality: The execution of it is committed to divers persons of different persuasions, of known integrity, wisdom and godliness; and care is also taken that when any die, there be a substitution of such other men in their places, and the Trustees are engaged, not only by their promise, but by their judgments and interest to choose such men as themselves.

3. The Felloes, as they now are, so they will for ever be obliged to manage this business with all impartiality for the encouragement of lads of all parties (provided they be true to the interests of learning and real piety) not only because they are conscientiously engaged to it, but also, because their interest and the advancement of the work will constantly oblige them to it, seeing if once partiality be observed in it, it will not only reflect upon the Trustees, but also bring the whole business into disrepute.

4. This objection strikes at all lasting good works, for how can a man settle any thing for any good work, but it may be abused; so that the effect of this objection should be not to prevent the doing of good works, but to make men cautelous how to do them in as safe a way as may be.

Obj. 3. It is better for a man to see with his own eyes, and to do with his own hands.

Ans. 1. But then there is one doubt whether he can get any to put in good security that he shall enjoy his eyes and hands for ever, or else (if he be able and willing to settle something for ever) it must come into other men's hands; and therefore it is better to commit it to other men's hands while he lives, and may observe how they use it, than to commit it to them after his decease, of whom he had not experience in that kind.

2. For the generality of contributors to such works, it may be said without arrogance, it is likely to be far better managed by a conjunction of heads and hands of wise, and honest, and learned men for the glory of God, and the good of the church, than can be expected from one man.

Plus vident oculi quam oculus, and as those small sprinklings of water which signify little when they are asunder, being united together into one river are very considerable and effectual to divers excellent uses; so those contributions which being managed singly and dividedly are not so eminently useful, when they are united together, prove of great influence for a general good: and moreover, he that contributes in such a common way as this, doth not only an excellent piece of service himself, but also draws others along with him.

For those gentlemen or others in the country who shall be pleased to contribute, although we shall wholly leave them to themselves to give what they please, and in what way they please, and shall thankfully accept any thing given upon any terms, nor do we desire this business should be burthensome to any, yet we humbly offer to their consideration, that it will be a most excellent service, and most rarely useful for any (who can do it) to settle what they give, for ever, though it be in a less proportion, both because it is in itself likely to bring forth more fruit, and because it will be a good encouragement to others to contribute, when they see a solid foundation laid which is likely to continue: And we hope they will not think it a wrong to their children to alienate some small proportion from them to the more immediate service of God, but rather a special means to procure a blessing from God upon the rest of their estates, both to them and to their posterity.

If it shall please God to put it into the mind of any to contribute, if they signify their desires to any of the Trustees, especially to any of the ministers, they may receive further information and direction as to any of the particulars.

A Testimonial from some Oxford Doctors.

The great usefulness of human learning and University education for the ministers of the gospel hath been abundantly evidenced, both from the powerful and happy influence of ministers so qualified, in the reformation of religion, from the bondage and darkness of Popery, and also from the miserable consequence of the want and neglect thereof in persons undertaking the work of the ministry: Besides those more noble infusions of grace, there are two things of great necessity for the profitable discharge of the ministerial work; to wit, a sufficiency of natural endowments, and acquired abilities. And it is the conjunction of these which thoroughly furnish the man of God unto every good work. We cannot therefore, but exceedingly approve of, and heartily bless God for that late design undertaken, and so considerably carried on through God's blessing by divers persons, for the encouragement of poor scholars of greatest abilities and piety in the Universities: The rather, because we have frequently, with sad hearts, observed the miscarriage of persons of great hopes and eminent parts, through want of those means and helps which are necessary: And we heartily recommend it unto all the lovers of learning and Universities, as that which (by God's blessing) is likely to prove of singular use, for the quickening of diligence, and provoking of emulation, and the growth of knowledge and piety: Nor do we know, how any, whom God hath enriched with talents for such a service, can lay them out to better advantage, than in such a way as this: And for the better encouragement of those whose hearts God shall incline to this pious work, we, whose names are here under-written, having knowledge of divers of the Trustees, and having had experience of the management thereof, hold ourselves bound in justice to give this testimony, unto those gentlemen, to whose trust it is committed; that to the best of our observation, it hath been faithfully discharged according to the real worth of persons, without respect to parties: And it is sufficiently known, that there are divers students already chosen by them in the Universities, who are persons of singular abilities, and of pious inclinations, whose poverty had exposed them to many inconveniences, and deprived the Church of that great benefit (which we comfortably hope for from them) if they had not been relieved by such seasonable succors. And we are further confidently persuaded, that as it hath been for the time past, so it will be for the future, the care of the Trustees, to discharge that trust reposed in them, with all fidelity and conformably to their proposals and declarations.

*Edmond Staunton, D. D. Seth Ward, S. S. T. D.
John Wallis, D. D. Joshua Crosse, L. L. D.
Dan. Greenwood, D. D. Thomas Barlow, C. R. P.
Hen. Langley, D. D. Hen. Hickman.*

A Testimonial from some Cambridge Doctors and others.

As we cannot but sadly resent and lay to heart the many and great mischiefs, which have befallen the church of God, through the miscarriage of such as being crude and unfurnished for so weighty an undertaking, have engaged themselves in the work of the ministry: So we cannot but impute them in a great measure to the want of means for subsistence at the Universities; whereby such persons have been untimely taken from those breasts and fountains, whence by a continued use of the helps there afforded, they might have been stored with sound and well-digested knowledge, and thereby have not only prevented those difficulties and temptations, which their own ungroundedness doth often expose them to, but also become eminently serviceable in the church of Christ. The consideration whereof affords us abundant occasion of blessing and praising God, for his goodness to his church, as in continuing these schools of learning, heretofore founded and established, so also in these late supplies by men of public spirits conferred in way of exhibition, for the further encouragement and support of hopeful students in the Universities. Which good and pious design, we do with thankfulness rejoice to see so far already put in execution, as that divers hopeful plants are thereby refreshed and made to flourish

in these fruitful Nurseries, who else for want of so seasonable a supply, might soon have been withered and parched up, or constrained to an unseasonable remove, to their own and the church's exceeding prejudice and disadvantage.

But although there be a considerable number already chosen, and made participants of this beneficence, yet are there also many others still among us, truly deserving and really needing the like encouragement; which we doubt not but many will be the more ready and willing to promote, when they shall together with us, observe these hopeful beginnings, which promise (through the blessing of God upon them) a plentiful harvest to be reaped in due season. For we can truly testify that (according to the best of our observation) this matter hath been hitherto managed, and the election of scholars made according to their parts, piety and poverty, with much faithfulness and impartiality; as we hope also it will be carried on for the time to come.

*Anthony Tuckney,
Tho. Horton,
Benj. Whitcot,
Lazarus Seaman,
Ralph Cudworth,*

*William Dillingham,
Thomas Woodcocks,
Joseph Hill,
John Stillingfleet.*

If it shall please any to settle something for ever, they may conveniently do it in this way which hath been propounded to, and approved by skilful lawyers. They may single out three or four of the Trustees whom they can most confide in, and make them special Trustees, and when any one of them dies, appoint the other three to choose another in his place, and may make all the rest of the Trustees overseers, and in case those four Trustees fail, that then it shall fall to all the rest of the Trustees, and in case they fail, then it shall fall to any College or Company (whom the donor shall please to nominate) to be disposed of, according to the model. And in case it be perverted or alienated to any other use, then it revert to his heirs, &c.

An Advertisement.

Whereas it hath been suggested by divers and was supposed by some of the Trustees, that the present settlement of this trust was not legal (not being by way of corporation) nor perpetual, it was agreed by the Trustees that some very able lawyers should be advised with; which accordingly was done, and the result of their discourse was this: That there were two ways for the settling of such a trust, frequently practised among us, and both unquestionably legal; the one by way of Corporation, the other by way of Feoffment, in which latter way we are for the present settled, and in which way some Hospitals, &c. are settled. This being an undoubted principle in law and reason, that it is lawful for any man to give what he will, to whom he will, for what uses he will, unless it be to an use prohibited by law, such as this is confessed not to be.

An Account of the Scholars already chosen.

In order to the practice of the things proposed in the model, three of the Trustees, to wit, Mr. Manton, Mr. Thomas Jacomb, and Mr. Poole were by the rest of the Trustees sent to the two Universities, to advise with the Doctors the Trustees there, and to settle the business, which was done, and divers persons of known ability and fidelity were desired, and did willingly consent to take upon them the business of examination of all such poor scholars as did propose themselves to trial: Upon which, divers persons of great hopes, were then and have been since examined: And out of them, such as gave the best satisfaction for parts and learning, and had the best report for piety, were selected: And two and twenty are already chosen in each University; it being resolved to carry an equal respect to both Universities: Of whom some were through necessity already gone from the University, and now to their great comfort, and (we hope) the Church's great good, are settled again: Others were about to leave it, others forced much to discontinue, and all much discouraged and prejudiced by those pressing wants and difficulties they were overwhelmed with.

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1830.

REPORTS OF AGENTS.

REV. FRANKLIN Y. VAIL,
Secretary of Western Agency of Am. Ed. Soc.

To the Directors of the American Education Society.

In presenting you my last semi-annual report, it was mentioned that much of my time and attention had been occupied in becoming acquainted with the extended field of my future labors; in diffusing, as extensively as possible, information respecting the principles, plans, and claims, of the American Education Society; in securing in its behalf friends of an efficient and influential character; in exercising a pastoral supervision over our beneficiaries at their respective institutions; and in seeking out, and placing under instruction, all the other young men of promise to be found. More attention was paid to these objects, and especially to that of seeking young men, than to the collection of funds, under the conviction, that our churches would not be backward to contribute for the Education Society, when they were fully acquainted with its claims; and, especially, when they saw a large number of their indigent and devoted sons depending upon them for the means of entering the field. Having thus prepared the way for an effort to obtain funds, most of my time for the last four or five months, has been employed in this work. You are already informed that the general result of these labors has been the securing of about forty temporary scholarships of \$75 a year each, to be continued seven years; twenty of them in Cincinnati, and most of the others in Ohio. Though these have been subscribed by our brethren, in good faith, and with the best of feelings, yet it cannot be doubted, that, owing to removals by death, and otherwise, and by change of circumstances, some effort will be required by us annually to keep them all filled up, and make them uniformly productive.

The unexpected promptness and liberality, with which the claims of our Society have been met in this new country, and among our infant and weak churches, many of them still worshipping in log houses, or houses unfinished, calls for much gratitude, and gives to this field of labor an aspect of most commanding importance. In first attempting to extend the education cause into this great Valley, very little was expected, at the present, except to assist our infant and feeble churches in educating their young men. But according to the evidences we have already had of the Christian enterprize and liberality of our western brethren, I think the time is not far distant, if it has not already come, when we shall

be able to educate *all our own young men*; and hoping that the Parent Society will not be called on much longer to make large disbursements to us, we trust that the time is at hand when it can be said that all the sons of the church of suitable character, east of the Alleghenies, have been sought out, and are sustained by your beneficence.

Industry, enterprize, and self-denial of young men in the West.

It is a most interesting fact, and one which speaks volumes, respecting the prospective usefulness of this class of men, that most of those whom I have encouraged to commence a course of study, have hitherto helped themselves forward, without any assistance from us, by the fruits of their own industry and economy: and it is their purpose still to do the same; some of them for six months, others for a year, and others for a longer period, and, if practicable, through their whole course of study. We have several young men who, by working three or four hours in a day, or one day in a week, at their respective trades, or employments, are making good progress in study, and supporting themselves without assistance. I could mention a number of interesting cases of those in our colleges, who are now boarding themselves at from fifty to seventy-five cents a week, denying themselves the use of tea, coffee, and sugar, and many other things indulged in by most Christians. These self-denials, you know, are not practised with the prospect of future opulence in their professional career, but with the full expectation of having a practical use, for all such habits, in the wilderness, in the log cabin, and among the ignorant and the destitute.

I will mention one case in particular, among many which might be enumerated, which have come under my own eye. In paying a visit to ——— college, a few weeks since, I was introduced to a young man of peculiarly modest and interesting deportment. I had before learned from the President, that he had travelled a hundred miles on foot to get to college; that he had come there with but seven dollars in his pocket, to defray the expense of a four or five months' term; and that he was one of the first men in the institution as a scholar, and a Christian. I was prepared, in my interview with him, to witness further developments of his Christian self-denial, not unlike to those of the more sainted missionary of Palestine, when he trained himself on his daily quart of bread and milk, for the honors of treading in the footsteps of his divine

Master on Mount Zion, and of ascending with Him from the holy city to the New Jerusalem above.* Inquiring of him, whether he was associated with some young gentlemen who were boarding themselves at fifty cents a week, he replied that, he could not afford to pay his proportion of the expense, and therefore boarded alone. I wished to know if he could board himself for less than fifty cents a week. Here my young brother seemed to hesitate, and was struggling with emotions too delicate and tender to utter. I told him I wished not to scrutinize his circumstances from motives of curiosity, but for his benefit. He could not withhold his heart from his friend. "I will tell you," said he, (in accents that melted my soul,) "how I live. I purchase a bushel of corn meal for twenty cents. I get a loaf baked each week for six cents. I live upon my corn bread and water, and it costs me but twelve and a half cents a week! With this fare I am well contented, if I can prepare myself for usefulness in the vineyard of the Lord; and, at the close of the session, I doubt not but I shall be as healthy as any of my companions." While speaking of his health, I was forcibly reminded, in view of his healthful countenance, of Daniel and his associates, who, from motives of Christian self-denial, lived upon pulse, instead of the king's meat. His seven dollars would have carried him very independently through his term, (his tuition being given him for his services as writing master,) had he not been taxed, with now and then, a letter with twenty-five cents postage; each costing him as much as two weeks' board! Although this youthful veteran is determined in future to maintain his habits of self-denial, and to endure hardness as a good soldier of Jesus Christ, yet he will hereafter apply to our Society for a small annual appropriation, if he should need it. My conviction however is, that he will have too many private benefactors to require our public aid. On one occasion, after having mentioned his case to a public assembly, and a liberal subscription had been made on the plan of scholarships, two individuals put into my hands each five dollars to send to the man who lives on corn bread and water! I had supposed, before I met with this fact, that I had known something of difficulty and self-denial in struggling into the ministry; but I now felt ashamed to think, in view of this case, that I had not learned the first lesson of self-denial in the school of Christ. Though candidates for the holy ministry and Christians generally will not feel bound to the strict imitation of this example, yet if our blessed Master did not deny himself too much, when he had not where to lay his head, and poured out his heart's blood for our redemption—if his apostles and martyrs did not deny themselves too much when they laid down their lives for his cause—if our dear brethren and sisters who have left all for Christ, and are wearing out their lives amongst degraded idolaters, under the influence of a sickly sun, and exhausting labors, do not encounter too great self-denials for the sake of Christ and the gospel, and if our beloved young brother in the school of Christ will have no painful regrets at the last day that he has made sacrifices for Christ, and for the salvation of souls; and if no man can be the disciple of Christ unless he deny himself daily, and take up his cross and follow him, ought not all professors of religion seriously to inquire whether they possess and have manifested *any of this peculiar spirit*;

and whether they would deny themselves too much, if by depriving themselves of only a few of the *superfluities of dress, and the extravagances of living, they should convert a perishing world, as they might do in this way, during the present century.*

Increasing conviction of the importance of the Education cause.

We have rejoiced exceedingly in the glorious enterprise in which our eastern brethren are engaged with us for speedily depositing a Bible in every family—establishing a Sabbath school in every destitute neighborhood—and for sending, as soon as practicable, a minister to every needy congregation. Infinite good, we know, will be the result of these efforts. And yet we plainly see, and deeply deplore the fact, that these great movements must fail of accomplishing much of the good at which they aim, simply for want of more ministers. For want of ministers to do the work, we fear the resolution of the American Bible Society will not be thoroughly executed. In many cases, we perceive, where the Bible is circulated among the destitute, it exerts very little moral influence, until the living teacher is sent to call up the attention of the people, and to urge the claims of divine truth upon their hearts and consciences. In very many places, Sabbath schools cannot be established where most needed, and in many others where commenced, must soon languish and die for want of ministerial influence. All our domestic, as well as foreign missionary operations must be greatly limited, for years to come, because we have so few laborers to send. The Temperance cause, at the West, and South, is comparatively inefficient and languishing, and is in danger of suffering a distressing reaction, simply because we have not men speedily to roll forward the blessed impulse which is now given to the work from one end of our land to the other. Our infant churches are many of them inefficient, sickly, and ready to die, while some are entirely destitute of regular preaching, and others enjoy it but a half, third, quarter, or sixth of the time. Besides all this, we see infidelity and hundred headed errors coming in like a flood, preoccupying our most important points of moral influence—and entrenching themselves against the future attacks of Christianity. When we see these things, we long to behold an army of well disciplined men immediately marching to our relief—and we feel, that under God, the salvation of the West, and the salvation of the East too, and the salvation of the world, must depend more upon the American Education Society than upon any institution which is now the blessing and the ornament of the Christian world.

There is one feature of our system, which is regarded by our enlightened men at the West, as having a most direct, and important bearing, upon the moral and literary elevation of our colleges, and the great interests of science generally. I advert to the rule requiring all our young men to take a *thorough course of education*. It has been, and still is, an evil deeply to be deplored, that a large number of our young men who enter college at the West, are disposed to take a limited course, both classical, and professional. Those destined to the ministry have participated in the same feeling, partly owing to the fact that they see many ministers around them having the applause of the multitude without the toils of study; and partly to their great desire to

* Rev. Pliny Fisk.—See Quar. Reg. Vol. I. p. 66.

enter the field which they see white for the harvest. Now it is found that by our placing half a dozen or more of our first rate men in one of these institutions, all giving their sanction to a full course, the evil is in a fair way to be soon remedied; while their influence at the same time will be most salutary in raising the tone of morals, and the standard of piety.

Importance of Revivals in Colleges.

Nothing now seems to us to be so vital to the education cause at the West, and may I not add, at the East also, as *revivals in our academies and colleges*, and especially in the latter. Though we find many young men ready to commence an education, yet it is a most painful reflection that we must wait eight or nine years before these men can enter the field; the desolations of Zion in the mean time are every day becoming more extensive, and alarming. Now could revivals be promoted in all our colleges, might we not hope, that hundreds of our students, soon to graduate, would feel the power of divine grace, and turning their attention immediately to the ministry, would in three or four years be occupying the prominent posts of Zion: And cannot a result so earnestly to be desired, and prayed for, be brought about? Would not God bless such an attempt, while he calls his people to pray the Lord of the harvest, &c? And can there not now be found some man, in whom is the spirit of the living God, who will devote his whole time, in going from one college to another, through our whole land? Would he not be most joyfully received by both officers and students? Could he not be easily sustained? And might we not as certainly expect a blessing, as that God lives, and has engraven Zion on the palms of his hands? If such a man can be found, I can safely pledge myself and the West, if necessary, that we will sustain him in our own field, which is peculiarly ripe for such an effort.

More Laborers needed at the West, in behalf of the Education cause.

Both ministers and churches, deeply impressed with the wants of our country, seem anxious to have this great work immediately carried forward throughout the western country; and yet, but a small part of the field has been occupied, for want of more laborers. I cannot but here repeat my own conviction, before expressed to you, that the church at large is making a most painful misapplication of her ministerial power, while a great part of this business of education societies so vital to her best interests, and so fundamental to every other benevolent enterprise, is neglected from year to year. It is now a settled point with us, that this work can be done, if there is some one to do it; and not without. While our ministers feel and resolve on this subject, they all find their hands more than full of pastoral labor, and the education cause is neglected. For example, in two Presbyteries which I have visited, each had one young man, and with some difficulty obtained funds to sustain them. They have now upwards of thirty scholars, and about the same number of young men who have commenced, or are soon to commence, study.

REV. ANSEL R. CLARK.

Since the date of Mr. Clark's Report, published in the last Journal, he has visited the

towns of Ravenna, Burton, Chester, Huntsburg, Painesville, Euclid, Cleaveland, Elyria, Dover, Richfield, Bricksville, and Strongsville, on the Western Reserve; and Detroit, the capital of Michigan. In the Observer & Telegraph of Sept. 30, printed at Hudson, Mr. Clark acknowledges the sum of \$143 89, as having been contributed in the towns above mentioned on the Reserve, to constitute (in whole, or in part) the pastors of the respective churches, members for life of the Western Reserve Branch;—and \$43 25 contributed in Detroit, to constitute Rev. Noah M. Wells, Honorary Member for life of the A. E. S. He also acknowledges annual subscriptions for seven years, amounting to \$57 75, of which \$17 75 had been received by the agent—and \$121 09 (including \$36 75 from Detroit) donations. Total of subscriptions and donations, \$366 08.

During the last week in August, Mr. Clark visited Michigan; and attended a meeting of the Presbytery of the Territory, which met at Ann Harbor, 40 miles from Detroit. The Presbytery warmly approved his object, and formed an Education Society auxiliary to the Western Reserve Branch.

In his communication, Mr. Clark says:—“Michigan is settling with almost unparalleled rapidity. Villages are springing up in every direction, as it were by enchantment; and among the great mass of emigrants that are flocking in, a large number are men of intelligence and of sound principles, who have moved from older sections of our country, and know full well how to value the institutions of the Gospel.”

A striking Fact.

“To show you the rapid settlement of that Territory, I will relate one fact. The first settler in Ypsilanti, 7 years ago the 4th day of last July, invited all the inhabitants in that county (Washtenaw) to dine with him. The company consisted of 7 men, 5 children, and 9 women. Now there are in that county between four thousand and five thousand inhabitants!”

Oct. 5. Mr. Clark attended the anniversary of the Western Reserve Branch—which met at Euclid, some account of which will be found under the head of Intelligence. A friend of the Society put into his hands, at that time, property amounting to \$110 23, as a donation to the Western Reserve Branch.

REV. HENRY LITTLE.

Extract from a letter dated Aug. 7, 1830.

“Since my report of July 10th, I have visited Grafton, Upton, Milford, Mendon, Leicester, several parishes in Brookfield, also Weston, Sturbridge, Charlton, Barre, New Braintree, and Worcester; and this completes my agency in Worcester County. Of these towns, I have good reason to believe that North Brookfield, Grafton, Upton, New Braintree, Worcester (Calvinistic Society), Brookfield, first parish, Leicester, and

Sturbridge will sustain eight Temporary Scholarships. There may be a deficiency in one or two towns, but I trust others will supply it. Three of the towns mentioned above, will contribute much nearer \$150 than \$75, if subscriptions on paper can be relied upon.

"Milford, Barre, Weston, Charlton, and Mendon may neither of them raise a Temporary Scholarship, though one or two of them would do it if they were intimately acquainted with some promising young man to receive their benefactions.

"In comparing this with my last report, you will see that the Worcester South Auxiliary has the prospect of sustaining twelve or fourteen Temporary Scholarships; and inclusive of the money collected by Mr. Cogswell, \$1,200 are either subscribed or contributed; and I have left so much of the business in the hands of solicitors and collectors, that I have good evidence at least \$1,400 will be paid into your treasury the present year, from the Worcester South Auxiliary. Most of the subscriptions are annual for the term of seven years; and if the ministers, resident agents, and collectors will maintain their interest in the subject, this will continue to be one of your most valuable auxiliaries."

Mr. Little, since writing the above, has joined the Rev. Franklin Y. Vail; and will hereafter labor under the direction of the Western agency.

REV. JOHN K. YOUNG.

Extract of a letter dated Aug. 5.

"Having completed the county of Hillsborough, N. H. I proceed to communicate the results of ten weeks of labor in that interesting field.

"The following are the places visited, viz. Amherst, Antrim, Amoskeag, Bedford, Deering, Dunstable, Francestown, Goffstown, Greenfield, Hancock, Hillsborough, Hollis, Hudson, Litchfield, Lyndborough, Mason, Merrimac, Milford, Mount Vernon, New Boston, New Ipswich, Peterborough, Pelham, Temple, Wilton.

"In Hollis, Bedford, Francestown, Lyndborough, and New Ipswich, efforts to obtain a Temporary Scholarship have either been successfully made, or, with the exception of Hollis, are in progress, under such circumstances as render success highly probable.

"A life membership of the Parent Society has been secured in Amherst, and a pledge to make efforts to accomplish the same object, has been given by Hon. David L. Morrill and another gentleman in Goffstown. In New Boston, Mount Vernon, and Peterborough, subscriptions for a life membership of the N. H. Branch are in a state of forwardness. The ladies in Hancock have raised nearly \$15, to constitute their pastor a life member of the Co. Society, and the gentlemen are endeavoring to secure \$12, to complete a life membership of the N. H. Branch. The ladies in Francestown will probably ere long raise \$30, to constitute the Rev. Austin Richards a life member of the N. H. Branch; and a lady in this town, who is a tailoress, has given \$15, to make herself a life member of the County Society. Though the immediate object in these towns has been to secure life memberships, yet, with two or three exceptions, arrangements have been made to secure in each of them a continued attention to the interests of the A. E. Society.

"Annual subscriptions have been opened in

the following towns, viz. Hillsborough, Hudson, Litchfield, Mason, Temple, Wilton. Efforts in Antrim and Pelham have been delayed a short season, but will soon be commenced. In Nashua Village, Dunstable, a collection is taken at every communion season. The average amount which will be contributed by the nine last mentioned towns, will not fall much, if any, short of \$20 each. The four remaining towns contain feeble parishes, from which some small contributions may hereafter be expected.

"During my agency in this County, I attended the annual Conference of Churches at New Ipswich, where, upon the delivery of an address touching the objects of the A. E. S., a County Society, auxiliary to the N. H. Branch, was formed.* From the interest manifested on the occasion, and the known character of its officers, it is hoped and expected, that much good will be accomplished by this Auxiliary Society. Eleven young men were found in this County, and six in the Counties of Rockingham and Strafford, who contemplate entering on a course of study preparatory to the work of the ministry. Should they prosecute their studies with this view, they will need the assistance of the A. E. S. From personal interviews with most of them, and the representations of others, I have reason to believe that they are, with two or three exceptions, worthy its patronage.

"Numerous incidents have tended to convince me that the A. E. Soc. has taken strong hold on the public mind in New Hampshire. In the town of Hillsborough, I found a gentleman who has given to the A. E. S. in a legacy, a part of that portion of his property which he intended to bestow on a daughter now deceased.

"In another town, I became acquainted with the interesting fact, that some years since two ladies, bearing through the medium of some publications, that the A. E. S. was greatly embarrassed for want of funds, could neither of them sleep the night succeeding. In the morning, one of the ladies, as if directed by Providence, called on the other, and the result of their interview was the formation of a flourishing Society in promotion of the general objects of the Parent Institution. This Society still flourishes, and is now contributing to the establishment of a Temporary Scholarship. And one of these ladies has recently resolved to occupy, in the gallery of the meeting-house, a place which is both unpleasant and inconvenient, that she may, by letting her seat below, obtain one dollar per annum for the same object."

Since the above was written, Mr. Young has been laboring in Connecticut. An account of his labors will be given hereafter.

REV. WILLIAM COGSWELL,

General Agent for the New England States.

During the last quarter, Mr. Cogswell has been actively and successfully engaged in different parts of New England, in the service of the Society. His report has not yet been received, but will appear hereafter.

* Called the *Hillsborough Auxiliary Education Society*. Hon. Titus Brown, President; Rev. Nathaniel Merrill, V. President; Rev. Henry Wood, Sec'y; Mr. Richard Boylston, Treasurer; Rev. Silas Aiken, Auditor.

ADDRESS

OF THE

Rev. LYMAN COLEMAN, of Belchertown, Mass.
at the Anniversary of the Hampshire Education
Society, Oct. 1830.

Mr. President,—I have heard with joy and gratitude the report which has just been read; but it ought to be added in this connection, that the proceedings which are there reported, are only a part of a stupendous system of benevolence which invites our patronage. And, to feel the full force of its claims, the operations and results ought to be stated. This, Sir, is but the fifteenth year of the existence of the Parent Society, and yet it has already extended its aid to more than one thousand young men, natives of almost every State and Territory in the Union, and members of one hundred and fifty institutions of learning. Of these, the largest part are now pursuing study for the ministry in the various stages of their education; three hundred have been licensed to preach the gospel; seventeen have become permanent instructors, as professors or principals in different literary and theological institutions; one hundred and fifty have been settled as pastors in twenty-one States and Territories; and from fifteen to twenty have consecrated themselves to foreign missions.

Viewed in this connection, our charities and the cause which they support assume their just importance. The little rill, formed from a thousand secret springs which feed the luxuriance of the meadow through which it flows, is itself inconsiderable and almost unobserved; but, follow it on in its widening course, and it becomes a mighty stream, bearing on its bosom the wealth of a nation. And now, from that majestic tide which it rolls onward to the ocean, we learn the importance of its distant tributaries. Behold then, in these stupendous results, the magnitude of that cause which our benevolence is contributing to support. A thousand sons of the church, born to indigence but blest with religion, reared up for the service of Christ!—five hundred dispersed among the literary institutions of the land, lending there a controlling influence to guard the morals, to form the principles of our youth, and to sanctify our literature,—an object in itself of sufficient importance to justify all the expense at which this institution is supported. Several hundred more already in the service—many of them presiding over our churches, guiding their counsels, and administering their ordinances,—many breaking the bread of life to the destitute in the West,—others presiding over our literary and theological seminaries,—and others again, going forth in obedience to the high command of Christ, to preach the gospel to every creature. Already these objects of our beneficence, as angels of mercy, are flying through the earth with the tidings of salvation. Already have they sped their way to the four quarters of the globe. Already they have alighted upon the distant islands of the sea, and are pervading the world with their influence.

This, Sir, is the institution which claims our patronage. And shall I attempt to plead its cause? Sir, it is its own and ablest advocate. If we attempt to speak, conviction anticipates discussion, and the heart and the understanding have settled the question before that, in the dull process of language, we have stated its importance.

Shall I *intercede* for its support? Nay, I will not. I will kneel at no man's door, to ask his reluctant charity. I will not dishonor thus this noble cause, nor degrade it from the lofty place it justly holds, to the condition of a miserable mendicant.

A single consideration only I will suggest, to show that it must be sustained. It must be sustained because it is the great and efficient means of supporting and extending all our efforts of benevolence.

Much as man loves his money, he loves *himself* still more. He will sooner give up all else than *himself*. The consequence is, that the most urgent demand of Christian charity upon the church is not for *money*, but for *men*. And the demand is every day becoming more urgent. From every quarter, the unceasing, the urgent demand is, for *MEN*.

Even in New England there are on every side little bands of faithful men, who, having broken away from the thralldom of error, and the bondage of oppression, are lifting their importunate cry for the devoted, self-denying sons of the pilgrims to come to their aid, in building up the desolations of Zion.

The Bible Society, with accumulated stores sufficient to satisfy the largest demands, waits chiefly for *men* to bear their sacred deposit to every hamlet and hut in the land.

The Tract Society, with its vast depositories of tracts, waits for *men* to go forth and scatter upon every wind of heaven their sacred leaves, which like those of the tree of life, are for the healing of the nations.

And, the American Sunday School Union;—You know, Sir, their noble purpose;—the church is seconding the resolution with her ample contributions. They wait only for *men*, to go and scour through every village and neighborhood throughout the valley of the Mississippi, and gather its wandering millions together in little groups for the instructions of the Sabbath school.

The American Home Missionary Society lift up their voice, and repeat the call for *men*, for Christian ministers to go, and occupy the ground which the Bible, Tract, and Sabbath school institutions are preparing.

From beyond the Alleghany too the cry of infant churches which are there struggling into life, returns back unto us like the sound of many waters, "Come over and help us."

And yet again the American Board of Foreign Missions, looking out upon the land that remains to be possessed through the wide world, unite their voice and cry, Give us money, Give us *money*; but, especially, Give us *MEN*.

Sir, the American Education Society must be supported. It is the cause of the Bible Society. It is the cause of the Tract Society. It is the cause of Missions, foreign and domestic. It is the cause of religion at home and abroad. Every enterprise of benevolence which is attempted at home, is powerfully sustained by those whom the American Education Society has trained up and prepared for the work. Every ship that sails from our ports, laden with the blessings of the gospel for the heathen, bears also the missionaries whom this society has trained up for this holy service. I repeat it, therefore, THE AMERICAN EDUCATION SOCIETY MUST BE SUPPORTED. It must receive the liberal endowments of the rich. They that have no money must give themselves, or their children. And all must give to it the support of their unceasing prayers. Here then let us resolve, and let the

purpose swell through every heart in this assembly hereafter to contribute more largely, to pray more fervently, and to labor more diligently, for the advancement of this work of benevolence.

INTELLIGENCE.

MEETING OF THE BOARD OF DIRECTORS.

The following table will show the number of beneficiaries assisted, new applicants received, and funds appropriated by the Parent Society and its Branches, for the quarter ending Oct. 1830.

	No. Benef.	No. New App. rec.	Total.	Sum Appro.	Institu.
Parent Society	186	20	206	\$3,841 00	20
Maine Branch	22	6	28	466 00	6
N. H. Branch	17	11	28	494 00	7
Conn. Branch	44	4	48	877 00	6
Presb. Branch	90	10	100	1,872 00	20
West. Res. Br.	6	1	7	234 00	1
West. Agency	14	6	20	672 00	8
Total	379	58	437	\$8,456 00	68

State of the Funds.

IMPORTANT RESOLUTIONS. The following document will, we doubt not, be read with pain by many. The Board of Directors would rejoice to be relieved from the necessity of exhibiting so large a deficiency in the funds. It is due to the public, as well as themselves, that the truth should be freely and fully stated. The Society can live no longer than the Christian community furnish it with the requisite support. At the same time, it is due to Divine goodness to state that the cause of this deficiency is owing, chiefly, to the fact that a larger number of promising young men are seeking the patronage of the Society than ever before. Are Christians afraid to have their prayers answered? Will they refuse to increase their "works" in proportion as their "faith" enlarges its desires? Is this the time to yield the vantage ground which they have gained, to the organized legions of superstition and infidelity, who are marching with rapid steps to take possession of the Lord's inheritance? It is perfectly easy for the church to supply this deficiency and to increase the resources of the Society many fold, if all her members will consent to do but a little, and to do that little immediately. Shall this be done? Or shall the Society slacken its efforts, and say to its applicants we cannot help you?

The Committee appointed to inquire into the present state of the funds of the Society, with a view to ascertain the probable ability of the Society to sustain its present engagements, and to meet the increasing demands which are made upon the treasury, respectfully Report:

That although there has been a regular increase of the current funds of the Society for several years, that increase has not been so great as the increase of applications, for the patronage of the Society. The difference, between expenditures and receipts the last year, was nearly nine thousand dollars. During the two quarters of the present year, there has also been a deficiency. To meet this deficiency, and the balances due in preceding years, \$6,842 35 were withdrawn from the permanent fund, as stated in the last Report; and, in addition, a debt of about twelve thousand dollars has been incurred. The Committee are of opinion, that it is wholly inexpedient to increase this debt by further loans. From the permanent fund, it seems to them, the money cannot be taken, after the responsibilities which the Board have already assumed, without a breach of

trust to the original donors; and from other sources it should not be borrowed, if the Society is to be preserved from inextricable difficulty. The Board of Directors can go no farther than the resources, placed at their disposal by the community, will enable them to go. In the judgment of the Committee, they cannot increase their present advances without an unwarrantable presumption upon the aid of others. The Committee therefore recommend to the Board the following resolutions:

1. *Resolved*, That it is unwise to increase the present debts of the Society by further loans.

2. *Resolved*, That in order to meet the increasing applications for patronage, it is indispensable that a greater amount of contributions be derived from the friends and benefactors of this sacred enterprise.

3. *Resolved*, That an address be prepared and sent forth, under the direction of the Executive Committee, to the Christian public, earnestly soliciting their increased support.

4. *Resolved*, That the Secretary be instructed to make known the pecuniary wants of the Society to all Auxiliary and other Societies contributing to the funds, and to request them to take immediate and vigorous measures to relieve the Society from its embarrassments.

5. *Resolved*, That the Treasurer be requested to make known the present wants of the Society, to those beneficiaries who have finished their course of study, and whose obligations have not been cancelled, and affectionately and earnestly to request them to remit to the Treasury the whole, or any part of what they have engaged to refund, as their circumstances may permit.

6. *Resolved*, That the Secretary be directed to inform the several Branch Societies in New England, (those out of New England, defraying, at present, their own expenses,) that this Board see no prospect of being able to supply the deficiencies in their respective treasuries at the next quarterly meeting, and request them to adopt measures to obtain a supply within their own limits.

7. *Resolved*, That the Secretary inform all young men under patronage in New England, in the first and last stages of education, that it may be necessary for the Board to lessen the amount of their appropriations at the next quarterly meeting.

All which is respectfully submitted.

JOHN TAPPAN,
SAM'L T. ARMSTRONG, } Committee.
E. CORNELIUS,

The following table exhibits the amount remitted to the Branches in New England in 3½ years.

Yr. ending	Maine.	New Hamp.	Nor. West.	Conn.	Total.
May 1828	\$622	\$592	\$130	\$298	\$1,642
" 1829	866	890	365	1,232	3,353
" 1830	1,336	741	850	2,638	5,565
and ½ '31					
	\$2,824	\$2,223	\$1,345	\$4,168	\$10,560

During the same period there has been remitted to Branch Societies out of New England, about \$3,000, to supply their deficiencies.

BRANCH SOCIETIES.

New Hampshire. Anniversary at Portsmouth, Sept. 8. Delegate from the Parent Society, Rev. E. Cornelius, Sec'y, by whom a sermon was delivered. Officers, Rev. Nathan Lord, D. D. Pres.; Rev. Charles B. Haddock, Hanover, Sec'y; Dr. Samuel Morrill, Concord, Treas. Thirty-five beneficiaries. Large deficiencies in funds were supplied by the Parent Society. (See above table.)

North Western. Anniversary at Rutland, Vt. Sept. 14. Delegate from the Parent Society, Rev. E. Cornelius, Sec'y. Officers same as last year. Treasury deficient by several hundred dollars. Number of beneficiaries, 33.

Western Reserve. Anniversary at Euclid, Ohio, Oct. 6. Delegate from the Parent Society, Rev. Ansel R. Clark, Agent. The Report of proceedings at the interesting anniversary of this new and very

flourishing Branch Society have been received, but too late for this Number. The Board of the Parent Society have appointed Mr. Clark Permanent Agent for the Reserve and Michigan. The Branch supports itself. *Officers*, Rev. Charles B. Storrs, Pres.; Rev. R. Nutting, Hudson, Sec'ry; Dea. Asahel Kilborn, Hudson, Treasurer.

NEW AUXILIARY SOCIETIES.

During the last quarter, the Education Societies of Hampshire and Franklin Counties, Mass. have become auxiliary to the A. E. S. and transferred their beneficiaries. The evangelical churches of the Congregational denomination throughout New England have now become connected with the Society. Auxiliary Societies have also been formed in York Co., Maine, and Fairfield Co., Connecticut. Particulars hereafter.

DAY OF FASTING AND PRAYER.

Extract from the Minutes of the Fourteenth Annual Meeting of the American Education Society, held in the city of New York, May 13, 1830.

"On motion of Rev. Justin Edwards, D. D. of Massachusetts, seconded by the Rev. Samuel H. Cox, D. D. of New York, the following resolution was adopted:—

"Whereas the dependence of the church on the Spirit of God, is absolute and constant, and the dependence of the Christian ministry emphatically great, constituting the only hope in reference to present and future usefulness; therefore,

"Resolved, That it be affectionately and solemnly recommended to all the young men under the patronage of this Society, in addition to their usual seasons of devotion, to observe *Thursday, the eleventh day of November next*, as a day of fasting and prayer, with special reference to the more copious effusions of the Holy Spirit upon all who are preparing for the Christian ministry; and that the instructors, guardians, and benefactors of the young men, and the patrons and friends of the Society, and of Education Societies generally, be invited to notice the same so far as they may find convenient."

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from July 1st to September 30, 1830.

DONATIONS.

Boston, Yo. Men's Aux. E. S. of Boston and its vicinity, by Lorenzo S. Cragin, Tr.	300 00
Chaplin, Conn. fr. Rev. Jared Andrus	10 00
Dunderton, N. H. proceeds of an estate, given to the Soc. by the late Mrs. Harris, consort of Rev. Walter Harris, D. D.	700 00
Friend, by Rev. Dr. Porter, Andover	1 00
Holland, Ms. by Rev. Samuel Hall of Sutton	2 25
Illinois, fr. individuals	17 00
Lyme, Genesee Co. N. Y. by Mr. J. Bissell, jr. Rochester	7 50
Norwich City, Conn. fr. Miss Sarah L. Huntington, Tr. of Lad. Aux. Ed. Soc.	35 00
Newark, N. J. fr. Miss H. Kinney, Sec. and Tr. of Fem. Asso. First Pres. Church	10 00
Newport, R. I. fr. Miss Abby Billings, 1 00; Rev. Dr. Patton, 2 00; by Rev. W. Cogswell, Agent	3 00
New York, fr. Rev. W. Woodbridge, by Rev. W. Cogswell	2 00
Providence, R. I. fr. Mr. — Prabody, Tr. R. I. State Aux. Soc., by Mrs. Robert H. Ives, Tr. of Lad. Aux. Ed. Soc. Providence, thro' Rev. W. Cogswell, 86 78, of which 17 71 was contributed in Rev. Mr. Waterman's Soc.	86 78
Riga, Monroe Co. N. Y. by Mr. J. Bissell, jr. of Rochester	34 50
Wales, Ms. by Rev. Samuel Hall of Sutton	3 75
Worthington, fr. Hon. Ezra Starkweather	5 00
Western Reserve Br. of the Am. Ed. Soc.	300 00

\$1,517 78

AUXILIARY SOCIETIES.

ESSEX COUNTY.	
Andover, West. Par. 7 32; So. Par. 16 77, by Rev. H. Little, Agent	24 09
MIDDLESEX.	
Ashby, Ed. Soc., by Jona. Blood, Tr.	5 00
Cambridge, fr. Rev. A. Holmes, D. D.	5 00
Newton, fr. Mr. Benj. Eddy	2 00
Stoneham, Female Reading Soc. by Rev. J. Searle	12 50
Wilmington, fr. Dea. Ben. Foster, subscription of individuals, 11 50, of which 10 00 is to constitute Rev. FREEGRACE RAYNOLDS a Life Member of M. A. E. S., and 1 00 for Quarterly Reg. and Jour.	10 50—35 00
NORFOLK.	
Brookline, avails of a cherry tree	2 75
Collected in a charity box	6 42—9 17
SOUTH MASSACHUSETTS.	
From Dea. M. Eddy, Tr.	67 00
Falmouth Female Ed. Society, by H. Parker, Tr.	18 67—85 67
WORCESTER SOUTH.	
From Hon. Abijah Bigelow, Tr. viz. by Pres. Soc. Milbury, 102 77; Cong. Soc. do. 60 67	163 44
Congre. Soc. Northbridge, 3 00; do. Oxford, 14 50—17 50	
Church in Sutton	25 83
	206 77
Deduct am't p'd Rev. H. Little, Agent, for printing	5 00—201 77
Rec. of James Smith, Tr. of Leicester Ed. Soc.	100 00
From Phin. Bemis of Dudley, collected by him	4 00
On account of the Abbot Scholarship, raised by the Young Lad. and Gent. of the Calvinistic Soc., Worcester	81 00
From a friend	5 00
Dudley, United Fem. Char. Soc. by Mr. Barrett	6 70
Northboro', Fem. Cent Soc. fr. Mrs. Alice Rice, Tr. by Rev. Dr. Fay	7 77
Oxford, by Rev. Henry Little, Ag.	14 32
Uxbridge, by " " "	54 88
Worcester, fr. a Lady in the Soc. of Rev. J. S. C. ABBOT, to constitute him a Life Member of the A. E. S. by Rev. H. Little, Ag.	40 00—515 44
WORCESTER NORTH.	
Fr. Justus Ellingwood, Tr. viz. by Gent. of Hubbardston, 30 00; Lad. of do. 10 19	40 19
Gent. of Winckenden, 13 50; Lad. of do. 10 00	23 50
Yo. Men's Ed. Soc. Fitchburg, Aux. to W. Nor.	50 00
Individuals of Ashburnham	16 85
Do. of Gardner, 6 20; a Lady of Holden, 50 cts.	6 70
From the Orthodox Society, Petersham,	6 00
Individuals in Westminster, by Ben. Wyman	20 00
Individuals in West Boylston, by Rev. J. Boardman, 19 00; Fem. Read. Soc. of do. by do. 5 00	24 00—187 24
The following by Rev. H. Little, Agent, viz.	
From Athol, 11 81; New Braintree, 20 62	32 43
Oakham, by members of Rev. A. HIXON, Jr's Soc., to constitute him a Life Mem. of the A. E. Soc.	40 00—72 43—259 67
Amount of donations	\$2,446 82

ANNUAL SUBSCRIPTIONS.

Charleston, S. C. by Rev. Dr. Porter of Andover, from Mrs. John Gadsden	5 00
Mrs. Jane Keith, 5 00; Mrs. Re- becca Barksdale, 5 00	10 00—15 00

INCOME FROM SCHOLARSHIPS.

One year's interest on the follow- ing, viz.	
Newton, 60 00; Dixon, 60 00	120 00
Osgood, on bonds held for part	55 08
Asahel Hooker, from Miss Sarah L. Huntington, Tr. of Lad. Aux. Ed. Soc. of Norwich, Conn.	60 00—235 08

LOANS REFUNDED.

From a former Beneficiary, not in the ministry, the whole amount granted, with interest	120 96
From a former Beneficiary, in part	24 00
Do. do. do. do.	29 00
Do. do. do. do.	20 00
Do. do. the whole am't loaned	36 00
Do. in the min. whole am't with int.	48 75
Do. " balance, with interest	20 00
Do. " in part	18 00
Do. " do.	10 00
Do. " do.	100 00
Do. " the whole am't loaned	65 00
Do. " do. do. with int.	60 22
Do. " do. do. do.	75 50—627 43

LEGACIES.

Rec. of S. Fletcher, Esq. of Concord, N. H. on account of the Thomp- son Legacy, Plymouth, N. H.	175 00
" of Mrs. Lucretia Richardson, Executrix of the will of her husband, the late Warren Rich- ardson of Andover, Ms., his be- quest to the Soc.	2,000 00— 2,175 00

LIFE SUBSCRIPTIONS.

Rev. SILAS AIKIN, Amherst, N.H. by Lad. of his Soc.	40 00
Rev. THOMAS F. DAVIS, Green's Farms, Conn. in part, by indi- viduals	31 78—71 78

INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	122 50
Interest on Funds loaned, 35 16— on a Mortgage, 20 00	55 16—177 66
Whole am't received for present use	\$5,748 77

PRINCIPAL OF SCHOLARSHIPS.

Beecher, rec. of Mrs. Thomas A. Davis, Tr. of subscribers	300 00
Green, rec. of Mrs. L. Green, Tr. of do.	88 48
Greenwich, rec. of Miss Sarah Lewis, Tr. of do.	86 00
Wisner, rec. of Miss H. Cutler, Tr. of do.	65 00
Worcester, rec. of Mrs. Rebecca King, Tr. of do.	67 02—606 50

MAINE BRANCH.

Winthrop, contribution at Ann. Meeting,	61 20
Madison, Benj. Weston, jr. Life Member- ship of the Br. Society	25 00
Annual payments, Theod. Brown, 2 00; David Shipley, 2 00	4 00
Nath'l Coffin, 2 00; Thomas Tenney, 2 00	4 00
Stephen Sewall, 2 00; Stephen Thurston, 2 00	4 00
Interest for one year on Payson Scholarship	60 00
	\$158 20

NEW HAMPSHIRE BRANCH.

Derry, semi-annual payment towards a Temp. Scho.	37 50
Amherst, fr. Lad. to constitute Rev. SILAS AIKEN an honorary Member of the Am. Ed. Soc., by R. Boylston, Tr. of Hillsboro' Co. Aux. Ed. Soc.	40 00
Donation fr. a Friend, by Rev. E. Cornelius	25
Donation of Mrs. Silence Griffin of Roxbury	10 00—10 25
Subscriptions, Rev. Gad Newell	1 00
Do. Mr. Joseph Shattuck of Bradford	1 00—2 00
Dunbarton Aux. Ed. Soc. by David Alex- ander, Tr.	4 50
	\$94 25

NORTH WESTERN BRANCH.

Received from March to September	\$652 35
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CONNECTICUT BRANCH.

New Canaan, from the Lydian Society, by Rev. Wm. Bonney	40 00
Interest on Robinson's note for one year	90 00
Bequest of Dea. Myto Lee, Salisbury, by Elisha Lee, Ex'r	100 00
Dividend on 20 shares in Phenix Bank	60 00
Rec. by hand of Rev. Wm. Cogswell, Gen. Agent, the following sums, viz.	
Interest in part of Yale College Scho.	9 00
New Haven, fr. W. K. Townsend, collected of individuals	20 00
Chester, fr. Fem. Praying Society	5 00
Middletown, fr. S. Southmayd, collected of individuals	59 00
Fairfield Co. Ed. Soc. fr. Geo. St. John, Tr. viz.	
Wilton, Mathew Marvin, Esq.	10 00
Green's Farms, fr. individuals, in part to constitute Rev. THOS. F. DAVIS a L. M. of A. E. S.	31 78
Norwalk Temp. Scholarship	50 50—92 28
New Haven, Donation from Jeremy Cross	5 00
For present use	\$480 28

Scholarship Fund.

Taylor Scho. in part, by L. A. Dag- gett	205 00
Henry Stillman Scho. in part, by Dea. Timothy Stillman	75 00—280 00
	\$760 28

PRESBYTERIAN BRANCH.

New York, Scho. of Cedar St. Church, by C. O. Halstead	37 50
Scho. of Brick Ch. by Eli Goodwin, dona.	75 00
Do. of Laight St. Ch. by Ladies' Assoc.	75 00
Of George Gallagher, 3d and last pay't	50 00
*From Jas. S. Seymour, Tr. of Wes. E. S.	350 00
Do. do. do.	150 00
Pennsylvania, Scho. of Pres. Ch. Harria- burgh, of Wm. Graydon, Esq.	130 00
Donation from a person unknown, by do.	10 00
Do " Aux. E. S. of Bellefonte, "	21 00
New Jersey, Donation from Association of Young Ladies in 2d Church, Newark,	10 00
	\$908 50

WESTERN RESERVE BRANCH.

Received from March to August 31	\$492 00
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Clothing received during the quarter.

Boston, fr. Mrs. Christiana Baker, 6 shirts and 6 pra. woollen socks.	
Exeter, N. H. fr. Ladies of that town, by Miss Eliza- beth Gilman, 10 pra. woollen and 2 pra. cotton socks—8 pra. woollen socks, in May last.	

* For particulars of donations to the West. Ed.
Soc. see the Rochester Observer, Oct. 1, 1830, and the
Western Recorder, Oct. 5.

QUARTERLY REGISTER

OF THE

AMERICAN EDUCATION SOCIETY.

VOL. III.

FEBRUARY, 1831.

No 3.

SACRED AND CLASSICAL STUDIES.

To the Editors of the Quarterly Register.

GENTLEMEN,

I HAVE observed, of late, with a deep interest, and with no little solicitude, discussions in the public prints of various parts of our country, on the subject of classical studies, and of making the Scriptures a *classic* in our colleges and schools. That the attention of the public is at last turned to the consideration of this subject, or that it soon may be, is to me a matter of unfeigned joy. And although I cannot by any means agree with all that I have heard and read relative to this subject, yet I can truly rejoice that the discussion of it is commenced, in a way that promises ultimate good, as I would fain hope, to our churches, and to the country.

It need not be deemed strange, that we should now begin to hear Roman and Greek classics decried by some, or at least spoken of with coldness and some degree of disrespect. Like every thing of this nature, which has been abused to a great excess, it becomes, when the tide is turned, and men begin plainly to see how they have been led away from the path of rectitude and propriety, a subject of distrust and even of contumely. The good which it really contains, is overlooked and neglected; and its evils are greatly magnified.

Revolutions of this nature are

very common in literature and philosophy, as well as in politics. Not long before the Reformation, the whole Christian world, for centuries, had been treating the Roman and Greek classics with neglect, disdain, and even contumely. Now and then a solitary monk, in the recesses of his cloister, where he could be hidden from the inspection of every prying and curious eye, indulged in the reading and study of these magnificent monuments of the human mind. But he was obliged to keep his taste a secret to the world, in order to preserve his standing in religious society. He could scarcely quote the classical authors, in any of his writings, unless he took occasion to say something to their disadvantage.

But such a state of things could not always continue. The native energies and taste of the human mind, when under some good degree of cultivation, broke out at last in the revival of letters, and the reformation of religion. When the change was once made, and the classics again called up to the attention of the Christian world, they took almost exclusive possession of its studies. It seemed as if the gratification of taste, which had been so long denied, now intended fully to repay itself for all that had been withholden from it. Literary men of high eminence, did not scruple to avow their distaste for the simple style of the sacred writers, and to

caution those who would cultivate a nice and discerning sense of fine style, not to read them. Even men high in ecclesiastical office did not scruple to do this. The famous and learned Cardinal Bembo, in writing to a friend who was devoted to literary pursuits, cautioned him against reading Paul's epistles, in case he was desirous of cultivating a good taste and beauty of style. Politian expressed his deep regret that he had read the sacred writers, on account of their style, which had such an unhappy influence on cultivated taste. Nicolaus Elenbog, a Benedictine monk, says, that after he had read the classics, in maturer life, he was filled with strong distaste for the Scriptures, and with regret for having read them.

These are only a specimen of what happened to thousands of others. From one extreme, that in which the classics were desecrated and held up as an object of abhorrence, men passed over to the other, viz. that in which they fell down and worshipped them, and actually denied to the only living and true God, the honor due to his holy word.

It is difficult to say, whether the practical influence of the first or the second of these extremes, was most hurtful. The first brought along with it general darkness, ignorance of the holy Scriptures, distaste for philological and exegetical study, slavish subjection to human creeds and superstitions, and extravagant estimation of the ancient fathers, who had some knowledge of the original Scriptures. In a word, it covered the earth with darkness, yea, with more than Egyptian night. The second nurtured the spirit of contempt for the Bible, caused the study of it to be neglected and thrown by, prepared the way for secret unbelief and distrust in it, made it a by-word among classical scholars and enlightened civilians, and even among ecclesiastics; and thus prepared the way for the modern deluge of infi-

delity, which has drowned the European continent.

It is thus the human mind, I had almost said, avenges itself, by going from one extreme into the opposite. It is so in politics; it is so in religion. Men go from the galling yoke of absolute despotism, into the extreme of popular licentiousness. They emerge from the gloomy cells of monkish superstition, into the region of atheism and gross sensuality. Even philosophy, with her sedate and sober mien, is not at all able to boast of any better control over her votaries. Fifty years ago, the man in Germany, who did not bow to Kant, was regarded as a bigot, or as destitute of common sense. All classes, orthodox and heterodox, united in applauding his talents and the eminent services that he had done in chasing away the clouds and darkness of philosophy, and bringing mankind out of this misty, terrestrial sphere, in which they are so prone to grope and grovel, to the upper regions of light, to the pure, and clear, and ethereal atmosphere of *transcendentalism*.—Even where orthodoxy could not approve, she felt constrained to wonder and admire; while *liberalism* with its thousand sects and parties, all exulted in the idea, that philosophy at last had won a complete triumph over the Christian revelation.

But what has become of all the thundering applause, which echoed from Russia to Holland, and from Norway to Naples? Is Kant worshipped still? No; now there is none so poor as to do him reverence. His once acknowledged keen and almost secondary insight, his deep and fundamental discussion, is stigmatized as superficial, specious, more popular than solid, more adapted to persuade than to instruct. A man of consideration in Germany, would blush to own himself a disciple of Kant.

Such is the fate of human extravagances. *Si naturam furcâ expellas, usque recurret.* Taste will prevail

over superstition ; as it did in restoring the classics : and religion and taste will, sooner or later, prevail over an extravagant estimation of the classics, and bring men back to the Bible.

Since the publication of Bishop Lowth's immortal work on Hebrew poetry, discerning readers are ashamed to deny that all the essential qualities of true taste and good style exist in the Scriptural writings. Every day this is becoming more and more manifest, by the illustrations which the subject is receiving, from men of the highest talents and most cultivated minds.

What wonder now, if sober and enlightened Christian men, who have awaked from the dream of Cardinal Bembo, and of the ten thousand schools and colleges that have so long drunk in of his spirit, should throw their manacles away with violence, or smite the despots with them, who have so long riveted them on ? It is no wonder at all. When a Christian parent reflects, that his children, in order to be educated at our seminaries, must wade through the polluting sink of heathen mythology ; must be drilled, day and night, so as deeply to impress a full knowledge of it on their minds ; must be so familiar with it as to make it a constant theme of meditation and delight ; while, at the same time, the word of everlasting truth, the only sure guide to eternal life, the inestimable treasures of the divine riches, lie neglected upon the shelf, and are entirely, or almost entirely overlooked in the arrangements for education—I say when a *Christian* parent reflects on all this, I do not, cannot wonder that he rises up against it, and expresses his honest indignation. I commend him for it. I hope such expressions will be heard from one end of our land to the other, until preference of heathen writers to inspired ones shall cease, and until the Bible obtains the place which all Christians are sacredly bound to give it, in the education of their children.

I cannot help feeling, that the guardians of youth in our country will have a fearful account to render, if they overlook this great subject. Matters like these, are not to be decided by the custom and discipline of the schools, which are yet replete with many a usage that has come down from the age of Cardinal Bembo and those who thought with him.

Sed—audi alteram partem. There is, as we have seen, another side to this question. More than five centuries' experience has shown what the neglect and contempt of classics can and will do. It is in vain to reply against this, and say, The times occasioned the evils of which you complain. No, it was not so. It was neglect of literature which made the times. Nothing can be more certain than this ; for as soon as literature revived, the times changed immediately. I am sorry to observe that some well meaning and able writers of our country wholly overlook these *facts*, which lie on the very face of religious and literary history, and treat the whole matter as though it were *new*, and now first to become a matter of experiment. But this is far from being correct. The experiment has been fully made—made for more than five hundred years. Is not this long enough to settle the matter ? And what was the result ? Why—the *dark ages*. Yes, the *dark ages*, rightly so named ; ages when men high in church and state 'darkened counsel by words without knowledge ;' ages when men became the mere tools of designing knaves and hypocrites ; when kings turned pale, and kingdoms trembled, at the frown of a bigot and a debauchee on the papal throne ; ages when the Bible, being no longer understood, and of course no longer cared for, was taken away from the mass of the people, and was partially studied only by a very few ecclesiastics ; ages when men, not knowing any better, could be made, by the assurance of designing priests, implicit

believers in all the idle and abominable superstitions, which have debased the human mind below what even some forms of heathenism have done; ages when God's word was not to be given to the people, lest they should know it, and detect the gross imposture which held their bodies and souls in more than Egyptian bondage;—these were the *dark ages*; dark indeed, blacker than Erebus, gloomy as the night that brooded over Pharaoh and his unbelieving court. God in mercy grant, that they may never—never return!

But what has all this to do with *classic* study? Much; very much indeed. The Bible is a revelation by *language*. To know what it teaches, *language* must be studied and understood. The most important part of the Scriptures, is in the *Greek* language. Greek then must be understood, in order to read it. But how is this to be accomplished? To read the New Testament only, can never give one such a knowledge of Greek, as to enable him to understand and interpret it with any good degree of reasonable confidence. The laws of Greek grammar, and of Greek philology in general, must be made to bear upon the New Testament. When God speaks to men, it is in language such as men employ. It is subject, therefore, to the like rules and methods of interpretation. If this be not so, then a new revelation must be made in order to guide the interpreter. If it be so, then the more extensive one's knowledge of Greek is, the better can he interpret the New Testament. There are hundreds of words and phrases in it, which can be fully and satisfactorily illustrated only from the Greek classics. With all the *Hebraisms* which it contains, it also contains a great deal of classic Greek, i. e. Greek which in its idiom fully accords with that of the Greek classic writers.

Unless miracles are to be wrought anew, then, how can any one say, that the Greek classics need not be

studied in order to interpret the New Testament? It is in vain to say this. There never was a good interpreter, there never can be, without such a knowledge. The nature of the case carries along with it a full demonstration of this. All right interpretation must be founded in the idiom, the *usus loquendi* of language. How can a man acquire this by studying only the Greek Testament, or even the Greek Testament and the Septuagint? It cannot be done. Those who know nothing by experience may maintain that it can be; but those who speak from experience, must certainly know better.

Nor must we say, that we may concede the point as to *classical* study for *clergymen*; but the *laity* need not be called to this work, as it is unnecessary for them.

Are the laity then to be shut out from a correct knowledge and study of the Scriptures? Go preach this doctrine in the *eternal city*, the mother of abominations; but not in this free and *Protestant* country. Much as I respect and love my brethren in the ministry, I do not wish the keys of the kingdom of heaven to be intrusted solely to their hands. This has once been tried—and the shadow of death spread over the nations. The sun of righteousness set, and polar midnight succeeded. No; I would fain have ten thousand times ten thousand laymen in our land, who are studying the divine word with all their might and in the best manner, and who keep a watchful eye on all the authorized interpreters of the same. Remit this watch—and papal Rome will extend its grasp over us, and we shall become the buyers of *indulgences*, and pilgrims to Loretto or the holy land, with bare heads and gravel in our shoes. God forbid, then, that the laity should not study the Bible, in a manner as thorough and as enlightened as the clergy do.

'But surely we need not study

Greek and Latin, in order to understand the Hebrew Scriptures.'

Indeed? And is no light to be reflected from the New Testament upon the Old? Have Christ and his apostles contributed nothing to explain to us the Old Testament? And if they have, how are we to understand what they have contributed? We must study *Greek authors*.

Has the Septuagint translation, have Aquila, and Symmachus, and Theodotion, have Origen, and Eusebius, and Chrysostom, and Theophylact, and Theodoret, and other Greek Fathers, contributed nothing toward the understanding of the Scriptures, both of the Old and New Testament? How then are we to acquire a knowledge of what they have contributed? The answer is, By a knowledge of Greek.

And the *Latin* Fathers too—have Tertullian, and Lactantius and Cyprian, and Jerome, and Rufin, and Ambrose, and many others, done nothing to help the student to a knowledge of his Bible? Have the great mass of grammarians, lexicographers, and writers of modern times, whose works are in Latin, done nothing to illustrate the Bible? If you say *no*, then you show yourself to be too ignorant to deserve regard; if you say *yes*, then Latin is to be studied.

In short, it comes simply to this, that the enlightened philological study of the Bible is to be given up, or the Latin and Greek classics are to be studied. The multitudes of admirable philological books that have been published to explain these, are some of the best exhibitions of the powers of the human mind in regard to the business of interpretation. The student, who intends forming himself after the best models, cannot be ignorant of such helps. It is utterly out of question. And as to expecting them in *translations* into English, that is equally out of question.

Instead then of joining in the cry

against the study of the classics, I would raise my feeble voice to the highest pitch of which it is capable, in protesting against expunging them from our list of studies. I would gladly see our schools all of a much higher philological cast than they yet are. But I would not have them study the amatory poetry of Anacreon and Tibullus, nor the smut of Horace and Juvenal, nor the atheism of Lucian. I would have expurgated editions—a *Cursus Classicus* of study, something like what Jacobs has made for the schools of Germany. I would have some portions of the Latin and Greek Fathers studied, as well as the heathen writers. Have Christians any need of blushing at the study of Minutius Felix, Lactantius, Cyprian, and Augustine in Latin; or of Chrysostom, Basil, Gregory Nazianzen, and others in Greek? No—I can only express my astonishment, that young men are educated in Christian colleges, without even being taught to know that such men as these ever existed, much less that they are worthy of perusal. When I think on this, I can easily explain the honest indignation of some, who are exclaiming against the classics.

I would fain see too, even at this late hour in the day, the BIBLE claiming some humble place, if no more, among the books of education. *Christian education* without the study of the Bible! a monstrosity in the religious world; a stumbling block to unbelievers. I am willing that this part of the subject should be held up, and dwelt upon, until Christian seminaries will act like Christians. I do sincerely hope, that the force of public opinion will ere long control this thing beyond all power of resistance. As a mere relic of antiquity, if nothing more, the Bible surely deserves study above all other books. But when we call to mind that it is *the word of life*, the *only sure guide to heaven*, the subject becomes overwhelming as to its importance, and forbids all justi-

fication of neglecting the Scriptures in the education of our youth.

You perceive, Messrs. Editors, that I am neither with the opposers of the classics, nor with their extravagant friends. *In medio tutissimus ibis*, will well apply here. I would say of classical studies, *these things ought to be done*; of sacred study, *this above all is not to be left undone*. I am not obliged to depress Greek and Roman genius and talent, because I believe, as I do, that the sacred writers have far exceeded it. I am not obliged, when I admire the majesty and glory of the sun, to speak reproachfully of the stars of light which adorn the sky. Why should I? The *stars*, I readily acknowledge, are not *suns*; but are they not *stars*? The Greek and Roman classics are not, indeed, *the Sun of righteousness* with healing in his beams; but they are constellations shedding some radiance over the deepest gloom of heathen night.

Let us regard and treat them as such. This is all I ask, from their friends or foes. God's truth is not to bow to them; nor are they to be kept from acting their humble part, in opening our mind to see what that truth is. As *moral helps* we do not need their aid. We want no tapers, while the god of day is walking in majesty abroad. But as *philological, linguistic aids*, to teach us the use and idioms of language, they are absolutely invaluable. The more the Bible is studied, the more perfectly will this be known and felt. And when this is the case, the certain result will be, an increased (not a diminished) use of the classics. Then too the Bible—the word of everlasting truth—will successfully advance its claims to be read, and understood, and admired, and obeyed, by all the dear youth of this Christian land.

God, in mercy to his churches, defend them from an ignorant, half-instructed race of ministers! God, in mercy to the souls of perishing sin-

ners, grant, that his word, and all the helps to understand it, may be more studied, and more valued! Then I shall believe the harbinger to a better day is come, that the morning star of a new and glorious reformation has risen.

Yours sincerely,
M. STUART.

MECHANICAL LABOR COMBINED WITH STUDY.

An Address delivered before the Mechanical Association of Middlebury College, commencement evening, Aug. 18, 1830, by John Hough, Professor of Languages.

[Communicated for this Publication.]

WITHIN a moderate period, the public mind has been happily awakening to the importance and necessity of adopting some efficient means for preserving the health and averting the premature decline and death of those engaged in acquiring the rudiments of learning. Long had the community slumbered over evils of appalling magnitude; and even now it does not appear half roused to such a consciousness of their reality and of their dimensions, as shall prompt to adequate exertions to interpose an effectual remedy.

A very large proportion of those, who engage in a course of study for the purpose of acquiring a thorough education, embark in the undertaking from habits of active and often of laborious exertion. All sudden and material changes are attended with a sensible effect on the constitution and the health, and, in many cases, they are followed by consequences of the most disastrous character. The student, especially if urged on to intense application by an ardent thirst for knowledge, or by the goadings of a towering ambition, or by a hallowed and noble, though misguided, desire of high qualifications for usefulness, and of a wide and beneficent influence in after life, will bend his mind with untiring assiduity to his studies, and the midnight hour will scarcely terminate his vigils at the shrine of knowledge,

and the earliest dawn will recall him to his task.

This abrupt transition from active to sedentary habits, is soon succeeded by visible and calamitous effects. The animal economy is deranged, the system becomes relaxed, and the tone of vigorous health is gone. The vital organs are impaired, and inadequately perform their appropriate functions. The lungs lose their healthful play, the stomach ceases to fulfil its destined office; and the eager and self immolating votary of letters falls, in one case, the victim of a fast wasting consumption, or becomes, in another, an incurable dyspeptic, sinking by a more lingering decline into the grave, or dragging on a protracted life, bereft of a large share of the means of happiness, and robbed, to a wide extent, of his capacity of usefulness.

In this representation, I am not bringing before you an idle theory, unsubstantiated by obvious and decisive facts. I have not been traversing the regions of fancy and summoning forward, as the sober and substantial realities of life, the visionary forms which there flit before the mind. With melancholy frequency, as my own recollection with regard to the course of events here, and as the remembrance of all those, who have been long and intimately conversant with our literary institutions generally, will decisively attest, has the student been arrested in the midst of his course, and the hectic flush has spread itself over the cheek, on which recently glowed the ruddy hues of health; and those cherished hopes which anticipated a long career of success, and honor, and joy, have closed in the grave. In sad succession could those be enumerated, whose unstrung nerves, whose emaciated frames, whose wan countenances and whose languid movements declare, with fatal assurance, the paralyzing and baneful tendency of assiduous application, and of inactive and sedentary habits. By the

operation of these causes, not only has the heart of love been wrung with anguish, and the dearest hopes have been whelmed in darkness; but the community and the church and the world have been robbed of the services of those, whose labors and whose influence might have largely helped to reform the age, and to enlighten and bless mankind.

That to this evil, so crying and so enormous, an effectual remedy has as yet failed to be applied, who, at all conversant with our seminaries of learning, can, for a moment, doubt? That there is, however, a remedy, which will, to a large extent, meet the exigencies of the case, we venture to indulge the fullest confidence. To be sure, no single particular can justly be regarded as an absolute specific for the preservation of health. And in some cases, a constitutional tendency to disease, some casual indiscretion, or some undiscovered cause may lay the foundation of some dangerous or fatal malady, even where an observance of the sagest rules is aimed at. But, directions may be given, by an attention to which disease and debility may, in all ordinary cases, be averted, and health and vigor be secured.

The prominent topics, under which might be comprised a system of rules for the preservation of health, are air, diet, exercise, and the regulation of the passions. The only one of these on which I shall insist, is exercise; and after just glancing at its indispensable necessity and its inestimable advantages, I shall attempt to evince the peculiarly eligible character of that mode of exercise for students, which the Association, before which I speak, was formed to supply.

It is a well known fact, that all our corporeal powers, as well as all our mental faculties are nurtured and strengthened by exertion; and that, by neglect and disuse, they lose, by degrees, their elasticity and vigor, and become at length, nerveless and imbecile. Indeed, as multiplied ex-

amples in every region of the earth unite in proving, such is the influence of long foregoing any action, that the very capacity of performing it shall vanish. A man may neglect to move a limb so long, as the annals of self-torturing superstition evince, that to move it shall be beyond his power. It is by tension, that the energy of muscular action is augmented; and it is by the endurance of toil, that the capacity to endure in a highly increased degree, is secured. Visit a manufacturing establishment, where merely exquisite skill, and not the exertion of great strength is called into requisition, and you may see by actual inspection, how feeble and inefficient in muscular energy are the artists there employed, compared with the sturdy yeomanry of the country, whose daily occupation is a trial of their strength, and whose sphere of effort is a school of salutary discipline, adapted to train them to hardihood and vigor.

On the necessity of exercise to health and vigor, the physician, who has looked most deeply into the constitution of man, and who understands most thoroughly the exigencies of his nature, has largely insisted; and its salutary influence has been, again and again, undeniably proved, in cases where it has been the grand specific for the removal of long continued and almost inveterate ailments. Of the valuable operation of toil on the health and energy of the frame has the poet sung; and looking at his countrymen with the eye of an acute and philosophic observer, the firmness and vigor, derived from this course of discipline, presented itself as the efficient cause, which extended the dominion of Rome to the utmost limits of the known world.

*Hanc olim veteres vitam coluere Sabini;
Hanc Remus et frater: sic fortis Etruria crevit;
Scilicet et rerum facta est pulcherrima Roma.*

"Behold the tiller of the glebe, who toils
In dust and rain, in cold and sultry skies,
Robust with labor, and by custom steel'd
To every casualty of varied life.

*Such the reward of rude and sober life,
Of labor such. By health the peasant's toil
Is well repaid, if exercise were pain
Indeed, and temp'rance, pain. By arts like these
Laconia nurs'd of old her hardy sons;
And Rome's unconquer'd legions urg'd their way,
Unhurt, through every toil, in every clime.
Toil, and be strong. By toil the flaccid nerves
Grow firm and gain a more compacted tone;
The greener juices are by toil subdued,
Mellow'd and subtiliz'd; the vapid old
Expell'd, and all the rancor of the blood."*

Without enlarging on the necessity of exercise and on the various benefits, which result from it, and benefits of the highest value, I shall proceed to consider the requisite properties of efficient exercise, and to show, that these are all found in the mechanical labors of the workshop.

1. Exercise, in order to answer the purposes for which it is employed, must be such as shall call into vigorous action the various parts of the frame, and especially such, as shall act with effect on the vital organs.

Indolent and listless motion is not the exercise, which will expel the noxious humors from the system, preserve it from debility and brace it with new vigor. A sauntering walk, which hardly affects the limbs, and utterly fails to move the chest, will ever be found unavailing as a course of exercise. Something more vigorous and efficient is demanded by the necessities of our nature, than that nerveless exertion, which never causes perspiration to moisten the brow, unless aided by the sultry ardor of summer's fiercest blaze.

But, if vigorous exertion is demanded, the workshop meets the demand. The use of the axe, the saw and the plane, must obviously be accompanied by that exertion, which is necessary to cause exercise to answer the grand purposes for which it is employed. Indeed, without effort, and strenuous effort, none of these utensils can be wielded with effect. Nor can they be used without a degree of exertion, which shall extend its influence to every part of the frame.

While all this is undeniably true,

* *Armstrong.*

there is little or no danger of that excessive exertion, which is succeeded by exhaustion and languor and often by disease, and which athletic sports frequently occasion, exposing to the hazard of incurring dangerous and mortal maladies, and always attended with the peril of occasioning some mischievous or even fatal occurrence. The exercise of the workshop, while abundantly adequate to the purposes for which it is designed, is little liable to excess, and to the pernicious consequences, to which excess gives birth.

2. It is another requisite of exercise, that it may be taken regularly every day and for an adequate period.

And here the preëminent advantages of the workshop can scarcely fail to be recognized. For, whether the weather be fair or inclement, whether the earth be drenched with rain or buried deep in snow, and whether it be swept by the keen blasts of winter, or scorched by the sultry heat of a summer's sun, the kind of exercise which I am recommending, is alike accessible. And it can, without any obstacle or inconvenience, be prosecuted to any extent, which may be required by our condition.

But, if one depend for exercise on walking, a drenching rain, and streets and fields buried in snow or covered with mire, present impediments little likely to be overcome. If the tillage of land is the expedient to which recourse is had, the exertion which is required, can only be made at favorable seasons, and is called for but during a moderate period of the year and at considerable intervals. And aside from the fact, that carrying on the entire operations of a farming establishment is ill suited to the condition of a College, such an arrangement furnishes no facilities for exercise to those, who are not under a necessity of defraying by their personal exertions the expenses of an education. But, means of exercise should be provided not only for the indigent student, who depends on

his labor for his support, but for all who are engaged in the cultivation of their minds and the acquisition of knowledge.

It is in its adaptation to all the changes of the seasons, to all the vicissitudes of the weather, and to every class of students, that the peculiar advantages of that system of exercise, which the workshop furnishes, are clearly apparent. For it is obvious, that a stock of exercise cannot be stored up, which shall meet our wants for days and weeks to come. Every day our course of exertion must be resumed, to answer the purposes of health. And with precisely as much show of reason, might any one anticipate, by eating to-day to meet the demands of appetite for a long subsequent period, as by exercise now, to obviate the necessity of exercise, during a considerable interval hereafter.

3. It is further requisite, that the exercise be such as shall not be likely to be regarded with feelings of scorn and distaste, as insignificant and childish sports, or as trivial and boyish feats of agility or strength.

The exercise of the play-ground is, in most seminaries at least, usually surrendered, by the more advanced and sedate members, to the younger class of students; and they regard themselves, when uniting with these in their recreations, as submitting to a kind of debasement, of which they feel half ashamed; and they engage in them with infrequency and heartlessness, or with reluctance. It has, hence, been the fact, that in general the athletic sports of running and jumping and playing at ball, and others of a similar character, have been well nigh relinquished by those, who most need exercise, to those, whose habits and whose health least required such expedients. It has, hence too, proved the fact, that the system of gymnastic exercises, which some time since was introduced into some of our Colleges with such high anticipations, and on an apparatus for

which, so much expense was, in some cases, bestowed, has enjoyed merely an ephemeral celebrity, and has already, unless the information, which I have received, has misled me, sunk into neglect. And a kind of exercise, which shall possess adequate attractions for the more mature and sedate class of students as well as for others, still remains a desideratum in most of our literary institutions. And here the workshop meets the necessities of the case. There are various and decisive considerations, which will exempt the labor there performed, from being regarded with contempt and from being deserted by any class of students, however mature in years, and however sober and dignified in character.

4. It may be further remarked, that that species of exercise, which combines with itself incidental advantages, and which, while promotive of health, secures other benefits, in no other case attainable, is entitled to a decided preference, and ought to be regarded with peculiar favor and encouraged with peculiar patronage.

The entire utility of all athletic exertions and of the whole system of gymnastics, is comprised in their salutary operation on the health and vigor of the system. When they have secured this object, they have fulfilled the whole design with which they can ever be employed, and no indirect and ulterior advantages are to be anticipated from them. But such is not the fact with the mechanical labors of the workshop. The incidental advantages are of a twofold character and of no trivial importance.

I deem the mechanical skill which will be acquired, a benefit, by no means to be overlooked or contemned. It will enable a man to perform a large variety of services for himself in after life, with no sacrifice of time or trouble; and often with a manifest and material saving of expense and inconvenience. For, very frequently the time and the exertion,

requisite to obtain another to do some slight piece of work for us, is more considerable, than would be called for in order to do it for ourselves; so that the saving in expense may properly be regarded as clear profit. But, a very large proportion of our educated men, as they have been, are utterly, or nearly so, unqualified for every exertion of the kind. Of those, who would be capable of cutting a board with a saw, at a right angle with the edge, the proportion would probably be found very inconsiderable; and a large share, in attempting to drive a nail, would do it at the obvious and imminent hazard of breaking or bending it, and of defacing and injuring, and even spoiling whatever piece of workmanship they might be attempting to execute.

But, cases may occur in the multiplied vicissitudes of life, in which an individual may be thrown upon his own resources, in which he may be placed altogether beyond the reach of assistance, or may be unable without embarrassment to meet the expense of procuring it; and in such emergencies he may find his mechanical skill the means of securing to himself no trivial advantages. A missionary among a barbarous people might thus be qualified to fabricate for himself articles of no inconsiderable value, and to exhibit an example of skill and to furnish instructions adapted to help forward the introduction of the improvements and conveniences of civilized life, among a rude and uncultivated race. All this too may be effected not only without interfering with the discharge of his higher and more momentous, his appropriate and sacred duties; but even with an obvious and decided advantage, to the estimation in which he is held, and to his general influence and usefulness. For the clergyman and the missionary, therefore, I regard the discipline of the workshop as of no inconsiderable importance, when viewed merely with

reference to the mechanical skill, which it may impart. But, a still further advantage, I apprehend, may be derived from this mode of exercise. It may be made a source of pecuniary profit. How considerable a source of income such an establishment may be rendered, it is impossible to decide, depending, as it must, upon the skill and energy with which its operations are conducted. But, the result of experiments, which have been made, fully establishes the point, that it may become productive of a revenue. And if the labor of other men ensures them emolument, it must be difficult to allege a reason, why the exertions of students, in proportion to the time and skill employed, may not also ensure pecuniary gain.

That this will be an advantage no one can doubt, who views it as desirable, that the facilities should be multiplied and enlarged, by which indigent and pious and valuable young men may aid themselves and relieve public benevolence of their dependence upon it; and thus leave it at liberty to foster by its bounty other important objects, as numerous as public beneficence will be likely to meet, and requiring as extensive aid as it will be likely to supply.

Viewed, then, in all the various lights, in which it can be surveyed, the exercise of the workshop combines advantages no where else to be found. It is efficient, answering fully the purposes for which exercise is required. It can be prosecuted at all seasons of the year, and amidst all the varying changes of the weather, with equal facility. It can be followed to any required extent, and can be so arranged as not to interfere, even in the slightest degree, with the prosecution of study, while agricultural labors must be performed at a particular time, succeeded by a considerable interval of repose. It is of a character, which no class of students, who are willing to employ exercise at all, can regard with disgust and dislike. And, finally, the

incidental advantages, in the acquisition of mechanical skill and pecuniary profit, are not to be scorned, or overlooked.

While I regard the extensive prosecution of agriculture, as unsuited to the condition of a College, I should yet rejoice to see horticulture combined with the labors of the workshop. The raising of fruit-trees of the choicest kinds and in a large variety, by the different processes, which art has devised; and the production of the various vegetables, grown in a garden, would impart to the student no undesirable knowledge and skill, and would, in every view, be attended with many and important benefits. And I indulge the hope, that, at no distant day, I shall see an adequate and eligible tract of ground enclosed and devoted to this valuable purpose.

What objections can be started against the plan of mechanical labor, I am at a loss to conjecture. I know, indeed, that, on the part of some, doubts are indulged as to the ultimate success of the project; but on what grounds they rest, I am not aware. The only specific allegation, which I recollect to have heard advanced, is, that the members of College are too indolent to work, and that the whole scheme must, therefore, prove abortive. But, the result of my observation, as yet, is, that, on this subject, they will need not the spur, but the bit. It will be requisite, that their zeal should rather be cooled, than inflamed; and that their exertions should be repressed, rather than stimulated.

With these views, which I entertain, with these convictions, which I feel, I cannot but deem the erection of the workshop in connection with it, a most auspicious event for this College. And I cherish the firmest confidence, that, if it could enjoy a degree of patronage sufficient to relieve it from pecuniary embarrassment, and to put it in vigorous and successful operation, it would fulfil all the antici-

pations of its founders and friends, and prove a source of numerous and rich blessings to the Institution and its members. And if it ensure only a moiety of the advantages, which are hoped for from it, then will it repay, beyond comparison, all the aid, which the most liberal patronage may bestow. If it avert, but once, in a wide interval, a broken constitution and blasted hopes and an untimely grave, and if it save, but once in years, the Church and the public from the loss of one, whose labors might have been rich in blessings to his species; who will undertake to strike the balance between the benefits it has conferred, and the cost at which it has been reared and sustained? As thus capable of ensuring advantages of the highest value to the youth connected with this College, I would commend the Mechanical Association, and the Workshop which they have attempted to put in operation, not only to the favorable opinion and the kind wishes, but to the efficient patronage of the liberal, the philanthropic and the pious.

In closing, I would urge on the members of the Association the necessity of persevering and vigorous exertions for the preservation of health.

Of the intimate connection between the mind and the body, and of their mutual influence on each other, no one need be told. A disordered state of the frame, whether induced by inactivity or excess, extends its operation to the intellect, and either unhinges the understanding or paralyzes its energies.

Corpus onustum
Hesternis vitiis animum quoque pregravat una,
Atque affligit humo divinus particulam aura.

Hor.

On the other hand, the ascendancy of some mental malady shall extend its influence to the corporeal system, and grief, remorse and despair shall not only subject the mind to torture, but shall undermine the constitution, and, by the agency of fierce disease, or of a lingering decay, cause the grave to close upon their victim.

An attention to health is not, then, superfluous care, and the time employed in securing this grand object, is not to be counted as so many lost hours of life, by him who is engaged in the cultivation of his intellect and in the acquisition of knowledge. The proficiency made by any one, is not to be estimated by the number of hours, spent over his books, and in application to study. His progress will be most rapid and his attainments most extensive and desirable, whose mind is the clearest and who bends the whole force of an unimpaired intellect to his literary pursuits; not he, who, when he attempts to study, dozes away his time in almost a listless vacuity of thought, although he passes a far larger portion of his days in seeming application to his books. If any men need firm health, since thus requisite to insure the full and undiminished vigor of the understanding, they are the men devoted to learning. Count not, then, that time wasted, which is employed in exercise and directed to the preservation of a sound and vigorous constitution. Shun failing by a wretched shortsightedness of the very objects, on which your eyes are fixed, high intellectual culture and the acquisition of extensive knowledge. He will accomplish far more, in a given number of years, who deducts a portion of his time from study, for the purpose of exercise, and who is thus able to press onward till the very close of the allotted period, than he, who, though he may outstrip his competitor for a little while, presently renders himself incapable of an effort, flags in his course and foregoes further progress.

Let not indolence gain the ascendancy over you. Nothing valuable is acquired, and nothing great is achieved in life by man without exertion. Indulge not the silly opinion, engendered by pitiful feelings of pride, that labor is a disgrace. Above all, tremble at the thought of incurring the fearful guilt of self-immola-

tion, although that immolation be made at the shrine of letters. Let not undue exertion and the neglect of exercise blast your own hopes, wring with anguish the hearts of those that love you, and rob your Saviour and your species of services, which duty claims and which a wiser course would have enabled you to render; services, rich in the glory, which they might bring to God, and in the benefits, which they might confer on mankind.

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For the Quarterly Register.

MORAL ESTIMATE OF THE CHARACTER OF DR. PAYSON.

HOWEVER it may be true of many men, that when dead they are forgotten, it is otherwise with those who have spent life in giving impulse to the character of others, by the active excellence of their own. Death only causes them to live with deeper interest in the minds of those who knew them; and introduces them to many who never knew them before. "Their works do follow them." Thus, many a departed minister of Christ has been made the more extensively known by his loss,—or rather, by being called home to his reward.

Some of the reasons of this posthumous notoriety are, that till a man's work is completed, it is not time for his full influence to be brought to bear upon society: and that when a good man is gone, it is proper that disclosures of the private excellencies of his character and of the secret springs of his eminence and usefulness should be made, which Christian delicacy and the common sense of men forbid, while he lives. Moreover, the things said and done by a good man, departed, are remembered and felt in a manner altogether peculiar. He who has been "a burning and shining light" in the world, when his lamp of mortal life is extinguished, still sheds from

amidst the gloom of the grave, a brightness surpassing that in which he shined, while living. The minister of Christ, on whose silent lips a bereaved church and people look, through their tears, "though dead, yet speaketh;" and when years shall have rolled away over his tomb, will he continue to speak, with an eloquence belonging not to the living man.

The foregoing remarks will probably be illustrated, in future years, in the case of the devoted and beloved minister whose name is given at the head of this article. Dr. Payson is becoming far more extensively and better known, than before the American churches were bereaved of him. He is now preaching to the Christian world, in an impressiveness which only death and the grave can impart. Many are becoming introduced to an intimacy with him, which none enjoyed before. His instrumentality in the conversion of sinners, and in the edification of the people of God, is just begun. And prayers offered by him, yet to be answered; preaching, remembered, and yet to be blessed; labors of his pen, now going forth, yet to instruct many who sit in darkness; examples of holy thought, feeling and action, now in biographical record, and to give impulse to spirits yet unborn; influence begun in life, to be yet more strong since his death;—these and many other things are probably, in the course of time, to show, that though gone from the world, he is not lost to it; that though resting from his labors, the instrumentality of what he has done, "through the power of the Spirit of God," is to be felt on earth, and known in heaven, till "the day of Jesus Christ."

We are not, in all this, speaking the praise of man, but of God. We take Paul's ground, respecting the best men on earth; and say, in the present case, 'nevertheless, not Payson, but the grace of God which was in him.' All the good we can

say of the best men is to be said of them as that which the Holy Spirit has imparted to them. While therefore we speak of Christian excellence, we exalt God, and set man down at his footstool, as having "nothing which he has not received."

The question has probably arisen, in the minds of many, 'What was the secret of Dr. Payson's excellence of character, usefulness, and influence in the religious world?' The question is in fact answered, by recurring to the fact just noted; "the grace of God was with him." We are aware that some, who would "paganize Christianity," and claim to human virtue all excellence, endeavor to account for such things, by attributing them to "moral culture" or "self-cultivation." While we admit that no moral excellence is attainable without the efforts of man himself; we yet maintain, that no man makes attainments in Christian holiness, without better strength than his own. There must be introduced into his heart, a more powerful principle than any born in him. He must have a gracious renewal of his soul; "must be born again," "of the Holy Ghost." How could Payson have been the man he was, without the renewing grace of God? How have done any of the things in which he so "shined before men," had he not been "created anew in Christ Jesus, unto holiness and good works?" Do we ever see such devotion to the service of God, such untiring ardor in the Christian course, such faithful prosecution of the duties of the sacred office, in men who believe nothing, and preach nothing, about regeneration by the Holy Spirit? Where, among such, do we find men like Baxter, Flavel, Brainerd, Edwards, Martyn? No where. That man who denies his dependence on the renewing and sanctifying grace of God, to make his character conformed to the divine requirements, and to fit him to "watch for souls," refuses to be-

lieve the truth, and to walk in the way of Christian holiness. And whatever attainments, in learning or morality, he may boast, he has no likeness to Christ nor to his faithful servants, in that holiness necessary to "see the Lord."

Here let us say, then, to the young man, preparing to enter the sacred office of the ministry;—think not of engaging in such a holy and responsible work, without evidence that you are indeed a subject of renewing grace. And to him who may have entered the sacred office hastily, in uncertainty respecting his spiritual state, or in self-deception; or in unbelief of the necessity of grace, to change the heart, and qualify for such a work; we would say, "repent of this thy wickedness, and pray God, if perhaps thy sin may be forgiven thee."

But many in the ministry, as well as in private life, hopefully the subjects of renewing grace, are not attaining the holy eminence reached by others, for the obvious reason, that they are not living in such a supreme devotion to Christ as becomes them. As a second answer, then, to the inquiry already stated, we remark, that Dr. Payson manifestly made a more faithful use of the grace of God given to him, than do many Christians,—even Christian ministers. It is unnecessary to suppose him to have received more grace at his conversion than is given to others. He clearly acted on that rule of Paul, where, after having spoken of perfection in Christ, he says, "Whereunto I also labor, striving according to his working, which worketh in me mightily;" used that grace—faithfully used it,—which his Lord had pronounced "sufficient for him;" and through which, multitudes in past ages, "out of weakness have been made strong." He seems to have felt intensely the responsibility for devoted holiness, imparted with the divine gift of grace.

Here then we find the secret of

the eminent piety of Payson, and many others, of kindred spirit; whose labors and example have made them blessings to the world. It is made obvious, by such cases, that they who are faithful in "living according to God, in the Spirit," will "grow in grace," will rise high in the holy elevation of Christian character, and drink deep into the joys of God's salvation.

Without farther enlargement on this topic, we would offer some remarks on the value of such a specimen of character, to Christians generally, and to students and ministers of the gospel, particularly.

Such a character is a rich commentary upon the Scripture instructions respecting the Christian life, and shows what can and should be done, by every Christian, in the way of holy obedience to the precepts of the gospel. Perhaps we contemplate it, at first, as furnishing something new, or peculiar, in Christian experience and practice. And, true, there are modifications of gracious exercises in different Christians, arising from their different constitutional peculiarities. But "it is the same God which worketh all in all." So far as divine grace is concerned, there is no such thing as peculiarity, in any Christian's character; unless it be peculiar eminence in holiness and grace. With all the variety of experience which Dr. Payson had, and of spiritual events which befel him in his Christian course, "is there any thing whereof it can be said, See, this is new?" Nothing. Go to the holy Scriptures, and you find every peculiarity, as described and enjoined upon the "followers of God," ages since: and as illustrated in the character of patriarchs, prophets, apostles, and martyrs. All the peculiarities we find in Payson, as a Christian and an "ambassador for Christ," are reducible to this,—a peculiarly close following of scripture rules for holy living, and a peculiar resemblance, by the grace of God, to "holy men of old."

This specimen of Christian character we are contemplating, is of high value, as adapted to influence the standard of piety among private Christians. *Living for Christ* is the essence of Christian character; and it was the manner of life which appeared in this devoted man.

We apprehend that some dangerous misconceptions on eminence in piety, have place among Christians;—for example, that eminent piety falls to the lot of but few; or that, in the sovereignty of God, it is granted to but few: that eminently pious men are a favored class, or order, in the church of Christ, whom we are to admire, but are neither able nor bound to follow, in their rapid progress along the path of Christian holiness. Now we propose, for serious and prayerful consideration, the questions, Cannot far higher attainments in piety be made by every Christian, than really are made by the many? Ought not you yourself, fellow Christian, to be rising to that same eminence in holiness and grace, upon which you admire the standing and shining of a comparative few? We refer you to the secret of eminence in grace disclosed in such a Christian as Payson, and say to you, fellow Christian, see there the line of your own duty. To the Christian who has groaned in himself and said, 'Oh! for such attainments in grace, for such hope in life, such peace, joy, triumph in death;' we would put the questions, Are you willing to use the means he used?—Are you willing to live for Christ in the manner he lived? To watch, pray, wrestle, fight, count all things but loss, for the excellency of the knowledge of Christ, as did he? If so, we know of nothing to hinder your making attainments like his, living in such hope, and dying in such peace, joy, triumph.

When we find how one Christian *has* lived, we learn how other Christians *can* live. In a serious inquiry, by each of us into his own heart, and

a faithful application of the directions of the word to our consciences, we shall doubtless feel ourselves accused as blameworthy, for our low attainments in grace ; and not to be pitied or excused for them, as our misfortune. God having given the clear and decided injunction, "grow in grace," there is a solemnity of obligation to do this, which the Christian should feel, every hour of his life.

The specimen of character before us, is of value as adapted to influence the standard of ministerial piety. Ministers of religion are supposed to be Christians, and to have made some attainments in grace. The office they sustain gives this impression. But with such a character before us, the question arises, Is the present standard of piety, even among ministers, what it ought to be ? Were all who minister at the altar of God as faithful in keeping their own souls as they should be, would there not be more Paysons than there are ; and would not the churches be better fed, converts to God more extensively multiplied, and the solemnity and power of divine truth more deeply felt by the unconverted world ?

A minister preaches the truth, perhaps ; is clerical in his deportment ; his congregation is held together ; regular parish habits prevail around him, and occasional additions are made to his church. He is quite steadily in his field of labor, and conducts his round of duties, from year to year, with decent reputation ; and it is not,—perhaps ought not to be—doubted that he is a "good man." But after all, for some reason or other you would hesitate to say of him, He is "a burning and a shining light," such as a man should be, to whose pastoral care God has committed five hundred or a thousand precious souls. You would say that his preaching lacks unction, force, fervency ; is more intellectual than it is spiritual, arousing, edifying. What is the difficulty ? It is not, probably, that he is not a Chris-

tian ; but that he is not a fervent, spirited, prosperous, active, eminent one. His attainments in piety are exceeded, perhaps, by many in his church,—some of the flock farther advanced in the divine life, than their shepherd himself. And give to some private Christians his office, education, talents, pulpit, and they would doubtless do double his work ; delight in it far beyond him ; and be blessed with greater success than his. Is it improbable, even, that some Christians, in their retired spheres, really are doing more for the salvation of souls, and the glory of God, than some ministers are doing, good men too, with respectable talents and acquirements, and with pulpits surrounded every Sabbath by hundreds of precious souls, needing very faithful and diligent ministrations. And may there not be occasion for many such an one, in the consciousness that he lives low in the graces of the Christian character, and is doing far less than he might, for Christ and the salvation of sinners, to say in himself, Oh ! that I had the fervency, faith, and growth in the knowledge of God, which I see in this and that humble minded member of my flock.

We are conscious of having here touched upon a point of some delicacy ; and on which it is well to speak with caution and candor, for the sake of both ministers and private Christians. And yet, it is a point of more *seriousness* than delicacy. With having said thus much, however, we invite to it the consideration of our brethren in the ministry ; and leave it to be pursued in their own thoughts, as conscience and the word of God shall dictate.

Considering the advantages which the minister of the gospel has, for growing in grace, in that he "dwells in the house of the Lord," and by the side of the altar ; considering that the study of God's word is his daily employment, that he sits by the threshold of his closet, and may enter

and commune with God as often as he will; considering that he has little else to do but to "walk with God," feed upon the bread of heaven, and "draw water out of the wells of salvation;" and added to these, has all the advantages for his own spiritual profiting, which are connected with his labors for the good of others; truly "what manner of person ought he to be, in all holy conversation and godliness."

The real meaning of many passages of Scripture, applicable to ministers, is apparently much above what some of us live. The peculiar elevation of ministerial character, in Payson, is well adapted to impress upon our minds the Bible rules of ministerial living. It would seem he carried, in constant and vivid impress upon his feelings, such texts as these; "Wo is unto me if I preach not the gospel;" "The love of Christ constraineth us;" "A wide door and effectual is opened unto me;" "In all things showing thyself a pattern of good works;" "An example of the believers;" "Do good to all men as ye have opportunity;" "Study to show thyself approved unto God;" "For we watch for souls as they that must give an account;" "The time is short;" "Watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry."

Devoted and eminent piety, and nothing else, will lead a minister to live and act thus. With such a character as that of Payson before us, the feelings ought to be awakened and carried into action, in every guide to souls, "I must grow more in grace; must walk more humbly with God; must live more unto Christ Jesus and less to myself; must preach a higher standard of piety, and live up to it; must love souls, the people of God, the glory of the Redeemer's kingdom, above all other things; must shine as a light in the world, more brightly; and become better prepared to glorify God in his kingdom, as one

who has "turned many unto righteousness."

The character of Payson is of high value, as adapted to influence the early habits of young men, contemplating the ministry as their profession. We would say to every Christian student, place the Life of Payson upon your table, by the side of those of Brainerd, Mills, Martyn, Hallock, and Parsons. Converse with them, in daily perusal; seek to imbibe their spirit; aim at their standard; follow them, wherein they followed Christ. It is truly delightful to see the falling mantles of such ascending Elijahs caught up by our young Elishas. It reconciles us, in a measure, to the mysterious dispensations of Providence by which our great good men are removed from the world; to human view in the midst of their labors, and leaving the churches in tears and mourning.

Some of the powerful springs of ministerial usefulness are disclosed, in this rich specimen of character.—The eminence in piety, of which we have already spoken, includes the topics on which we shall here remark: but the reasons for a separate consideration of them will be obvious. The reputation of Dr. Payson, his success in winning souls to Christ, and the peculiar impressiveness of his preaching, letters, and conversation, have doubtless led many to inquire for the cause of these. Now that we are, by the Memoirs of his Life, introduced into the interior of his character, and of his secret manner of life as a Christian, several things are disclosed, as constituting the cause.

Look into his closet. What a place it was! like Jacob's place of wrestling with the "angel of God;" and like John's closet "in the isle of Patmos." How he did pray! communing with his Lord and Master, as though he saw him on the mercy seat. In his closet he dwelt upon his own responsibilities, and filled his mind with the greatness of the things pertaining to men's salvation, and the

divine glory. There he gathered the fervency and strength, with which he performed, to such acceptance, the labors of the pulpit, and there obtained the baptism of his sermons with the Holy Ghost. There he kindled, from day to day, the affections of his soul toward the people of Christ, and the perishing unconverted around him. There he commended his work to God; and sought the divine glory in its success. It is shown in his experience and practice, how close the connection between the closet and the pulpit. "He that prays most, makes the best minister," was well illustrated in him. And to the minister who would be happy in his work, do good, and glorify God, a hundred passages in the Journal of Payson join in pointing and emphasizing the apostolic resolution, "we will give ourselves unto prayer;" and the apostolic precept, also, "pray without ceasing."

Look at his use of his Bible, also, as concerned in the impressiveness and success of his ministrations; studying it on his knees, at the footstool of the mercy seat; searching into its sublime and holy truths and precepts as by the light beaming from the "throne of grace;" applying them to his own conscience, and thus preparing to apply them, with skill and power, to the consciences of others; filling his mind and heart with the instructions of truth,—getting his soul pervaded with its life-giving energy. No subject of surprise is it, that such studies should make what he preached to come upon mens' spirits with power. Some men entirely miss the objects of study and preaching, by forgetting that they are ambassadors for Christ, and thinking and writing as philosophers, scholars. Thus they fail to use the "sword of the Spirit," and of doing their proper work. They "look for much, and lo, it cometh to little." Their service is such, in its lack of the matter of instruction which God has provided in his book of truth, that it "pro-

vokes the eyes of his holiness;" and after all their proud labor, he "bloweth upon it." Not so this man and his work. Coming into the sanctuary, provided with "the bread of God," he fed the children of God. Coming also with the arrows of God's word, with which to assail the hearts and reach the consciences of sinners, as might be predicted, under his ministry, accompanied with the Holy Spirit, many a heart was stricken, many a soul wounded and slain, to be made "alive unto God."

But the grand excellency of Dr. Payson's preaching, and the main-spring of its success, was, that prominent feature of a true and faithful ministry, which the Scriptures call "preaching Christ." He delighted to dwell on the character and offices of the Saviour; and it was a great object with him, to show all truth "as it is in Jesus." A praying minister, preaching Christ, can hardly fail to be, "through God," an interesting and irresistible instructor. To preach things which are true, is well; but to preach them as *the truth of Christ*, is better,—is the security for their power and success. Here even the weak man may be mighty. And, not exhibiting the truth as glorious in the light which shines from the cross, the mighty man will be weak. In the history of the church there is not to be found the example of a successful minister, whose preaching was not that of "Christ Jesus, and him crucified." The seals to the ministry of such multiply; and the stars in their crowns of rejoicing will be numerous and glorious, in "the day of the Lord Jesus."

We must notice one other spring of the usefulness of this devoted man; the uncommon measure of disinterestedness and holiness of motives, under which he apparently acted. "Living to himself," is the bane of many a minister; i. e. having so many things of his own to seek, that his attention is not undividedly given to seeking "the things that are Christ's." His

efforts are embarrassed by the distractions of selfishness. He is not ready to make sacrifices for Christ. His affections are low. His mode of acting wants promptitude, energy, conscientious and affectionate reference to the glory of Christ, and the salvation of souls for whom He died. He cannot say, without faltering, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." What a withering principle is selfishness. How tyrannical its reign, where it holds the throne. When it is under a measure of subjection, how it will sometimes plead, and at other times fight for ascendancy.

But in contemplating the character before us, we perceive that a man of a devoted spirit finds something else of which to think, besides himself. It is good and refreshing,—though reproving,—to see the triumphs of grace over selfishness; and the full reign of sacred motives. See how "the love of God shed abroad in the heart," energizes the doings of the man. See how he is prepared, by it, for a faithful doing of his duties to dying men; how unshackled in his labors for Christ; how cheerful in committing his way to the Master whom he serves; how ready to make sacrifices for his glory; how lost in the will of God; how restless in his solicitude for the salvation of perishing men, embracing a world in the grasp of his benevolent desires; and connecting himself with the glory of God, as the supreme object for which to "live, move, and have being."

The character of Dr. Payson is valuable as furnishing illustrations on the humility which becomes the minister of Christ. It is manifestly possible for a minister to have commanding talents; acquirements; a "good name" extensively known; influence; and to be sought as a wise adviser; to be loved and honored as a faithful and able minister of the New Testament, and to have his "praise in the

gospel throughout all the churches;" and yet to keep humble. The eminence on which ministers are sometimes permitted to stand is a dangerous one; for the plain reason that the higher a man rises, the more hazard is there that through pride he will be brought low. He who ascends high in public reputation, by the power of commanding talents, without carrying along with him "great grace," has reason to tremble for himself, and the churches to fear for him.

In the present, as one of the choice cases, of this class, we see that it is possible for a Christian minister to go up where the eyes of thousands and ten thousands shall be fixed upon him; and yet, in lowliness of heart, to sit down there at the feet of his Lord, who is to be "above exalted;" and even on the summit of his mount of elevation, to be heard saying, "I am not worthy of the least of all thy mercies and all the truth which thou hast showed unto thy servant;" "who am I?" And there may he be seen, by the Searcher of hearts, more anxious about the risings of pride, and his own ten thousand deficiencies and sins, than pleased with looking abroad from the eminence to which he has risen; so occupied, too, with beholding the glory of God, as to be forgetful whether he is on the lofty eminence of reputation, or in the valley of humiliation. Oh! how such a man puts to shame the ambition which chafes in other men's breasts. And while a whisper of his, designed only for the ear of his God, escapes from the secrecy of his closet, saying, "Felt the most ardent desire for God's glory, and was willing to be a stepping stone, or anything, however mean, to promote it,"—"Willing to spend and be spent; to suffer pain, contempt, and death itself;"* what pride must not feel itself rebuked and bidden to seek a hiding place.

It is another of the important points of worth in the character of Payson,

* See Memoir, p. 93.

that it is adapted to disarm skepticism, respecting the reality of experimental religion. However some may disbelieve in the influences of the Holy Spirit on the hearts of men; there do occur cases,—and this is one,—in which unbelief is at least brought to a stand, in the secret conviction that reason or philosophy cannot account for certain religious exercises in any other way. “God must be with him, or he could not pray so,” said one of Dr. Payson’s hearers, not, we believe, a religious man. A thought, this, likely to arise in the mind of every considerate reader of his Memoirs. God’s Holy Spirit must have been with him, or he could not have lived habitually in the exercise of such sacred and elevated feelings, and pursued such an untiring course of labors for the divine glory and the good of souls. The *conscience* of the skeptic, who has even a common acquaintance with the Scriptures, will speak out its convictions, in view of such cases, and say to him, in the secret chambers of his breast,—‘after all your unbelief and cavilings, *here is experimental religion*, and you cannot deny it. Here are the feelings which your Bible describes, and requires in you and all men, towards a holy God; and you know it. There are such exercises as “repentance toward God, and faith toward the Lord Jesus Christ,” love to God; joy in God’s word; delight in prayer; “lively hope;” “godly fear;” holy submission to the divine will; and supreme happiness in God, as a refuge and an eternal portion.’ And of these pronouncements of conscience in the skeptic, it is vain to attempt evasion, by calling such matters of experience “enthusiasm,” “devotional hypochondria,” “superstition,” “nervous depression,” or “excitement,” “religious gloom;” and a hundred other like appellations. *Conscience* is prompt to reply again,—‘You know better,’—to such aspersions on Christians, and God’s work in their hearts. The word of God foretells “the fruits of

the Spirit,” as they will appear in those who are “born again;” and here they are. They can be seen by any man who can discern character, and who has common candor to acknowledge moral worth. True, looking on some who profess to be the subjects of divine grace, but do not make good their professions, the unconverted man may doubt with some shadow of reason. But with his eyes on such a specimen of Christian character as this, he must be singularly unimpressible by the force of evidence who would after all say, ‘I believe in no such thing.’

The proper manner of a minister’s living, among his people, and the feelings he should have respecting them, are well illustrated in the pastoral character of Dr. Payson. A minister surrounded with one, two, three, possibly five hundred professing followers of Christ, and some hundreds more without a Christian hope; for the souls of whom he is set as a watchman; is not the man for whom it will do to spend life as a mere social being, or in scientific or secular pursuits, or as an elegant lecturer on morals. His office being created by Christ Jesus; and entered upon by him, certainly knowing that he must hereafter give an account of his manner of discharging its duties; his time being seriously short, in which to do his work; his hearers, one after another, departing to the judgment seat, bearing report of his faithfulness or unfaithfulness;—how should he live, from day to day, among his people. And how *this* man did live! The providence and grace of God, have in him furnished to office-bearers in the church of Christ, impressive illustrations on what it is to “watch for souls as they that must give account.” That feeling appears to have been an habitual one, which he expresses in one of his letters; “I do not see how a minister can help being in a “constant fever,” in such a town as this, where his Master is dishonored, and souls are de-

stroyed in so many ways." Every minister should live in such a holy solicitude for his people. And, living thus, will it be possible for him to be otherwise than serious, active, urgent; in labors abundant; in example faithful; in conversation, such as becomes a dying man surrounded with dying men.

In this connection, we notice as an exemplary feature in the character of Dr. Payson, his habit of feeling on the subject of a revival of religion among his people. Here the inquiry may be suggested,—is the habit of mind on this subject, in some private Christians, and even ministers of the gospel, a right one, and consistent with the professed desire to see God's kingdom come? A revival of religion is granted, and continues for a series of months; declines; ceases; and a state of inactivity in the church, and of stupidity in unconverted persons, takes place, like that which existed before. It seems supposed that a long continuance of that peculiar state of things called a revival of religion, is not to be expected. And though it is remembered with satisfaction, and with regret that it is passed, its ceasing is apparently regarded more as a sovereign dispensation of God, than as an event having its cause in the remissness of Christians, and for which their consciences ought to be disturbed. A minister,—whose church had been blessed with a revival of religion, and increased by some additions,—was heard to make the singular remark, that "the revival had continued as long as was common, and that about as many had become hopefully pious as was perhaps to be expected." Are these thoughts which belong in the breast of any Christian, especially a Christian minister, when the Holy Spirit has departed from among his people?

Look now at the habit of Payson's mind on this subject. The intense interest and anxiety for the gracious visitations of the Holy Spirit, which seem occasional only, with some, were

in a steady and glowing exercise in him. We find scattered all along the pages of his diary such expressions of his feelings as these: "Never was in such agony before, in wrestling for mercies, especially in behalf of poor souls, and for a work of religion in this place;" "Proposed to the church that we should spend an hour, this evening in prayer, separately, for the outpouring of the Spirit." "Am much afraid the work of reformation is going off." "Was assisted in pleading with God for more grace, life, and light, in my own soul and in the souls of my people; and that the reformation, which has begun, may be carried on gloriously and triumphantly among us." "Am encouraged that God is about to carry on his work still more gloriously in this place." "The attention to religion seems at a stand; this is a trial." "I fear there are no hopes of any farther reformation at present." "This is at present all my salvation, and all my desire, that Christ may be glorified. For this reason, I long and pray for a revival." "Set up a little prayer-meeting in my family, for a revival." "Began to hope for a revival; and after much prayer for direction, and as I thought, with confidence in God, I took some extraordinary and perhaps imprudent measures to hasten it. But the event did not answer my expectations. For some weeks I could not think of my disappointment with submission." "Had great liberty in praying for a revival; could scarcely give over the blessed work." "Appearances of a revival increase among us." "The revival has been advancing, and there now seems to be every reason to hope that God has begun a great work among us." Thus did the flame of love to Christ and his kingdom burn in his breast. As it has been well expressed by a Christian reader of his Memoirs,—“He seemed to live in an attitude of agonized and almost breathless expectation of the descent of divine influences upon his people.” To this as influencing the

feelings and prayers of his church, as well as his own, is doubtless to be attributed the habitually prosperous spiritual state of many in his church; and the frequent conversions which occurred in his congregation.

Can it then be questioned that it is the duty of both ministers and private Christians to *live* in that state of pious activity, and prayerfulness for the presence of the Holy Spirit, which is usually termed a revival? What a different state of things would be presented, in our churches and congregations, were this the case. This would be acting on the apostolic direction to be "fervent in spirit, serving the Lord." This would make every minister "a burning and shining light;" every church as "a city set on an hill, which cannot be hid,"—yea, and *need* not be hid; and would carry to the consciences of the unconverted, conviction irresistible, that ministers and Christians are "alive unto God," and alive on the salvation of sinners.

The ultimate aims which should be preserved by the minister of the gospel, as respects the church, and the world at large, are impressively illustrated in the character of this departed "man of God."

It is not to build up a denomination, that Christ commissions a minister; nor that he may gather a large church around him; nor to help the secular prosperity of a congregation; nor to give attractions to a particular place of worship, and to collect a large and crowded assembly of hearers, to hang in august silence on the eloquence of his lips. For after all these things, a minister may go, a self-flattered, self-deceived, and unfaithful man, down to eternal wo; and take hundreds, perhaps thousands along with him. Nor is it that he may aid the prosperity of religion in the place of his residence alone, or its immediate vicinity, county, or State. Dr. Payson did much, true, which built up the denomination to which he belonged; but he appears never to have had this

before his eyes as a specific object, for a moment. And it is not easy to learn, from any thing on the face of his Sermons or Memoirs, to what denomination he did belong; except to the denomination of "them who love our Lord Jesus Christ in sincerity." He did gather a large church; but his jealousy of the risings of pride in his own heart, and the humbleness of his spirit made him very reserved, silent indeed, upon the number of members. He gathered a great congregation, and their place of worship was "too straight for them;" and the attractions of his talents and eloquence were not surpassed by any man of his age in our country. But look into his sermons, and see if they were written for popular effect, and to "please men." Follow him into his study, his closet, and to his secret communion with God; and see whether he adverts to his congregation or to any of the circumstances of their public assemblage, except in thankfulness for the opportunities afforded him for doing good, and as impressing upon his heart more deeply a sense of his responsibility, of the inconceivable preciousness of souls around him, and the greatness of the work to be done for their salvation. He did eminently promote the cause of godliness in Portland; and Maine will have occasion to remember him when he has been in his grave for ages, as one of her great and good men. But were his thoughts, and desires of good confined to home, county, State? No. He was one of those whose hearts visit the farthest corners of the nation, and the islands of the sea, and travel over the continents of this great, wicked, wretched world; and he longed that the proclamations of the gospel should go forth to all nations; and panted for the life and labors of a missionary to the heathen, were it the pleasure of "the Lord of the harvest," to permit him to go. His aim manifestly was, to contribute his best endeavors to find and bring back to a forsaken God, wanderers in the re-

most corners of this great field of moral desolation; to build up the church of Christ; to promote devoted holiness in all them who bear the Christian name; to fill the earth "with the knowledge and glory of the Lord."

We had designed to make other remarks on this interesting specimen of Christian and ministerial character. The topics suggested, on which it would be profitable to dilate, are far more numerous than we have names. Dr. Payson had a great deal of character; and it was developed and illustrated in a great variety of ways. A life so "hid with Christ in God," is, by divine grace, too full of instruction to admit of all being said upon it, in the space of a few pages, which would be proper.

We conclude with a few remarks, suggested by the closing scene of Dr. Payson's life,—on the minister's death bed.

The events which occur in the life of a minister, and the official acts of his course, attach to themselves a solemnity such as gathers around those of no other man. To devote himself to such a work; to take upon himself such vows; to be consecrated in such solemn ordination; to become, in the presence of God, angels, and men, responsible for the guidance of hundreds of precious souls in the way of salvation: to preach such truths; to urge such duties; administer such ordinances: and at last, as a transaction in such scenes, to lie down on the bed of death, and from it to look backward, inward, forward, and upward to a holy God: to die and pass to his final account "before the judgment seat of Christ," having more for which to answer than thousands of other men, united,—oh! an angel might shrink from the dread solemnity of such transactions, and such responsibility. *For a minister to die, is a thing supremely joyful, or indescribably terrible; according as*

he has been a "good and faithful servant," or a "wicked and slothful" one.

The death beds of some ministers are surrounded by a curtain of awful gloom. They do not appear to die as having "an open and abundant entrance ministered unto them, into the everlasting kingdom of our Lord and Saviour." A good man, it is true, in the mysterious providence of God, may be permitted to leave the world under a cloud; and will awake from a trembling death, in a joyful and glorious heaven. But who can contemplate, without gloomy forebodings, the death of a minister who has lived and preached in such a way, that Christian charity has to maintain a feeble hope, if any, respecting him, against many fears. The death chamber of a minister ought not to be a place from which it shall seem possible that there can open one of the portals into the world of despair. The minister, whose departing hour,—if a time of reason,—is a season of reserve or silence, on the hope of the gospel, the preciousness of Christ, the supports of the faith of Jesus; leaves the world without honoring the office he has borne, or the master he has professed to serve. And whither his departing spirit wings its way, whether to heaven or to hell, is too solemnly uncertain, to be a subject of thought, without agony.

But to enter the death chamber of such a man as Payson, is like entering another world. It is to visit in "the land of Beulah," truly. The last preaching of a faithful minister of Christ, from the side of his grave; in his testimony to the preciousness of the truth; in his joy in God; in his triumph in Christ; in his eyes brightening with the visions of faith and the consolations of the Holy Ghost; in his fearless challenge of the sting of death and the victory of the grave; in his holy fervor of spirit, caught from a near heaven, and pouring itself forth in counsels and encouragements to Christians, and in

entreaties and warnings to those who have no hope, and in which, though about to take his upward flight, he still burns to snatch a few more souls from ruin;—these and many other things which made the death chamber of Payson to seem “quite on the verge of heaven,” ought to make the departure of every minister take hold on the minds of the most thoughtless, and to be imprinted on the memory and fastened upon the conscience of every one to whom he has “spoken in the name of the Lord.” Minister of Christ,—your dying day, if a day of reason, ought to be a day in which you shall preach more solemnly, affectionately, powerfully, than in all the rest of your life. And for the scenes and the preaching of that day, preparation can be made only in living the holy heavenly life which becomes an “ambassador for Christ.” Such a close of life as that of Payson should teach ministers what it is to die in a manner worthy of ministers. The patriot soldier yields his breath shouting “victory.” How then should die the soldier of the cross? How he who has been preaching of eternal life in Christ Jesus, and whose employment it has been to “allure to brighter worlds, and lead the way?” With what it is to die thus, shown in the departure of the beloved and honored Payson, we say to our brethren in the sacred office, let us live, study, pray, and preach, in such manner as both to have the joys of faith in the last hour, and to give great glory to our Lord Jesus Christ. A minister, through unfaithfulness, may prepare himself to die an awful death. But “thanks be to God,” by faith, and faithful service of his Lord, he may prepare to die such a death as shall make the place seem but a step from the confines of heaven; and “departing to be with Christ” to be manifested as “joy unspeakable and full of glory.”

NOTICES OF NEW PUBLICATIONS.

1. *New Edition of the Memoirs of Henry Martyn.*

WE have recently been favored with the perusal of the *tenth* English edition of the Life of this beloved servant of Christ. We think it much superior to any preceding edition. The Biographer, Mr. Sargent, has selected some very precious passages from the manuscripts of Mr. Martyn, and inserted them for the first time in the Memoirs. They are designed more particularly to illustrate the *domestic* character of the subject of the Memoirs.

A fine likeness of Martyn is prefixed to the work: also a view of Tocat, the scene of his last sufferings and death.

An elegant edition of this Memoir is now in the press of Messrs. Perkins & Marvin, of Boston, to be accompanied with an analysis of Mr. Martyn's Controversial Tracts, several interesting Notices of the results of his labors in Persia, an Introductory Essay, &c. by an American Editor. It will issue from the press in a few days.

2. *Letters on Missions, by William Swan, Missionary in Siberia.*

This work is, also, forthcoming from the press of Messrs. Perkins & Marvin. The subjects discussed in the work are of great practical importance; among them are the following: On the choice of a missionary life, Difficulties arising from a diversity of temper among Missionaries, On the best means of convincing the heathen of the truth of Christianity, Defects in the mode of advocating the cause of Missions, Objections to engaging in missionary service, &c. The work is executed in an earnest, simple, practical manner, by one who has shared in the burdens and heat of the day. We were particularly struck with the sentiments in the xviiith letter, urging the importance of high intellectual attainments in a Christian Missionary, and refuting some popular errors on this subject.

The late Mr. Orme, Foreign Secretary of the London Missionary Society, has prefixed an Essay to the work, in which he has overthrown the views advocated in the



"New Model for Christian Missions," relative to the amalgamation of all our missionary Societies into one great establishment.

3. *Inaugural Address delivered by the Rev. John C. Young.*

Mr. Young has lately entered on his duties as President of Centre College, Danville, Ky. The Address contains valuable thoughts in regard to the design of our Colleges, and their practical importance to the community. We learn from the papers that the number of students has much increased in the College, since the induction of its President.

4. *Rev. Alonzo Potter's Sermon before the Conn. Church Scholarship Society.*

This is an animated and eloquent discourse. Every friend to the human family, and to the Saviour, must rejoice to see the awakening interest manifested by our Episcopal friends in this country in relation to foreign missions, and the education of men for the Christian Ministry.

"What herald of the cross," the writer asks, "be his powers ever so great, does not feel that the sword of the Spirit needs to be wielded by a mightier arm, and carried home with a surer and more unfaltering aim than his own? Who does not, for himself, and for his brethren, crave the possession of more commanding arguments, of more pungent and soul-stirring eloquence?" "We must summon round our altars, ministers whose hearts have been baptized with the Holy Ghost, and with fire. We must multiply their numbers, and see to it, that they are skilful workmen, rightly dividing the word of truth, and needing not to be ashamed; heralds who will lift up the jubilee trumpet and cause its thrilling sounds to reverberate throughout the land; whose notes shall wax louder and louder as the din of human enterprize, and the voice of human strife increases, and who shall be heard above all the sounds of commotion, and all the conflict of the moral elements, calling men to repent, and believe the gospel, and be saved!"

The writer mentions it as an humiliating fact, that only *twenty four* men, annually enter into the ranks of the Episcopal ministry in the United States, and that one half of these are not the sons of Episcopal parents,

but individuals brought into the Episcopal Church by the pressing demand for laborers, which it exhibits. Twelve of the twenty four are wanted to supply the breaches occasioned by death and other vicissitudes.

5. *Manual Labor Academies.*

We have recently received the Second Annual Report of the Manual Labor Academy of Pennsylvania, established at Germantown. The condition of the Institution is represented as encouraging. The Rev. Geo. Junkin is Principal, and Messrs. James M. Elles, and Joseph Worrel, Assistants. Number of pupils 23, of whom 15 have the Christian ministry professedly in view.—Four hours daily are employed in useful manual labor. They have paid nearly *one half* the expenses of their education. Those pupils, who have been most efficient in this reduction, have been so also in mental application and acquirement. It is stated, that, with proper facilities, mechanical labor is more profitable than agricultural.

A flourishing Manual Labor Academy is in operation at Elizabethtown, N. J., under the care of Mr. William H. Burroughs. Another is contemplated at Catskill, N. Y. There has, also, been one established in Delaware, by the Episcopalians, of whose prosperity sanguine hopes are entertained. The institutions at Andover, Mass., and Readfield, Me. are eminently useful.

We have received some valuable documents on this subject, which we hope to notice more at length in a future number.

QUARTERLY LIST
OF
ORDINATIONS AND INSTALLATIONS,
[Omitted in our last Number.]

WILSON C. RIDER, ord. pastor, Bap. Mariaville, Maine, Sept. 8, 1830.

JOSEPH FULLER, ord. pastor, Cong. Kennebunk, Me. Sept. 29.

CHARLES L. COOK, inst. pastor, Cong. Boothbay, Me. Oct. 6.

EDWARD BALLARD, ord. priest, Epia. Hopkinton, New Hampshire, Sept. 16, 1830.

EBENEZER CHASE, inst. pastor, Cong. Gilsom, N. H. Sept. 23.

EDMUND WORTH, ord. evang. Cong. Hebron, N. H. Oct. 6.

IRA INGRAHAM, inst. pastor, Cong. Brandon, Vermont, Sept. 8, 1830.

EDMUND GOODNOUGH, ord. pastor, Bap. Orwell, Vt. Sept. 23.

WILLIAM MANCRIFF PRINGLE, ord. pastor, Pres. Ryegate, Vt.

MICHAEL HEALY, ord. priest, Rom. Cath. Boston, Massachusetts, July 23, 1830.
 CHAUNCEY COLTON, ord. deacon, Epis. Salem, Mass. July 28.
 J. BARNABY, inst. pastor, Bap. Danvers, Mass. July 29.
 LYMAN MATHEWS, ord. pastor, Cong. Braintree, Mass. Aug. 4.
 AMOS A. PHELPS, ord. pastor, Cong. Hopkinton, Mass. Sept. 14.
 GEORGE TRASK, ord. pastor, Cong. Framingham, Mass. Sept. 15.
 ABRAHAM C. BALDWIN, ord. pastor, Cong. Berlin, Sept. 16.
 HENRY B. HOLMES, ord. pastor, Cong. Goshen, Mass. Sept. 22.
 LUCIEN FARNUM, ord. miss. Pres. Newbury, Mass. Sept. 23.
 JOSEPH H. PRICE, ord. priest, Epis. Boston, Mass. Sept. 30.
 CYRUS P. GROSVENOR, inst. pastor, Bap. Salem, Mass. Oct. 5.
 GILBERT FAY, ord. evang. Cong. Westborough, Mass. Oct. 6.
 JOHN FURBUSH, ord. evang. Cong. Westborough, Mass. Oct. 6.
 EBENEZER ROBINSON, inst. pastor, Cong. Beverly, Mass. Oct. 13.
 LOAMMI IVES HOADLY, inst. pastor, Cong. West Bradford, Mass.
 GURDON B. COIT, ord. deacon, Epis. Hartford, Connecticut, August 8, 1830.
 LYMAN STRONG, inst. pastor, Cong. Colchester, Ct. Aug. 12.
 NATHAN E. SHAILER, ord. evang. Bap. Berlin, Ct. Aug. 18.
 ASA MEAD, inst. pastor, Cong. East Hartford, Ct. Aug. 18.
 DAVID C. BOLLES, ord. evang. Bap. Brooklyn, Ct. Sept. 1.
 JOEL MANN, inst. pastor, Cong. Greenwich, Ct. Sept. 1.
 ASA TURNER, ord. evang. New Haven, Ct. Sept. 6.
 WYLLIS WARNER, ord. evang. New Haven, Ct. Sept. 6.
 JAMES ELY, inst. pastor, Cong. Bolton, Ct. Sept. 15.
 EDWARD JONES, ord. priest, Epis. Hartford, Ct.
 GUSTAVUS V. CÆSAR, ord. priest, Epis. Hartford, Ct.
 RAY G. LEWIS, ord. evang. Bap. Junius and Tyre, New York, June 15, 1830.
 WILLIAM LUSH, inst. pastor, Pres. Cambridge, N. Y. June 16.
 RUFUS SABIN, ord. pastor, Baptist, Middlesex, N. Y. June 23.
 JAMES DEMAREST, ord. pastor, Ref. Dutch Ch. Williamburgh, N. Y. June 27.
 N. G. CHASE, ord. pastor, Bap. Frankfort, N. Y. July 14.
 WILLIAM RIAM, inst. pastor, Pres. Goodwill, N. Y. July 27.
 THOMAS C. REED, ord. deacon, Epis. Poughkeepsie, N. Y. Aug. 1.
 JOHN M. FORBES, ord. deacon, Epis. New York, N. Y. Aug. 1.
 HENRY J. MORTON, ord. deacon, Epis. New York, N. Y. Aug. 1.
 PINDAR FIELD, inst. pastor, Cong. Hamilton, N. Y. Aug. 4.
 ORANGE CLARK, ord. priest, Epis. Halfmoon, N. Y. Aug. 24.
 EDWIN HALL, ord. evang. Pres. Hebron, N. Y. Aug. 27.
 HARPER BOISE, ord. pastor, Pres. Harpersfield, N. Y. Aug. 28.
 J. D. PICKANDS, ord. evang. Pres. Sept. 1.
 J. W. McCULLOUGH, inst. pastor, Pres. Lansingburgh, N. Y. Sept. 8.
 ——— TAYLOR, inst. pastor, Pres. Canaan, N. Y. Sept. 8.
 JOHN N. CAMPBELL, inst. pastor, Pres. Albany, N. Y. Sept. 9.
 ERSKINE MASON, inst. pastor, Pres. New York, N. Y. Sept. 10.
 BAKER JOHNSON, ord. evang. Pres. New York, N. Y. Sept. 12.

JAMES ABELL, inst. pastor, Pres. Oxford, N. Y. Sept. 16.
 SAMUEL H. GRIDLEY, inst. pastor, Pres. Perry, N. Y. Sept. 16.
 AUGUSTUS L. CHAPIN, ord. evang. Pres. Perry, N. Y. Sept. 16.
 SAMUEL LEONARD, ord. evang. Pres. Perry, N. Y. Sept. 16.
 DANIEL B. PURRINGTON, ord. evang. Freetown Corners, N. Y. Sept. 23.
 RICHARD V. DEY, inst. pastor, Ref. Dutch Ch. New York, N. Y. Sept. 26.
 S. W. BURRIT, inst. pastor, Holland Patent, N. Y. Sept. 29.
 DWIGHT BALDWIN, ord. miss. Pres. Utica, N. Y. Oct. 6.
 SHELDON DIBBLE, ord. miss. Pres. Utica, N. Y. Oct. 6.
 BENJAMIN T. ONDERDONK, elected bish. Epis. New York, Oct. 8.
 FRANCIS M. KIP, ord. pastor, Ref. Dutch Ch. Bloomingdale, N. Y.
 WILLIAM BLAIN, inst. pastor, Cong. Goodwill, N. Y.
 JOSEPH D. CONDIT, ord. pastor, Pres. East Hampton, N. Y.
 ISAAC S. DEMUND, inst. pastor, Ref. Dutch Ch. Pompton, New Jersey, July 22, 1830.
 ALEXANDER M. MANN, ord. miss. Ref. Dutch Ch. Raritan, N. J. Aug. 17.
 JAMES TALMADGE, ord. miss. Ref. Dutch Ch. Raritan, N. J. Aug. 17.
 JOHN E. ANNAN, inst. pastor, Pres. Petersburg, Pennsylvania, July 11, 1830.
 DANIEL DERUELLE, inst. pastor, Pres. Montrose, Penn. July 29.
 JOSEPH KERR, ord. pastor, Asso. Ref. Ch. Pittsburg, Penn.
 GEORGE W. MUSGRAVE, ord. pastor, Pres. Baltimore, Md. July 25, 1830.
 CAZNEAUX PALFREY, ord. pastor, Unit. Washington, Dis. Col. Oct. 5, 1830.
 WILLIAM W. SNOW, ord. pastor, Dinwiddie Co. Virginia, June 22, 1830.
 JAMES DOUGHEN, ord. priest, Epis. Goochland Co. Va. Aug. 1.
 WILLIAM CARLISLE, ord. pastor, Pres. Varrennes, South Carolina, June 19, 1830.
 J. L. SLOSS, inst. pastor, Pres. Florence, Alabama, July 3, 1830.
 JAMES McELROY, ord. priest, Epis. Kenyon, Ohio, Sept. 12, 1830.
 JOHN O'BRIEN, ord. deacon, Epis. Kenyon, Ohio, Sept. 12.

Whole number in the above list, 81.

SUMMARY.

		STATES.	
Ordinations . . .	53	Maine	3
Installations . . .	27	New Hampshire . . .	3
Election of Bishop .	1	Vermont	3
		Massachusetts . . .	15
		Connecticut	11
		New York	32
		New Jersey	3
		Pennsylvania	3
		Maryland	1
		Virginia	2
		Dis. Columbia . . .	1
		South Carolina . . .	1
		Alabama	1
		Ohio	2

OFFICES.

Bishop	1	New York	32
Pastors	47	New Jersey	3
Evangelists	14	Pennsylvania	3
Priests	8	Maryland	1
Deacons	6	Virginia	2
Missionaries	5	Dis. Columbia . . .	1
		South Carolina . . .	1
		Alabama	1
		Ohio	2

DENOMINATIONS.

Congregational . . .	20		
Presbyterian	25		
Baptist	9		
Episcopal	14		
Ref. Dutch Ch. . . .	6		
Asso. Ref. Ch. . . .	1		
Unitarian	1		
Roman Catholic . . .	1		
Not designated . . .	4		

DATES.

1830, June	6
July	10
August	15
September	32
October	10
Not designated . . .	8

QUARTERLY LIST
OF
DEATHS
of Clergymen and Students in Theology, and Missionaries.
[Omitted in our last Number.]

SAMUEL RAND, wt. 46, Portland, Maine.
ABISUA CROSMAN, wt. 78, Unity, New Hamp.
CHARLES Y. CHASE, wt. 53, Cong. Corinth, Vermont, Aug. 14, 1830.
DAVID GOODWILLIE, wt. 81, Pres. Barnet, Vt. Aug. 2.
JOHN S. J. GARDINER, wt. 66, Epis. England, July, 26, 1830. Rector of Trinity Ch., Boston.
JONATHAN NEWELL, wt. 82, Stow, Mass.
TIMOTHY BENEDICT, Connecticut, June 27, 1830.
AMOS PETTINGILL, Salem Bridge, Ct. Aug. 17.
BENJAMIN GRAVES, wt. 61, Middletown, Ct. Sept. 25.
JOB SEAMANS, Bap. New London, Ct. Oct. 4.
CHARLES O. SCREVEN, Bap. New York, N. Y. July 2, 1830.
WILLIAM RAFFERTY, D. D. wt. 53, Pres. Blooming Grove, N. Y. Aug. 18.
EDMUND D. GRIFFIN, wt. 26, New York, N. Y. Aug. 21.
JOHN ALEXANDER, wt. 64, Peru, N. Y. Aug. 28. Missionary.
JOHN HENRY HOBART, wt. 55, Epis. Auburn, N. Y. Sept. 12.
NOAH DAVIS, wt. 28, Bap. Philadelphia, Pennsylvania, July 15, 1830.
JAMES POWER, wt. 85, Greensburg, Penn.
SAMUEL SITGREAVES, wt. 32, Georgetown, Dis. Columbia, Aug. 12, 1830.
JOHN DAY, wt. 61, Methodist, Prince Edward Co. Virginia, June 5, 1830.
E. WALLER, wt. 85, Bap. Spottsylvania Co. Va. July 17.
WILLIAM BROWNLEY, wt. 65, Meth. Episcopal, Matthews Co. Va. Aug. 5.
JOSIAH JAMES KIRKPATRICK, Pres. Raleigh, North Carolina, July 25, 1830.
JOHN JORDAN, Bap. Chowan Co. N. C.
THOMAS BOMAR, wt. 60, Spartenburg Dis. South Carolina, June 18, 1830.
HENRY GAINES, wt. 94, Meth. near S. C. July 25.
EDMUND SHACKLEFORD, wt. 49, Hancock Co. Georgia, Sept. 1, 1830.
WILLIAM W. SMITH, wt. 27, Meth. Epis. Graves Co. Kentucky, July 27, 1830.

SUMMARY.					
AGES.			STATES.		
From 20 to 30	. .	3	Maine	. . . . .	1
30 40	. .	1	New Hampshire	. . . . .	1
40 50	. .	2	Vermont	. . . . .	2
50 60	. .	3	Massachusetts	. . . . .	2
60 70	. .	6	Connecticut	. . . . .	4
70 80	. .	1	New York	. . . . .	5
80 90	. .	4	Pennsylvania	. . . . .	2
90 100	. .	1	Dis. of Columbia	. . . . .	1
Not specified	. . .	6	Virginia	. . . . .	3
Sum of all the ages	} 1961		North Carolina	. . . . .	2
specified			South Carolina	. . . . .	2
Average age	. . .	50	Georgia	. . . . .	1
			Kentucky	. . . . .	1
DENOMINATIONS.					
DATES.					
Congregational	. .	1	1830. June	. . . . .	3
Presbyterian	. . .	3	July	. . . . .	7
Baptist	. . . . .	5	August	. . . . .	8
Methodist	. . . . .	2	September	. . . . .	3
Episcopalian	. . . . .	2	October	. . . . .	1
Meth. Episcopal	. . .	2	Not specified	. . . . .	5
Not specified	. . .	12			

QUARTERLY LIST
OF
ORDINATIONS AND INSTALLATIONS,
For the Quarter ending December 31, 1830.

ISAAC WESTON, inst. pastor, Cong. Cumberland, Maine, October 20, 1830.
FERRIS FITCH, ord. pastor, Cong. Belfast, Me. Oct. 30.
CHARLES SOULE, inst. pastor, Cong. Denmark, Me. Oct. 27.
CEPHAS H. KENT, inst. pastor, Cong. Kennebunkport, Me. Nov. 10.
R. CROSSETT, ord. pastor, Cong. Dennysville, Me. Nov. 3.
JOHN PEACOCK, ord. evang. Cong. Canaan, New Hampshire, August 25, 1830.
JONATHAN CLEMENT, ord. pastor, Cong. Chester, N. H. Oct. 13.
ORSAMUS TINKER, ord. pastor, Cong. Newmarket, N. H. Dec. 8.
WILLIAM RICHARDSON, ord. pastor, Cong. Wiltton, N. H. Dec. 15.
WILLIAM HORTON, ord. priest, Epis. Windsor, Vermont, October 15, 1830.
JOEL FISK, inst. pastor, Cong. New Haven, Vt. Oct. 28.
PRESTON TAYLOR, ord. pastor, Cong. Barnard, Vt. Nov. 3.
JAMES W. WOODWARD, ord. evang. Cong. Norwich, Vt. Nov. 10.
APPLETON MORSE, ord. pastor, Bap. Westminster, Massachusetts, October 20, 1830.
WILLIAM WOLCOTT, ord. pastor, Cong. Peterham, Mass. Oct. 20.
WILLIAM CLAGGET, ord. pastor, Cong. Wendell, Mass. Oct. 27.
GEORGE W. BLAGDEN, inst. pastor, Cong. Boston, Salem church, Mass. Nov. 4.
SAMUEL LEE, ord. pastor, Cong. Sherburne, Mass. Nov. 4.
ENOCH KINGSBURY, ord. evang. Cong. South Hadley, Mass. Nov. 4.
HIRAM SMITH, ord. evang. Cong. Shelburne, Mass. Nov. 10.
REUBEN TINKER, ord. miss. Cong. Chester, Mass. Nov. 14.
WILLIAM BARRY, ord. pastor, Cong. Lowell, Mass. Nov. 17.
CHARLES A. TURNER, ord. evang. Bap. Blandford, Mass. Nov. 18.
JOSEPH PATRICK, ord. coll. pastor, Greenwich, Mass.
HEZEKIAH PACKARD, D. D. inst. pastor, Cong. Chelmsford, Mass. Dec. 8.
GEORGE F. HASKINS, ord. priest, Epis. Boston, Grace church, Mass. Dec. 9.
OSGOOD HERRICK, ord. pastor, Cong. Millbury, Mass. Dec. 9.
WILLIAM FULLER, ord. evang. Cong. Hampton, Connecticut, October 19, 1830.
JASON ATWATER, ord. pastor, Cong. Middlebury, Ct. Oct. 20.
NATHANIEL HEWIT, D. D. inst. pastor, Cong. Bridgeport, Ct. Dec. 1.
JOHN MITCHELL, ord. pastor, Cong. Fairhaven par. New Haven, Ct. Dec. 8.
FRANCIS H. CASE, inst. pastor, Cong. Avon, Ct. Dec. 22.
ALFRED GARDINER, ord. pastor, Cong. East Windham, Ct.
ALEXANDER B. CORNING, ord. miss. Cong. Winfield, New York, September 16, 1830.
SAMUEL DUNTON, ord. miss. Cong. Winfield, N. Y. Sept. 16.
A. A. MARSELUS, ord. pastor, Dutch Ref. Lynden, Onondaga Co. N. Y. Oct. 14.

JOHN WOODEBRIDGE, D. D. inst. pastor, Pres. New York, N. Y. Oct. 22.
HEMAN NORTON, inst. pastor, Pres. New York, N. Y. Oct. 22.
A. F. MEYERS, inst. pastor, Dutch Ref. St. Johnsville, N. Y. Oct. 26.
JOEL PARKER, inst. pastor, Pres. New York, N. Y. Oct. 27.
ROBERT SHAW, ord. pastor, Pres. Hoosac, N. Y. Oct. 27.
R. WELLS, ord. pastor, Dutch Ref. Canajoharie, N. Y. Oct. 27.
JOHN A. LIDDLE, ord. pastor, Pres. Greenbush, N. Y. Nov. 3.
GEORGE W. BETHUNE, inst. pastor, Dutch Ref. Utica, N. Y. Nov. 7.
DANIEL C. AXTELL, inst. pastor, Pres. Auburn, N. Y. Nov. 10.
JOHN M. KREBS, inst. pastor, Pres. New York, N. Y. Nov. 12.
STEPHEN H. MEEKER, inst. pastor, Dutch Ref. Bushwick, N. Y. Nov. 14.
JOHN B. WHITTLESEY, inst. pastor, Pres. York, N. Y. Nov. 18.
CHESTER BIRGE, inst. pastor, Pres. Vienna, N. Y. Nov. 18.
THOMAS A. AMERMAN, ord. evang. Dutch Ref. Beekman, Dutchess Co. N. Y. Dec. 1.
LEONARD JOHNSON, inst. pastor, Pres. Brunswick, N. Y. Dec. 1.
ROBERT B. E. McLEOD, ord. pastor, Pres. South East, Putnam Co. N. Y. Dec. 8.
HENRY A. ROWLAND, ord. evang. Pres. Brooklyn, L. I., N. Y.

CLARENCE MULFORD, ord. pastor, Bap. Pemberton, New Jersey, November 27, 1830.

JOSEPH B. ADAMS, ord. evang. Pres. Bellefonte, Pennsylvania, October 6, 1830.
ANDERSON R. QUAY, ord. evang. Pres. Carlisle, Penn. Oct. 29.
JOHN M. KREBS, ord. evang. Pres. Carlisle, Penn. Oct. 29.
SAMUEL A. BUMSTEAD, inst. pastor, Dutch Ref. Philadelphia, Penn. Nov. 3.

PLATT STOUT, ord. pastor, Pres. Lagrange, Alabama, October 16, 1830.

WARD CHILDS, inst. pastor, Pres. Morgan, Ohio, October 20, 1830.
NATHANIEL COBB, inst. pastor, Pres. Hamden, Ohio, Oct. 26.

State not specified.

JOSHUA BEER, inst. pastor, Pres. October 6, 1830.

Whole number in the above list, 62.

SUMMARY.		
Ordinations . . .	42	
Installations . . .	20	
STATES.		
Maine	5	
New Hampshire . . .	4	
Vermont	4	
Massachusetts . . .	14	
Connecticut	6	
New York	20	
New Jersey	1	
Pennsylvania	4	
Alabama	1	
Ohio	2	
Not specified . . .	1	
DATES.		
1830. August . . .	1	
September	2	
October	25	
November	20	
December	11	
Not designated . .	3	
OFFICES.		
Pastors	46	
Evangelists	11	
Missionaries	3	
Priests	2	
DENOMINATIONS.		
Congregational . .	30	
Presbyterian . . .	19	
Baptist	3	
Episcopal	2	
Dutch Reformed . .	7	
Not designated . .	1	

QUARTERLY LIST	
OF	
DEATHS	
of Clergymen and Students in Theology, and Missionaries.	
For the Quarter ending December 31, 1830.	
FIFIELD HOLT, Cong. Bloomfield, Maine.	
AMASA A. HAYES, wt. 32, Pres. Londonderry, New Hampshire.	
JOHN B. GIBSON, wt. 66, Bap. Hanson, Massachusetts. Dec. 21, 1830.	
NOAH SMITH, wt. 36, Cong. Southbury, Connecticut. Oct. 10, 1830.	
SAMUEL AUSTIN, D. D. wt. 70, Glastenbury, Ct. Dec. 4.	
AARON C. COLLINS, wt. 68, Bloomfield, New York. Oct. 29, 1830.	
WILLIAM HARRINGTON, wt. 68, Hartland, N. Y.	
JAMES P. WILSON, D. D. Bucks County, Pennsylvania,	
GABRIEL W. WAYNE, wt. 37, Meth. Charleston, South Carolina. Sept. 19, 1830.	
THOMAS MILLS, D. D. wt. 88, Epis. Charleston, S. C. Sept. 19.	
DANIEL SOUTHALL, wt. 68, Meth. Epis. Washington, Dis. Col. Oct. 15, 1830.	
GUY SMITH, wt. 74, Wilkes Co., Georgia. Aug. 27, 1830.	
JOHN C. PORTER, wt. 23, Epis. Wilkinson Co., Mississippi. Oct. 20, 1830.	
MICHAEL ELLIS, Meth. Perry Co., Ohio. Oct. 3, 1830.	
EVERT RYCKMAN, wt. 40, Meth. Somerset, Ohio. Oct. 19.	
JONATHAN ELA, wt. 25, Cong. Brunswick, Maine. Member of the Sophomore class in Bowdoin College.	
DAVID BALDWIN, Bridgewater. State not specified.	

SUMMARY.

AGES.		STATES.	
From 20 to 30 . .	2	Maine	2
30 40	4	New Hampshire . .	1
40 50	0	Massachusetts . .	1
50 60	0	Connecticut . . .	2
60 70	5	New York	2
70 80	1	Pennsylvania . . .	1
80 90	1	South Carolina . .	2
Not specified . .	4	District of Columbia	1
		Georgia	1
Total	17	Mississippi	1
Sum of all the ages specified	695	Ohio	2
Average age . .	53½	Not specified . . .	1
DENOMINATIONS.		DATES.	
Congregational . .	3	1830. August . . .	1
Presbyterian . . .	1	September	2
Baptist	1	October	6
Methodist	4	December	2
Episcopal	2	Not specified . . .	6
Not specified . . .	6		
	17		17

ECCLESIASTICAL REGISTER:

A

STATISTICAL VIEW

OF THE

PRINCIPAL RELIGIOUS DENOMINATIONS IN THE UNITED STATES,

AND

IN OTHER PORTIONS OF THE WORLD.

1831.

We now adopt a different method, in our Ecclesiastical Statistics, from that contained in any preceding Number of our work. We have hitherto given a view of the different denominations as distinct bodies. We now propose to present a corrected and enlarged view, by States. In addition to the novelty of this course, we think that it will give a more perfect exposé of the condition of the churches of our country, and of the relative wants of different portions.

Our authorities are, the Registers of several of the States; the Minutes of a large number of Associations and Conventions; the various magazines and newspapers patronized by the different denominations, and special correspondence.

s. s. stands for stated supply; *m.* for missionary; *L.* for licentiate; *w. c.* without charge; *ch.* for church; *com.* for communicants; *mem.* for members. Names of Clerks are printed in italics.

Maine.

The first permanent settlement in Maine was formed about the year 1630; in 1652, the inhabitants of Maine were placed under the jurisdiction of Massachusetts. In 1820, Maine was erected into an independent State. The population in 1790 was 96,540; in 1800, 151,719; in 1810, 228,705; in 1820, 298,335; in 1830, 399,335. The number of square miles is 32,000. Many parts of the State are not yet settled. The principal religious denominations are the Congregationalists, Baptists, and Methodists.

CONGREGATIONALISTS.

The next meeting of the General Conference of Maine is to be held at Fryeburg, on the fourth Tuesday of June, 1831. Rev. ASA CUMMINGS, of Portland, Corresponding Secretary.

1. Washington Conference.

Ministers. Churches.

Church A. B., Calais.

Gale W., Eastport.

Kellogg E., *m.* Lubec.

Jackson A., Machias.

Steele M., Do.

Roberts B., Perry.

White C., Robbinston.

Ministers, 7; Churches, 9; vacant, 3; Communicants, 396.

2. Hancock & Waldo Conference.

Blood M., Bucksport.

Clapp S., Mariaville.

Crosby J., Castine.

Duncan A. G., Jackson and Brooks.

Ellis M., Brooksville.

Eaton Eben, Mt. Desert.

Fitch F., Belfast.

Fisher Jona., Bluehill.

Nourse P., Ellsworth.

Thurston S., Prospect.

Wines A., Deer Isle.

Min. 11; chhs. 15; vac. 4; com. 775.

3. Kennebec Conference.

Adams T., Vassalboro'.

Bishop N., Clinton.

Halkett S., Temple.

Lovejoy D., Albion & Temple.

May Wm., Winslow.

Rogers I., Farmington.
Sewall J., Chesterville.
Shepard Geo., Hallowell.
Starrett D., Litchfield.
Stinson H., Weld.
Tappan B., Augusta.
Thurston D., Winthrop.
Underwood J., New Sharon.
Min. 13; chs. 20; vac. 6; com.
1132; Sab. scholars, 1747.

4. *Penobscot Conference, 1829.*
Loper S. A., Hampden.
Pomeroy S. L., Bangor.
Sheldon N. W., Brownville.
Williams T., Foxcroft.
Wilkins J., Garland.
Pas. 5; chs. 13; vac. 8; com. 680.

5. *Somerset Conference.*
Bunnell P., New Portland.
Fargo G. W., Solon.
Hardy J., Strong.
Peet Josiah, Norridgewock.
Turner D., New Vineyard.
Tucker J., Madison.
Pas. 6; chs. 12; vac. 6; com. 456.

6. *Lincoln Conference.*
Adams J., Woolwich.
Boynton J., Phippsburg.
Chapman N., Bristol.
Ellingwood J. W., Bath.

Goss J. G., Topsham.
Hooker E. W., Wiscasset.
Ingraham J. H., Thomaston.
Kendrick D., Edgecomb.
Mitchell D. M., Waldoborough.
Sewall J. jr., Newcastle.
Weston J., Boothbay.
White S., Bath.
Pas. 12; chs. 16; vac. 4; com. 1196.

7. *Cumberland Conference.*
Adams G. E., Brunswick.
Chapin P., Pownal.
Cummings A., w. c. Portland.
East J., Cape Elizabeth.
Emerson N., Baldwin.
Gragg W., Windham.
Hobart C., N. Yarmouth, 2d.
Jones E., Minot.
Jameson T., Scarboro', 1st.
Jenkins C., Portland, 3d.
Jewett H. C., Westbrook.
Marrett D., Standish.
Miltemore W., Falmouth.
Peckham S. H., Gray.
Pomeroy T., Gorham.
Roberts B., Durham.
Rice B., New Gloucester.
Stone S., Cumberland.
Shepley D., N. Yarmouth, 1st.
Sawyer M., Scarboro', 2d.
Tyler B. D. D., Portland, 2d.
Pas. 21; chs. 30; vac. 9; com. 2006.

8. *Oxford Conference.*
Ayer T., Albany.
Douglass J. A., Waterford.
Frost C., Bethel.
Gooch J., W. Minot & Hebron.
Greely A., Turner.
Gould D., Rumford.
Hurd C., Fryeburg.
Little V., Lovell and Sweden.
Merrill H. A., Norway.
Sewall S., Sumner.
Stone T. T., Andover.
White H., Gilead.
Walker J., Paris.
Pas. 13; chs. 19; vac. 6; com. 1070.

9. *York Conference.*
Adams C. F., Newfield.
Bacon E., Sandford.
Clark Wm., Wells.
Carpenter E., York.
Calf J., Lyman.
Fuller Jos., Kennebunk.
Freeman C., Limerick.
Johnson S., Sacn.
Keeler S. H., S. Berwick.
Kent C. H., Kennebunkport.
Loring Levi, Buxton.
Merrill S., Kittery Point.
Marsh C., Biddeford, 1st. & 2d.
Parker C., Shapleigh W.
Page C. F., Limington.
Weston J., Lebanon.
Pas. 16; chs. 21; vac. 5; com. 1216.

Total in connection, so far as ascertained, 107 pastors; 156 churches; 51 vacant churches; 9,626 communicants. There are several Orthodox Congregational churches, not connected with the General Conference.

BAPTISTS.

1. *Eastern Maine Association.*
Allen A., Brookville.
Bedell E., Cooper.
Bedell A., l.
Bond P., Cherryfield.
Buck B.,
Billings J., Addison.
Chadwick Job.
Darling J., Franklin.
Gillpatrick J., Bluehill, 1st.
Hunting E., Eden.
King J., Trenton.
Kimball P. N., l. Mariaville, 2d.
Johnson Wm., Bluehill.
Lord B., Surry & Ellsworth.
Merrill D., Sedgwick.
Mirick E., Sedgwick, 1st.
Rider W. C., Mariaville, 1st.
Pinkham E., Sedgwick, 2d.
16 min; 2 L.; 33 chs; 23 vac; 2240 com.

2. *Lincoln Association, 1829.*
Allen Wm., Jefferson.
Bartlett D., Warren.
Burbank Wm., Jefferson.
Bailey Jos., Whitefield, N. H.
Blanchard C., Nobleboro'.
Chisman S., Waldoboro'.
Eames B., St. George.
Flagg S. A., Bristol.
Fuller Simon, l., Union.
Pilsbury P., Nobleboro'.
Robinson T. B., Whitefield, N. H.
Snow E., Thomaston.
Washburn J., Thomaston.

Smith I. S., } Warren.
Wakefield J., }
15 min; 15 chs; 2150 com.

3. *Bowdoinham Association, 1829.*
Adams Jos., Jay.
Allen D. T., Industry.
Butler John, Winthrop.
Billings O., Fayette.
Boardman S., N. Sharon.
Chaplin J. D. D., Waterville.
Case J. L.
Cross Wm., Readfield.
Cole B., Lewistown.
Cain M., Clinton.
Day J., Cornville.
Denslow J., Bowdoin.
Drinkwater A., Mt. Vernon.
Fogg S., Greene.
Foss W., Leeds.
Francis Thos., Do.
Garcelon, Lewistown.
Going E., Sidney.
Grant W. O., Litchfield.
Hooper N., Bloomfield.
Hull H., Livermore.
Kendall H., Topsham.
Low R., Livermore.
Leonard M., Leeds.
Mayhew N., Weld.
Milner R., Bowdoinham.
Norton N., Bowdoin.
Nelson E., Livermore.
Powers F., Anson.
Pearson D., Bowdoinham.

Pierce D., Greene.
Stanley S., Cornville.
Steward J., Bloomfield.
Torrey J., Hallowell.
Taylor E., Belgrade.
Wilbur A., Sidney.
36 min; 45 chs; 2875 com.

4. *Penobscot Association.*
Briggs Otis, Hampden, 2d.
Bisby B., St. Albans.
Coburn R., Newport.
Chadbourne J., Dixmont.
Dexter S., Corinth.
Hatch Jacob, Dexter.
Hatch F., Ripley.
Hall Z., Parkman.
Knox S., Brighton.
Lennon B., Hampden, 2d.
Macomber T., Guilford.
M'Master D., Etna & Carmel.
Macomber S., Atkinson.
Marshall W., Dexter.
Norcross J. l., No. 8.
Newton G. J. l., Cold Stream.
Page J. F. l., Atkinson.
Oaks Wm., Sangerville.
Roundy John, Charlestown.
Robinson N., Dover.
Roberts Jos., Palmyra.
Ripley Thos. B., Bangor.
Spaulding R. C., Levant.
Tolman R., Oramon.
Winchester B. P., Corinna.
25 min; 3 L.; 31 chs; 1483 com.

5. Cumberland Association.

Ellis F., Freeport.
 King A., N. Yarmouth.
 Leonard G., Portland.
 Ricker G., Minot.
 Starr R., New Gloucester.
 Stearns S., Bath.
 Seaver H. I., Freeport.
 Titcomb B., Brunswick.
 7 min; 1 L.; 15 chs; 7 vac; 1128 com.

6. York Association, 1829.

Barron O., Wells.
 Clark A., S. Berwick.
 Cook G., Do.
 Delano Z., Lebanon.
 Emerson C.
 Goding W.
 Gillpatrick J., Berwick.
 Kinsman E. P., Limington.
 Lord W., Parsonsfield.
 Littlefield N. G., Lyman.
 Lock S., Do.
 Lord Nat., Berwick.

Miller Charles, Turner.
 Roberts J., Kennebunk.
 Remick T., Cornish.
 Smith H., Waterboro'.
 Seavey J., Limington.
 17 min; 26 chs; 1274 com.

7. Oxford Conference.

Names of Ministers not reported.
 16 min; 22 chs; 1130 com.

8. Waldo Conference.

Names of Ministers not reported.
 12 min; 17 chs; 749 com.

Summary (1829). 9 Associations; 210 churches; 103 vacant churches; 136 ordained ministers; 22 licentiates; 12,936 communicants.

METHODISTS.

The next meeting of the Maine Conference is to be at Hallowell, June 8, 1881.

1. Portland District.

John Lord, *Presiding Elder*.
 Atkins J. W., Scarborough.
 Ayer R., Buxton.
 Allon Abel, Gray.
 Bent Oren, Waterford.
 Cox G. F., York.
 Fuller D., Alfred.
 Horton J., Portland.
 Hillman A. P., Alfred.
 Hammond J.
 Masure F., Gray.
 Moore Isaac, Buxton.
 Morrell P. P., Kennebunk.
 Morse C. W., Durham.
 Norris Wm. H., Portland.
 Newell E. F., Elliott.
 Richmond P. C., Berwick.
 Rollins M., Do.
 Raudall D. B., Fryeburg.
 Sanderson A., Elliott.
 Spaulding Justin, Gorham.
 Strout G. D., Baldwin.
 Webber G., York.
 Weston Jonas, Poland.

Crockett Daniel, Monmouth.

Crane Harvey, Strong.

Davis M., Paris.

Downing J., Strong.

Farrington Wm., Bethel.

Gerrish Ansel, Rumford.

Greely G., Vienna.

Hill Moses, Winthrop.

Heath Asa, *Agent Wes. Sem.*

Mugford C., Paris.

Schermerhorn R. E., Hallowell.

True Henry, Livermore.

Warren J. M., Readfield.

3. Kennebec District.

D. Hutchinson, *Presiding Elder*.

Bryant Benj., Vassalborough.

Blake S. P., Bristol.

Bray Sullivan, E. Vassalboro'.

Cox Daniel, Georgetown.

Donnel Moses, Wiscasset.

Fletcher E. B., Boothbay.

Husted J. B., Augusta.

Jaquis James, Friendship.

Libby J., Bristol.

Munger P., Windsor.

Moore Green G., Bath.

4. Somerset District.

Oliver Beale, *Presiding Elder*.

Burgess Peter, Fairfield.

Ewins Eben. C., Palermo.

Hotchkiss Ed., Solon.

Luffkin Moses, Anson.

Marsh Jeremiah, Exeter.

Pratt Job, Unity.

Perrin John, Norridgewock.

Robinson E., Sidney.

Stimson David, Atkinson.

Streeter Elisha, Industry.

5. Penobscot District.

W. Marsh, *Presiding Elder*.

Batchelor J., Bucksport.

Browning C. L., Orono.

Bailey, R. C., Steuben.

Crooker E., Bangor.

Douglass W. S., Penobscot.

Fuller Caleb jun., Belfast.

Greely Gorham, Frankfort.

Gerry Jos., Cooper.

Harrington J., Calais.

Jewett Saml., Searsport.

Jones B., Bucksport.

Knapp F. J., Cooper.

Kellogg Ezra, Union.

Norris Nath., Hampden.

Warren James 2d., Vinalhaven.

Ward Ariel, Dennysville.

TOTAL, Maine Conference, 5 districts; 56 preachers; 12,182 members.

SUMMARY.

Denomination.	Min.	Lic.	Chhs.	Vac. chhs.	Comm.
Congregationalists,	107		156	51	9,626
Baptists,	136	22	210	103	12,936
Methodists,	56				12,182

EPISCOPALIANS. The Maine Convention meets on the first Wednesday in October, annually. Samuel Cutler, Portland, Secretary.

Hilliard Timothy, Gorham.

Olney G. W., Portland.

Peck Isaac, Gardiner.

Ten Broeck P. S., Portland.

UNITARIANS. There is one Unitarian Society in Portland, I. Nichols, D. D.; one at Eastport, — Fessenden; one at Augusta, Wm. Ford; one at Hallowell, Stevens Everett; one at Belgrade, Wm. Farmer; one at Bangor, B. Huntoon; one at Norridgewock, Samuel Brimblecomb; one at Saco, Moses Hill; one at Biddeford, —, and perhaps two or three others.

There are a few orthodox Congregational Churches, not connected with the General Conference.

FRIENDS. There are Societies of Friends at Berwick, Elliott, Limington, Parsonsfield, Portland, Cape Elizabeth, Durham, Falmouth, North Yarmouth, Pownal, Raymond, Scarboro', Windham, Litchfield, Bristol, Albion, Belgrade, China, Leeds, Sidney, Vassalborough, Wilton, Athens, Fairfield, &c.

FREE WILL BAPTISTS. There are about 50 Societies in this State.

New Hampshire.

This State was first settled in 1623. From 1641 to 1679, it was connected with Massachusetts. In 1741 a final separation took place. Population in 1790, 141,885; in 1800, 183,858; in 1810, 214,460; in 1820, 244,161; in 1830, 269,532. The principal religious denominations are the Congregationalists, Baptists, Methodists, and Free Will Baptists. The earliest Congregational Church was organized in 1638.

CONGREGATIONALISTS.

Next Meeting of the General Association is to be at Concord, on the first Tuesday of September, 1831. **REV. JOHN HUBBARD CHURCH, D. D., Pelham, Secretary.**

1. Caledonia Association.
Bradford M., Colebrook.
Fairbank Drury, Littleton.
Hutchinson Wm., Beth'm and Whitefield.
Porter A., Lyman East.
Spofford L. A., Lancaster, Dalton.
Sutherland D., Bath.
6 min; 12 chs; 4 vac. chs; 616 com; 10 additions in 1829-30.

2. Deerfield Association.
Corser Enoch, Loudon.
George Enos, Barnstead.
Lancaster D., Gilmanton, East and Centre.
Peabody J., Loudon Mills and Chichester.
Prentice J., Northwood.
Wells N., Deerfield.
Wheeler Ab., Candia.
7 pas; 13 chs; 4 vac; 1053 com.

3. Haverhill Association, 1829.
Balch William, Salem.
Church J. H. D. D., Pelham.
Clement Jona., Chester.
Kelly John, Hampstead.
Parker Ed. L., Derry.
Welch Moses, Plaistow.
6 pas; 7 chs; 1 vac; 410 com.

4. Hollis Association, 1829.
Burnham A. W., Rindge.
Hill Eben., Mason.
Miles Noah, Temple.
Nott H. G., Dunstable.
Smith Eli, Hollis.
Walker Chs., New Ipswich.
6 pas; 7 chs; 529 com.

5. Hopkinton Association.
Bodwell Ab., Sandbornton.
Bouton Nat., Concord, 1st.
Burnham Ab., Pembroke.
Conant Liba, Northfield.
Hatch R. C., Hopkinton.
Kingsbury S., Andover.
Lane Joseph, Franklin.
Patrick Wm., Canterbury.
Price Eben., Boscowen, 2d.
Putnam J. M., Dunbarton.
Rankin An., Salisbury.
Scales Jacob, Henniker.

Thacher O. G., Bradford.
Winter J. S., Danbury.
Wellman J., Warner.
Wood S. D. D., Boscowen 1st.
16 pas; 17 chs; 1 vac; 2113 com.

6. Monadnock Association.
Ainsworth L., Jaffrey.
Arnold J. R., Winchester.
Arnold Seth S., Alstead, 1st.
Barstow Z. S., Keene.
Bennet S., Marlborough, &c.
Chase Eben., Gilsum.
Colman Eben., Swanzey.
Cushman —, Sullivan.
Gerould M., Alstead 2d & Marlow.
Dickinson P., Walpole.
Langley J., Hinsdale.
Morse Ste., Troy.
Newell Gad, Nelson.
Robinson Isaac, Stoddard.
Sabin John, Fitzwilliam.
Smith —, Chesterfield.
Whiton O. C., Westmoreland.
17 pas; 19 chs; 1416 com.

7. Orange Association.
Dana S., Orford, 1st.
Davis J. S., Dorchester.
Dutton John, Haverhill N.
Farnsworth J. D., Orford, 2d.
Foster Amos, Canaan.
Hosford, Piermont.
Towne Josiah, Hanover East.
7 pas; 10 chs; 3 vac; 836 com.

8. Piscataqua Association.
Clark S. W., Greenland.
Cummings J., Stratham.
Farnsworth S., Raymond.
French Jona., North Hampton.
Hurd Isaac., Exeter, 2d.
Jefferts Forrest, Epping.
Merrill, I., Barrington.
Nichols S. & Piper A., Wakefield.
Pearson Ora., Kingston.
Putnam J. W., Portsmouth, 1st.
Page Robert, Durham.
Smith B., Rye.
Smith John, Exeter 1st.
Twining Wm., Somersworth, Great Falls.
Waterbury J. B., Portsmouth.

Webster Josiah, Hampton.
Winslow H., Dover.
Willey Isaac, Rochester.
18 pas; 24 chs; 4 vac; 1427 com.

9. Plymouth Association.
Bailey Kiah, Thornton.
Hale J. L., Campton.
Punchard G., Plymouth.
Tenny A. P., Hebron & Groton.
Charles Bolles, unsettled m.
4 pas; 1 un. m; 8 chs. 3 vac; 501 com.

10. Sullivan Association.
Brown C. M., Lemster.
Clayes Dana, Meriden.
Clary J. W., Cornish.
Cooke Phin., Lebanon.
Grosvenor M. P., Acworth.
Paine Elijah, Claremont.
White B., Washington.
Woods John, Newport.
Rowell Thompson, unsettled m.
Israel Newell, candidate.
8 pas; 1 un. min; 1 can.; 3 vac. chs; 1100 com.

11. Tamworth Association.
Arnold S., Ossipee.
Dodge Joshua, Moultonboro'.
Hidden S., Tamworth.
Smith D. P., Sandwich.
Willey B. G., Conway.
5 pas; 6 chs; 1 vac; 458 com.

12. Union Association.
Aiken S., & Baruard J., Amherst.
Bradford E. P., New Boston.
Burgess A., Hancock.
Child Eben., Deering.
Danforth F., Greenfield.
Kingsbury N., Mont Vernon.
Lawton John, Hillsboro'.
Merrill N., Lyndeborough.
Richards A., Francesstown.
Savage Thos., Bedford.
Whiton J. M., Antrim.
Wood Henry, Goffstown.
Fisher J. P., unsettled m.
Bradford E. G., I.
13 pas; 1 un. m; 1 L.; 12 chs; 2257 com.

GENERAL SUMMARY. 12 associations; 146 churches; 116 pastors; 7 unsettled ministers and candidates. 12,867 communicants. 653 additions in 1829-30.

Note. Ten or more of the ministers are employed as stated supplies. No returns from 17 churches.

EPISCOPALIANS.

The clergy of this State belong to the Eastern Diocese. The State Convention meets on the first Wednesday in August, annually. Mr. ALBERT CADY, of Concord, Secretary.

Ballard Ed., Charlestown, &c. Chase M. B., Hopkinton.
Burroughs Charles, Portsmouth. Fowle Rob., Holderness.
Blackaller H., Somersworth. Hale Benj., Prof., Hanover.

Howe J. B., Claremont.
Leonard Geo., Cornish.
Ministers, 8.

BAPTISTS.

The next meeting of the Baptist State Convention is to be at Hopkinton, on the fourth Wednesday of June, 1831.

1. *Salisbury Association*, 1830.

Boswell J. A., Bow.
Carlton M., Hopkinton.
Clark Caleb, Pittsfield.
Crockett, E., Grafton.
Cummings E. E., Salisbury.
Davis Jos., Wear, 1st.
Marshall Jos., Bradford.
Merriam J., Deerfield.
Niles Asa, Wear, 2nd.
Pillsbury S., Sutton.
Richardson P., Gilmanton.
Robinson O., Salisbury.
Strong J. E., Guilford.
Williams N. W., Concord.
14 ord. min; 15 chhs; 914 com.

Next Meeting 2nd Wed. June, 1831, at North Meeting House in Sutton.

3. *Newport Association*, 1830.

Abel A., u. Goshen.
Adams T. B., Acworth.
Coburn J., Hanover.
Hutchinson E., Newport.
Higher J., Alstead.
Kendrick H., Cornish.
Mitchell E., Hanover.
Minor Ezra, Lempster.
Person Ira, Newport.
Seamons Job, New London.
Tracy Oren. do.
Tracy Leon., Claremont.
Williams G., Cornish.
12 ord. min; 1 unord. min; 9 chs; 1,195 com.

Next Meeting at Unity, last Wed. in Aug. 1831.

5. *Dublin Association*, 1829.

Aldrich T., Swansey.
Ames N., Washington.
Elliot Wm., Mason.
Fisher D., Fitzwilliam.
Hale Ed., Keene.
Willard E., Dublin.
Wilson Thos. u., Fitzwilliam.
6 ord. min; 1 unord. min; 15 chs; 653 com.

6. *Meredith Association*, 1829.

Chapin P., Hebron.
Coburn J., do.
Crocket J., Sanbornton.
Dodge H., u. Hebron.
Evans George, New Hampton.
Farnsworth B. F., Do.
Folsom U., Meredith.
Fogg P. L., do.
Lovejoy P., u. Hebron.
Martin M., Sanbornton.
Mitchell Ed., Hebron.
Nichols Noah, Rumney.
Pillsbury S., Hebron.
Taylor Wm., Sanbornton.
Tripp S., Campton.
Wheat Josiah, u. Hebron.
Wheat Joseph, Dorchester.
Winter E. T., u. Do.
14 ord. min; 4 unord. min; 15 chhs; 1,209 com.

2. *Portsmouth Association*, 1830.

Brown J. N., Exeter.
Cook Saml., Brentwood.
Foster E., Dover.
Harris B., Newtown.
Hutchinson E., u. Portsmouth.
Calloch George, Chester.
Stow Barou, Portsmouth.
Smith Jos., u. Chester.
Tewksbury D., Newtown.
7 ord. min; 2 unord. min; 9 chhs; 4 vac. chhs; 557 com.

Next Meeting at Exeter, 1st Wed. Oct., 1831.

4. *Milford Association*, 1830.

Abbot Saml., Londonderry.
Atwood John, New Boston.
Brown Caleb, Wilton.
Everett Saml., Milford.
Fletcher Simon, Chesnut Hills and Goffstown.
Robinson Otis, Hudson.
Shute C. B., Dunstable.
Wescott J., u. Dunbarton.
Wilcox Bela, Mason Vill.
8 ord. min; 1 unord. min; 12 chs; 761 com.

Next meeting at Wilton, 1st Wed. in Oct., 1831.

GENERAL SUMMARY. 61 ordained ministers; 9 unordained do.; 75 churches; 5,279 communicants.

METHODISTS.

Part of the New Hampshire and Vermont Conference. Next meeting at Sandwich, N. H. June 22, 1831.

New Hampshire District.

J. F. Adams, *Presiding Elder*.
Bennett S., Salem.
Bedee C., Deering.
Boardman D. I., Lamprey Riv.
Dow J. G., Dover.
Eastman B. C., Northfield.
Howe N., Gilmanton.
Hinds O., Amoskeag Falls.
Kelly S., Concord.
Ladd N., Deering.
Lovell S., Portsmouth.

Norris S., Rochester.
Newhall M., Poplin.
Smith J. G., Pembroke.
Swett J., Do.
Sprague E., Lamprey River.
Scott Jonas, Warner.
Storrs G., Great Falls.
Wilbur W., Epping.
Worthing A. H., Gilmanton.

Part of Plymouth District.
Aspinwall N. W., Landaff.

Cowen C., Bethlehem.
Dunbar Otis, Landaff.
Dustin C., Oxford, &c.
Hazelton J., Meriden.
Houghton C. H., Milton, &c.
Lathrop H. W., Bethlehem.
Lamb C., Tuftonboro'.
Peck Wm., Haverhill.
Way N. O., Meriden.
In the New Hampshire and Plymouth Districts, 30 min; 3,180 mem.

PRESBYTERIANS.

Presbytery of Londonderry.

Brown Jon., w. c.
Bradford E. P., New Boston.
Cutler Calvin, Windham.

Holt Peter, Peterborough.
Harris Saml., w. c.
Mc Gregore D., w. c.
Parker Ed. L., Derry.

Savage Thomas, Bedford.
Whiton J. M., Antrim.
9 pas; 11 chhs; 1,479 com.

UNITARIANS.

Abbot Abiel, Peterboro'.
 Barnard Jer., Amherst.
 Barnard S. A., Wilton.
 Crosby J., Charlestown.

Gage Nat., Dunstable, 2d. ch.
 Lothrop S. K., Dover, 2d. ch.
 Leonard L. W., Dublin.
 Parker N., D. D., Portsmouth.

Sullivan T. R., Keene.
 Thomas M. G., Concord.
 Whitwell W. A., Walpole.

FREEWILL BAPTISTS. There are sixty-seven Churches belonging to this class of Baptists in New Hampshire, 51 ministers, and between 4,000 and 5,000 communicants.

CHRIST-ANS. There are Christ-ians at Alton, Andover, Durham, Guilford, Enfield, Exeter, Farmington, Lee, Madbury, Milton, New Durham, Northampton, Ossipee, Plaistow, Rumney, Rye, Sanbornton, Strafford, Stratham, Wolfeboro'. 19 towns, 17 ministers.

FRIENDS. They are found at Concord, Dover, Epping, Henniker, Gilmanton, Lee, Pittsfield, Rochester, Sandwich, Seabrook, Unity, Weare, Wolfeborough.

UNIVERSALISTS. There are Universalist Churches at Portsmouth, Washington, Lebanon, Springfield, Acworth, Charlestown, Claremont, Chesterfield, Croydon, Gilsum, Newport, Plainfield, and other places.

SHAKERS, at Canterbury and Enfield, Job Bishop, Elder.

SANDEMANIANS. A Society at Portsmouth.

ROMAN CATHOLICS. Dover, and Claremont.

Vermont.

Bennington, the oldest town in this State, was chartered in 1749. Vermont was admitted into the Union in 1791. Inhabitants in 1790, 85,539; in 1800, 154,465; in 1810, 217,895; in 1820, 235,764; in 1830, 276,000.

CONGREGATIONALISTS.

The next meeting of the General Convention is to be at Windsor, on the second Tuesday in September, 1831. Rev. THOMAS A. MERRILL, Middlebury, Register.

1. *Windham Association.*

Bates C., Newfane.
 Beckley H., Dummerston.
 Cummings J., Dover.
 Field Timothy, Westminster W.
 Kimball James, Townsend.
 Mc Gee John., Brattleboro' E.
 Newton E. H., Marlborough.
 Pitman B. H., Putney.
 Sage S., Westminster E.
 Stark J. L., Brattleboro' W.
 Tufts James, Wardshoro'
 Wright J., Wilmington.
 Wood Thos. H., Halifax.
 10 pas; 20 chhs; 2,182 com.

2. *Orange Association.*

Boyter Chas., s. s., Corinth.
 Clark M. P., s. s., Washington.
 Clark M. P., l.
 Leavitt H. F., s. s., Strafford.
 Mc Keen S., Bradford.
 Noble Calvin, Chelsea.
 Perry Clark, Newbury.
 Smith A., s. s., Vershire.
 7 pas; 1 lic; 946 comm.

3. *Windsor Association.*

Converse Jas., Weathersfield.
 Delano Saml., Hartland.
 Goddard Saml., Norwich N.
 Hazen Austin, Hartford N.
 Marsh Ab., u., Reading.
 Marsh Jos., Pomfret.

Richards John, Woodstock N.

Taylor Preston, Barnard.
 Tracy Jos., u., Windsor.
 Wheeler John, Windsor E.
 Woodward J. W., u., Norwich South.
 10 pas; 2 un; 13 chhs; 939 com.

4. *Montpelier Association.*

French J. W., Barre.
 Jones Henry, Cabot.
 Thatcher Jos., Marshfield and Plainfield.
 Warren D., Waterbury.
 Wright C., Montpelier.
 Kinne Jon., l., Plainfield.
 Swift Warren, l., Bethel.
 5 pas; 2 lic; 17 chhs; 1,185 com.

5. *Addison Association.*

Baxter —, m., Bristol.
 Brown B., m., Weybridge.
 Bushnell Jed., Cornwall.
 Bates Joshua, D. D., u. Middlebury.
 Fisk Joel, Monkton.
 Fowler W. C., u., Middlebury.
 Hough John, u., Middlebury.
 Lovel Alexander, Vergennes.
 Morton D. O., Shoreham.
 Merrill Thos. A., Middlebury.
 Shipherd John J., u., do
 Yale Calvin, Charlotte
 8 pas; 4 un; 17 chhs; 1,200 com.

6. *Rutland Association.*

Bigelow H., Middletown.
 Childs W., Pittsford.
 Drury Amos, Fairhaven.
 Flagg Horatio, Hubbardton.
 Francis Daniel D., Benion.
 Higley Nelson, u., Castleton.
 Ingraham Ira, Brandon.
 Knapen Mason, u., Sudbury.
 Kellogg S., Orwell.
 Knapen M., West Haven.
 Martindale S., Tinmouth.
 Tilden L. L., Rutland W.
 Walker Charles, do E.
 11 pas; 2 un; 14 chhs; 1,581 com.

7. *Orleans Association.*

Case Lyman, u., Coventry.
 Chapin W. A., Craftsbury.
 Chandler A., Hardwick 2d. ch.
 Clark J. S., Morgan.
 Curtis Otis F., Irasburg.
 Kellogg E. W., Albany.
 Loomis J. N., u., Hardwick.
 Lamb Silas, u., Westfield.
 Mason R., Glover.
 Simpson Thos., Barton.
 Twilight A., Brownington.
 Rockwell Danl., u., Morristown.
 9 pas; 4 un; 19 chhs; 970 com.

8. *North Western Association.*

Bailey Phin. E., Berkshire.
 Dorman E. H., Swanton.

Goodhue J. F., Williston.
Kingsley P., Underhill Ist.
Lyon Asa, u., Grand Isle.
Marsh James, D. D. u., Burlington.
Parmelee Sim., Westford.
Rauslow G. W., Cambridge.
Robinson S., Fairfax.
Robinson S., u., Milton.
Scott John, Fausburg.
Smith R., Burlington.
Smith H., Jericho Ist.
Smith W., St. Albans.
Stuart A., Essex.
Torrey Jos., u., Burlington.
Wooster Benj., Fairfield.
Ware, A. S., u., Montgomery.
13 pas.; 5 un.; 30 chhs.; 220 com.

9 Black River Association.

Avery John A., Plymouth and
Bridgewater.
Arms S. R.

GENERAL SUMMARY. 13 associations; 203 churches; 76 destitute churches; 110 settled ministers; 35 unsettled; 10 licentiates; 17,236 communicants; 693 additions 1829—30.

Burnap U. C., Chester.
Cannon F. E., Ludlow.
Goodman E. W., Springfield.
Morgan S., Weston.
Read Peter, u., Ludlow.
Smiley R., u., Springfield.
Woodworth —, Ludlow.
6 pas.; 3 un.; 9 chhs.; 708 com.

10. Caledonia Association.

Boardman E. J., Danville.
Clark M. P. I., Washington.
Glines Jer., Lunenburg.
Govan Andrew, Barnet.
Hall Thos., Waterford.
Johnson Jas., St. Johnsbury, 2d.
Tenney S. G., Lyndon.
Worcester L., Pracham.
7 pas.; 1 L.; 15 chs.; 1,144 com.

11. Pawlet Association.

Anderson James, Manchester.
Cochrane S., Poulney.

Griswold John, u., Pawlet.
Gordard J. B., u., Winhall.
Jackson Wm., Dorset.
Steele Joseph, Castleton.
Wilson David, Rupert.
5 pas.; 2 un.; 11 chs.; 1,396 com.

12. Royulton Association.

Barcom Samuel, Sharon.
Blodgett Daniel, Randolph.
Davis Joel, Williamstown.
Eastman Tilton, Randolph.
Hurlbut Salmon, Rochester.
Nichols Ammi, Braintree.
Parsons Justin, Pittsfield.
Swift W., s. s., Bethel.
Suddard John, s. s., Kingston.
Vose Gilman, Stockbridge.
Williston D. H., Tunbridge.
Washburn A. C., Royulton.
Wild Daniel, Brimfield.
11 pas.; 2 un.; 13 chhs.; 1063 com.

EPISCOPALIANS.

The General Convention meets on the last Wednesday in May. Rev. JOEL CLAP, Woodstock, Secretary.

Bronson Ahra., Manchester.
Chase Carlton, Bellows Falls.
Clap Joel, Woodstock.
Crane Silas A., Middlebury.

M'Donald Lewis, Shelburne.
Hard Anson B., Shelton.
Horton Wm., Windsor.
Nash Sylvester, St. Albans.

Perkins Wm. S., Arlington.
Sabine James, Bethel.
Shaw Sam. B., Guilford.
ministers 15.

BAPTISTS.

1. Part of Leyden Association.

Bruce Mansfield, Guilford, &c.
Bucklin Benj., do
Carpenter James, Readsboro'.
Fisher Samuel, Halifax.
Gambell Jos., Wardsboro'.
Huntley Jona., Dummerston.
Howe Phin., Newfane, &c.
Lamb Amb., Whitingham.
Mann James, Dover.
Wellman Isaac, Putney.
min 10; chs 12; com 800.

2. Vermont Association.

Next meeting at Poulney Ist
Wednesday Oct 1831.

Arnold A., Poulney.
Doolittle Jared, I., Middletown.
Dodge J. A., Ferrisburgh.
Fisk P. B. I., Monkton.
Green Henry, Shoreham.
Green Joel H. I., Pittsford.
Goodeough E., Orwell.
Heudee D., Bristol.
Hutchinson Wm., Hubbardton.
Hall H. J., Cornwall.
Hurlbut E., Weybridge, &c.
Merriam J., Bridport.
Peck J., West Clarendon.

Procter H., Rutland.
Reynold L. J., Middletown.
Smith E. B., Poulney.
Storrs Wm. I., Addison.
Sawyer R., West Haven.
pas. 14; L. 4; chs. 25; com. 1,780.

3. Barre Association, 1829.

Allen A., Stockbridge.
Hovey S., Chelsea.
Kimball W., Barre.
Parker James, Sharon.
Sanborn E., Topsham.
Spaulding T., Thetford.
6 min; 13 chs; 524 com.

4. Danville Association, 1829.

Cheny M., Derby.
Daggett Nath., Derby.
Dowus N. H. I., Troy.
Davison Silas, Passumpsic.
Fisher Lewis, Lunenburg.
Grow Marvin, Greensboro'.
Ido John, Coventry.
6 pas; 1 L.; 17 chs; 769 com.

5 Fairfield Association, 1829.

Arthur Wm., Fairfield.
Beunet Daniel, Richmond.

Cole Luther, Enosburgh.
Hayford J. P., Johnston.
Ingraham C., Essex.
Mears R., Swanton.
Sabin Alvin, Georgia.
7 pas; 20 chs; 2,073 com.

6. Woodstock Association, 1829.

Blood F., Rockingham.
Elliot J., do.
Ely R. M., Springfield.
Freeman J., Cavendish.
Grow Timothy, Hartland.
Howard L., Windsor.
Kingsbury —, Windham.
Leland Aaron, Chester.
Lamson S., Windsor.
Manning Joel, Airlover.
Packer Daniel, Mt. Holley.
Pierce Sam., Loudonderry.
Page F., I., Ludlow.
Row M., I., Hartland.
Sweet D., Grafton.
Woodbury T., Chester.
13 pas; 3 L.; 18 chs; 1,832 com.

GENERAL SUMMARY. 56 ministers; 8 licentiates; 105 churches; 8,478 communicants.

METHODISTS.

Meeting of the New Hampshire and Vermont Conference at Sandwich, N. H., June 22, 1831.

1. Vermont District.

Hoyt Benj. R., Pre. Elder.
Berkley Guy, m., West River.

Cahoon Chas. D., Athens.
Colburn Zerah, do.
Cunning J., Norwich.

Cushman Holms, Winchester.
Dail: F. T., Brookfield.
Fuller J. M., m., West River.

Fay Ariel, Rochester.
 Granger C., Norwich.
 Harding C. R., Norwich.
 Jordan E., Goshen.
 Kimball Wm., Rochester.
 Kidder A., Winchester.
 Levings C. W., Weathersfield.
 Mason Elijah, Rochester.
 Newhall Rich., Guilford.
 Nason John, Brookfield.
 Putnam Geo., Unity.
 Putnam R., Do.
 Rice E. A., Athens.

Stoddard W. H., Weathersfield.
 Sanderson Moses, Weston.
 Twitchell Zeb., Goshen.
 Wilcox W., Hartland.
 Woolley H. J., Do.

2. *Dunville District.*
 E. Wells, *Pre. Elder.*
 Baker Jos., Corinth.
 Campbell Jas., Do.
 Cutter Ste. H., Craftsbury.
 Crosby G. F., Do.
 Currier J., Lyndon, &c.

Cass M. G., Cabot.
 Deming R. H., Barre.
 Fairbank G. W., Danville.
 Heath Abel, Moretown.
 Manning E. T., Cabot.
 Page Enos G., Troy.
 Perkins J., Lyndon.
 Scott N. W., Chelsea.
 Scarritt J. A., Barre.
 Scott Elisha J., Barton.
 Smith John, Do.
 Templeton James, Montpelier.
 44 preachers; 8,577 members.

In addition to the three denominations mentioned, there are a few societies of Freewill Baptists, *Christ-ians*, Reformed Methodists, and Universalists. We believe there is no Unitarian Society, except the one in Burlington, of which the Rev. Geo. G. Ingersoll is minister,

GENERAL SUMMARY.

Denominations.	Chhs.	Des. chhs.	Pas.	Uns. min.	Licen.	Comm.
Congregationalists,	203	76	110	35	10	17,236
Baptists,	105		56		8	8,478
Methodists,			44			8,577
	<u>308</u>	<u>76</u>	<u>210</u>	<u>35</u>	<u>18</u>	<u>34,291</u>

Massachusetts.

The territory of Massachusetts comprised, for many years after its first settlement, two separate colonies, styled the Plymouth Colony, and the Colony of Massachusetts Bay. The first English settlement that was made in New England, was formed by 101 persons, who fled from religious persecution in England, landed at Plymouth on the 22d of Dec. 1620, and laid the foundation of Plymouth Colony and of the Congregational Churches of this country. The settlement of the Colony of Massachusetts Bay was commenced at Salem, in 1628. Boston was settled in 1630. In 1792 the two colonies were united. Population in

1790,	378,787	1820,	528,287
1800,	422,375	1830,	610,014
1810,	472,040		

The State contains an area of 78,000 square miles. The number of inhabitants to a square mile is seventy eight.

CONGREGATIONALISTS.

With some exceptions the Orthodox Congregationalists are united in a General Association which meets annually in the month of June. The next meeting is to be at Taunton on the fourth Tuesday in June, 1831. Rev. THOMAS SNELL, D. D., North Brookfield, Secretary.

1. *Berkshire Association.*
 Bradford James, Sheffield.
 Burt S., Great Barrington.
 Clapp E., New Marlboro'. S. P.
 Dwight E. W., Richmond.
 Dow Jos. W., Tyringham.
 Dorrance Gordon, Windsor.
 Field David D., Stockbridge.
 Goodwin Harley, New Marlboro', N. P.
 Gaylord M. C., W. Stockbridge.
 Gridley R. W., Williamstown.
 Hayden Gardner, Egremont.
 Hooker Henry B., Lanesboro'.
 Hyde Alvan, D. D., Lee.
 Jennings Eben., Dalton.
 Lee Jonathan, Otis.
 Mills Jos. L., Becket.
 Shepard Saml., D. D., Lenox.

Shaw N., Stockbridge, N. P.
 Tappan H. P., Pittsfield.
 White Levi, Sandisfield.
 Yeomans John W., Adams.
 21 pastors; 3 vac. chs; 4,140 com.

2. *Mountain Association.*
 Brewster Jos. M., Peru.
 Clark Saul, Chester.
 Hallock Moses, Plainfield.
 Hawley Wm. A., Hinsdale.
 Hawks Roswell, Cummington.
 Holmes Henry B., Goshen.
 Knight Caleb, Washington.
 Nash Jona., Middlefield.
 Pomeroy J. L., Worthington.
 Waters Isaiah, Chesterfield.
 Woodbridge B. R., Norwich.
 11 pastors; 659 com.

3. *Franklin Association.*
 Bradford M. B., Montague.
 Clark Benj. F., Buckland.
 Crosby Daniel, Conway.
 Grout Jona., Hawley, 1st.
 Henry Caleb S., Greenfield, 2d.
 Loomis Aretas, Colerain.
 Miller Moses, Heath.
 Packard Theo., D. D., } Shel-
 Packard Theo. Jr., } burne.
 Sanford James, Gill.
 Shepard Thomas, Ashfield.
 Tileston Wales, Charlemont.
 12 pastors; 5 vac. chs; 1,567 com.

4. *Hampshire Central Association.*
 Bates L. P. coll. p., Whately.
 Boies Aremas, So. Hadley.
 Colburn Jonas, Leverett.

Coleman Lyman, Belchertown
Clarke Tertius, Deerfield, S.
Chapin Horace B., coll., West-
hampton.
Gould Vinson, South Hampton.
Griswold F., S. Hadley Canal.
Humphrey H., D. D., Amherst,
Coll. Ch.

Hunt Wm. W., Amherst N.
Hale Enoch, Westhampton.
Lord Henry, Williamsburg.
Moody Eli, Graubly.
Pratt Levi, Hatfield.
Perkins Nathan, jr., Amherst, E.
Spencer I. S., coll., Northampton.
Taylor James, Sunderland.
Wells Rufus, Whately.
Washburn Royal, Amherst, 1st.
Williston Payson, Easthampton.
Williams Solomon, N. Hampton.
21 pastors; 3 vac. chs; 3,743 com.

5. Hampden Association.

Baker Joel, Granville Middle.
Conley Tim. M., do. East,
Clarke Dorus, Blandford.
Clark L. W., Wilbraham, S. P.
Ely Alfred, Monson.
Hyde John, Wilbraham, N. P.
Hays Stephen, W. Springfield
Ireland.
Hazen Rev., do. Agawam, &c.
Knapp Isaac, Westfield.
Osgood S., D. D., Springfield.
Phoenix Alexander, Springfield
Chickopee.
Vermilye T. E., W. Springfield.
Wright E. B., Ludlow.
13 pas; 6 vac; 2,700 com.

6. Brookfield Association.

Bond Alvan, Sturbridge.
Caulin Oren, Western.
Cooke Parsons, Ware, East.
Foot Jos. I., Brookfield, 1st.
Fiske John, New Braintree.
Hixon Asa, coll., Oakham.
Packard Levi, Spencer.
Park Jason, Southbridge.
Reed Augustus B., Ware, 1st.
Snell T., D. D., N. Brookfield.
Stone Micah, Brookfield, 2d.
Storrs John, Barre.
Tomlinson Daniel, Oakham.
Tupper Martin, Hardwick.
Vail Joseph, Brimfield.
Wilder John jun., Charlton.
Ware Jos. K., Palmer.
17 pastors; 2,410 com.

7. Worcester North.

Chickering Jos., Phillipston.
Clark Eber L., Winchendon.
Maun Cyrus, Westminster.
Perkins Geo., Ashburnham.
Putnam R. A., Fitchburg.
Phillips Alonzo, Princeton.
Perkins E., Royalston.
7 pastors; 1,241 com.

8. Harmony Association.

Barker Nathl., South Mendon.
Crane John, D. D., Northbridge.
Herrick Osgood, Millbury.
Holman David, Douglass.
Judson Samuel, Uxbridge.

Maltby John, Sutton.
Pratt, Miner G., Ward.
Rockwood Elisha, Westboro'.
Searle Moses C., Grafton.
Wood Benjamin, Upton.
Williams Abiel, Dudley.
11 pas; 1 vac; 1,121 com.

9. Worcester Central Association, 1829.

Allen George, Shrewsbury.
Bardwell Horatio, Holden.
Boardman J., West Boylston.
Clark Josiah, Rutland.
Conant Gaius, Paxton.
Gay Saml. Hubbardston.
Miller R. A., Worcester 1st.
Nelson John, Leicester.
Newhall E., Oxford 1st.
Russell Sam., Boylston.
10 pastors; 1,590 com.

10. South Middlesex.

Bucklin S. F., East Marlboro'.
Fitch Charles, Holliston.
Kellogg D., D. D., Framingham
Moore Martin, Natick.
Phelps Amos A., Hopkinton.
Southmayd D. S., Concord 2d.
Smith Levi, East Sudbury.
Trask G., coll., Framingham.
8 pastors; 600 com.

11. Middlesex Union.

Brown Hope, Shirley.
Chickering J. W., Bolton.
Cushing Jas. R., Roxborough.
Camp Albert, Ashby.
Chaplin David, D. D., Groton.
Fisher Geo., Harvard.
Howe James, Pepperell.
Luce Leonard, Westford.
Payson Phillips, Leominster.
Todd John, coll., Groton.
Talbot Win. K., Dunstable.
11 pas; 1 vac; 1,029 com.

12. Essex Middle.

Braman Isaac, Rowley.
Barbour I. R., Newbury, By-
field.
Dimmick L. F., Newburyport.
Eaton P. S., Amesbury W. P.
Fitz Daniel, Ipswich 2d.
Holbrook Willard, Rowley 1st.
Kimball David T., Ipswich 1st.
Miltimore Jas., Newbury.
Perry Gard. B., Bradford E.
Sawyer Benj. Amesbury E.
Wright H. C., West Newbury.
Withington Leon., Newbury.
12 pas; 2 vac; 1,192 com.

13. Andover Association.

Albro John A., Chelmsford.
Blanchard Amos, Lowell 1st.
Bennett Jos., Woburn.
Badger Milton, Andover S.
Coggin Jacob, Tewksbury.
Eastman Jac. W., Reading N.
Emerson Rev., South Reading.
Jackson Sam. C., Andover W.
Pierce Syl. G., Dracut West.
Reynolds F., Wilmington.
Reid Jared, Reading South.
Sewall Saml., Burlington.

Searle Joseph, Stoneham.
Stearns Saml., Bedford.
14 pas; 1 vac. ch; 2,335 com.

14. Haverhill Association, 1829.

Beard Spencer F., Methuen.
Eaton Peter, D. D., Boxford 2d.
Hoadley L. Ives, Bradford W.
Merrill Jos., Dracut.
Porter E., D. D., Theol. Sem.
Andover.
Phelps Dudley, Haverhill.
Stevens —, do. E.
Welch Moses, do. N.
8 pas; 1 vac; 825 comm.

15. Salem and Vicinity.

Braman M. P., Danvers, 1st.
Cleaveland John P., Tabernacle,
Salem.
Crowell Robert, Essex.
Cowles Geo., Danvers, 2d.
Dana Samuel, Marblehead.
Emerson Brown, Salem, 3d.
Emerson Sam. M., Manchester.
Felt Jos. B., Hamilton.
Jewett David, Gloucester, 5th.
McEwen James, Topsfield.
Oliphant David, Beverly, 3d.
Rockwood Otis, Lynn, 1st.
Sperry Eben P., Wenham.
13 pastors; 1,965 com.

16. Suffolk North Association.

Adams N., coll., Cambridge, 1st.
Beecher L., D. D., Bowdoin St.,
Boston.
Bates James, coll., Newton, 1st.
Blagden George W., Salem St.,
Boston.
Demond Elijah, Lincoln.
Fay W., D. D., Charlestown, 1st.
Holmes A., D. D., Cambridge, 1st.
Greenough W., { Newton, 2d.
Gilbert Lyman, {
Harding Sewall, Waltham.
Homer J., D. D., Newton, 1st.
Jenks Wm., D. D., Green St.,
Boston.
Warner Aaron, Medford, 2d.
Wisner B. B., D. D., Old South,
Boston.
13 pas; 1 vac. ch; 1,800 com.

17. Suffolk South Association.

Brown J., D. D., Pine St., Boston.
Burgess Eben., Dedham, 1st.
Bigelow Asahel G., Walpole.
Fairchild J. H., South Boston.
Green Saml., Essex St., Boston.
Greenleaf J., Mar. ch., Boston.
Noyes Thomas, Needham.
Park Harrison G., Dedham, S.
8 pas; 1 vac; 1,474 com.

18. Norfolk Association.

Brigham D., East Randolph.
Bent Josiah, jr., Weymouth, N.
Codman J., D. D., Dorchester, 2d.
Curtis J., Sharon.
Gay Eben., Bridgewater.
Gile Samuel, Milton.
Howland F. P., Hanson
Hitchcock Calv., Randolph, 1st.
Huntington D., N. Bridgewater.
Matthews Lyman, Braintree S.

Pickett Aaron, Cohasset.

Perkins Jonas, Weymouth, &c.

Sanford B., E & W. Bridgewater.

Sanford D., Vil. ch. Dorchester.

Storrs Rich S., Braintree.

Shekton Luther, Easton.

16 pas; 2 vac; 1,544 com.

19. Taunton & Vicinity.

Andros Thomas, Berkley.

Cobb Alvan, Taunton, W.

Cummings Preston, Dighton.

Colby Philip, N. Middleboro'.

Maltby Erastus, Taunton.

Raymond Stetson, Assonet.

Smith Thos. M., Fall River.

Shaw John, Middleboro', 2d.

Sanford Enoch, Raynham.

Vernon Thos., Rehoboth.

10 pastors; 544 com.

20. Old Colony Association.

Bigelow Jon., Rochester, 1st.

Cobb A., Do. 2d.

Cobb Oliver, Do. 4th.

Eaton Wm., Middleboro'.

Gould Wm., Fairhaven.

Holmes Syl., New Bedford.

Horton P., Dartmouth

Nott Samuel, Wareham.

Plaisted I., Rochester, 3d.

9 pastors; 1,091 com.

21. Pilgrim Association.

Barrett Joshua, Plymouth, 2d.

Chase Plummer, Carver.

Dexter Elijah, Plympton.

Freeman Fred., Plymouth, 3d.

Salter John W., Kingston.

Smith Ethan, Haver.

6 pastors; 438 com.

22. Barnstable Association.

Bailey Stephen, Turn, 1st.

Cogswell Nath'l, Yarmouth.

Davis Timothy, Wellfleet.

Fish Phineas, Marshpee.

Harlow Wm., S. Barnstable.

Hunn D. L., Sandwich, 2d.

Pratt Enoch, W. Barnstable.

Raymond S., Chatham, 1st.

Sanford John, Dennis South.

Shaw Philander, Eastham, 1st.

Turner John, Orleans

Woodbury Benj., Falmouth.

Pas. 12; vac. chs. 2; com. 1,735.

GENERAL SUMMARY. 22 associations; 263 pastors; 29 vacant churches; 37,000 communicants.

PRESBYTERIANS.

Presbytery of Newburyport.

This Presbytery belongs to the
Synod of Albany.

Campbell Geo. W., Millbury.

Dana D., D. D., Newburyport.

Fitch Charles, Holliston.

Milmore James, Newburyport.

Phillips Alonzo, Princeton.

Perry Gardner B., Bradford E.

Proudfit John, Newburyport.

Williams William, Salem.

9 pastors; 612 com.

CONGREGATIONALISTS,

Not connected with the General Association.

Probably from 120 to 140 in the following list are to be considered as Unitarian Congregationalists; a considerable number are Orthodox Congregationalists, though not connected with the General Association.

1. Suffolk County.

Alger Horatio, Chelsea.

Barrett Samuel, 12th Cong. ch,
Boston.

Channing Wm. E., D. D., Fed-
eral St., Boston.

Capea Lemuel, Hawes Place
ch, South Boston.

Emerson R. W., 2d ch., Hano-
ver St., Boston.

Frothingham N. L., Channey
Place, Boston.

Freeman James, D. D., King's
Chapel, Boston.

Gannett Ezra S., coll., Federal
St., Boston.

Greenwood F. W. P., coll.,
King's Chapel, Boston.

Lowell Charles, D. D., West ch.
Boston.

Mott Mellish I., So. Cong. ch.
Boston.

Parkman Francis, North ch.,
Hanover St., Boston.

Pierpont John, Hollis St. do.

Ripley G., Purchase St. do.

Young Alexander, jr., So. ch.
Summer St., Boston.

15 min.

2. Essex County.

Brazer John, Salem.

Briggs Isaac, Boxford.

Bartlett John, Marblehead.

Barlow D. H., Lynn.

Colman Henry, Salem.

Damon David, Amesbury.

Frost James, D. D., Salem.

Hildreth Hosea, Gloucester.

Leonard Ezra, Newburyport.

Loring Bailey, Andover North.

Milton C. W., Newburyport.

Prince J., LL. D., Salem.

Robinson Eben., Beverly.

Sewall Chas. C., Danvers.

Thayer Chris. T., Beverly.

Upham Chas., coll., Salem.
17 min.

3. Middlesex County.

Alden Seth, Marlboro'.

Allen Wilkes, Chelmsford.

Austin Daniel, Brighton.

Barry Wm., jr., Lowell.

Bascom E. L., Ashby.

Briggs Charles, Lexington.

Clarke Amos, Sherburne.

Francis Convers, Watertown.

Field Joseph, Weston.

Goodwin H. B., coll., Concord.

Gannett Thos. B., Cambridge.

Green James D., Do.

Hurlbut Rufus, Sudbury.

Hedge F. K., West Cambridge.

Lawrence N., Tyngborough.

Muzzey A. B., Framingham.

Newell Wm., Cambridge.

Ripley Samuel, Waltham.

Randall Ephraim, Westford.

Ripley Ezra, D. D., Concord.

Robinson Charles, Groton.

Sibley John L., Stow.

Shedd Marshall, Acton.

Stetson Caleb, Medford.

Thompson Jas. B., Natick.

Ware H., D. D., Coll. ch., Cam-
bridge.

Whitman Bernard, Waltham.

Walker James, Charlestown.

Whitman Nathl., Billerica.

White Wm. H., Littleton.

Wight John B., East Sudbury.
31 min.

4. Plymouth County.

Allyn J., D. D., Duxbury.

Allen Morrell, Pembroke.

Brooks Charles, Hingham.

Cole Jonathan, Kingston.

Crafts E. C., E. Bridgewater.

Deane Samuel, Scituate.

Goldsbury J., N. Bridgewater.

Hodges R. M., Bridgewater.

Jewett Paul, Scituate.

Kendall Jas., D. D., Plymouth.

Kent Benjamin, coll., Duxbury.

Leonard Elijah, Marshfield.

Parris Martin, Do.

Richmond Abel, Halifax.

Richardson Jos., Hingham.

Reed J., D. D., Plymouth.

Shaw John, Middleborough.

Thomas Nehemiah, Scituate.

Thomas Daniel, Attleboro.

Whitmore B., Plymouth.

Whitney N. B., Hingham.
21 min.

5. Bristol County.

Barney J. O., Seekonk.

Briggs Richard, Mansfield.

Clarke Pitt, Norton.

Dewey Orville, New Bedford.

Ferguson John, Attleborough.

Gushee Abraham, Dighton.

Hamilton Luther, Taunton.

Hopkins A. T., Pawtucket.

Williams Thos., Attleborough.

10 min.

6. *Barnstable County.*
Goodwin E. S., Sandwich.
Hersey Henry, Barnstable.
Stearns Daniel M., Dennis.
3 min.

7. *Dukes & Nantucket.*
Bartley —, Chilmark.
Baylies F., m. to Ind'ns, Edgartown.
Mason Stephen, Nantucket.
Martin Job H., Edgartown.
Swift Seth F., Nantucket.
5 min.

8. *Norfolk County.*
Bailey Luther, Medway.
Emmons N., D. D., Franklin.
Fiske Elisha, Wrentham.
Flagg John, Roxbury.
Flint Jacob, Cohasset.
Gray Thomas, D. D., Roxbury.
Harris T. M., D. D., Dorchester.
Ide Jacob, Medway.
Kendall James A., Medfield.
Lamson Alvan, Dedham.
Pierce John, D. D., Brookline.
Porter E., D. D., } Roxbury.
Putnam George, }
Park Calvin, D. D., Stoughton.

Pierce Willard, Foxboro'.
Ritchie Wm., Needham.
Richmond E., D. D., Dorchester.
Stearns W. L., Stoughton.
Sanger Ralph, Dover.
Storer J. P. B., Walpole.
Smalley Elam, coll., Franklin.
Thacher Moses, Wrentham.
Whitney Peter, Quincy.
White John, Dedham.
24 min.

9. *Worcester County.*
Allen Isaac, Bolton.
Bancroft A., D. D., Worcester.
Baldwin A. C., Berlin.
Blanchard I. H. T., Harvard.
Conant Abel, Leominster.
Clark Saml., Princeton.
Doggett Simeon, Mendon.
Hill Alonzo, coll., Worcester.
Hubbard Eben., Lunenburg.
Jones Abner D., Hubbardston.
Lincoln Sumner, Gardner.
Lincoln Calvin, jr., Fitchburg.
Long David, Milford.
Noyes Geo. R., Brookfield.
Osgood Peter, Sterling.
Thayer N., D. D., Lancaster.
Turner Edward, Chardon.

Thompson James, Barn.
Wellington C., Truipleton.
Wallcut Rob. F., Berlin.
Willson Luther, Petersham.
Wolcott Wm. do.
23 min.

10. *Hampshire County.*
Blodgett Jos., Greenwich.
Brown Ebenezer, Prentiss.
Patrick Jos., coll., Greenwich.
3 min.

11. *Hampden County.*
Peabody W. H. O., Springfield.
Smith Heman, West do.
2 min.

12. *Franklin County.*
Bailey Winthrop, Greenfield.
Clagget Wm., Wendell.
Fessenden John, Deerfield.
Harding Alpheus, New Salem.
Hooper Geo. W., Northfield.
Rogers Tim. F., Bernardston.
Smith Preserved, Rowe.
Smith Preserved, jr., Warwick.
8 min.

TOTAL—160 ministers in the preceding list.

EPISCOPALIANS.

Right Rev. ALEXANDER V. GRISWOLD, D. D. Bishop of the Eastern Diocese, and Rector of St. Peter's Church, Salem. The Convention of the Eastern Diocese meets on the last Wednesday in September; Rev. THEODORE EDSON, Lowell, Secretary. The Massachusetts Convention meets on the third Wednesday in June; Rev. THOMAS W. COIT, Cambridge, Secretary.

Baury Alfred S., Newton.
Blaisdale Silas, Ashfield.
Blake John L., Boston.
Boyle Isaac, Dedham.
Coit Thomas W., Cambridge.
Cutler B. C., Quincy.
Crowell Wm., Boston.
Doane Geo. W., do.
Eaton Asa, D. D., do.
Edson Theodore, Lowell.

Everett James.
Fenner John P., Charlestown.
Gilbert S., Great Barrington.
Goodwin D. L. B., Sutton.
Haskins George F., Boston.
Hicks Galen, Taunton.
Humphrey A., Lanesboro'.
Jarvis Samuel F., D. D.
Jones Lott, Clappville.
Morse James, D. D., Newburyport.

Muencher Jos., Northampton.
Parker B. C. C.
Potter Alonzo, Boston.
Potter Wm. T., Quincy.
Price Jos. H., Boston.
Strong Titus, Greenfield.
Wells E. M. P., South Boston.
West John, Bridgewater.
Withington Wm., Dorchester.
Wolcott Calvin, Hanover.

BAPTISTS.

1. *Boston Association.*
Ball Harvey, Boston.
Briggs Avery, Malden.
Collier Wm., Boston, Editor.
Curtis Moses, Medfield.
Chase Irah, Prof., Newton.
Cheney Moses, Littleton.
Conant T. J., L., Charlestown.
Chase Peter, Watertown.
Cooper J. B., L., W. Cambridge.
Driver Thos., Dedham.
Driver Jos. M., Brookline.
Donellan J. W., L., Cambridge.
Grafton Jos., Newton.
Hague Wm., Boston, 1st.
Harris Ed. N., Charlestown.
Jackson Henry, Charlestown.
Jacobs Bela, Cambridge.
Knowles Jas. D., 2d Boston.
Lincoln E., L., Boston.
Leverett Wm., Roxbury.

Malcom H., Fed. St. Boston.
Nelson Eben., W. Cambridge.
Peak John, Boston.
Ripley Hen. J., Prof., Newton.
Ropes Tim. P., Weston.
Sanderson A., Littleton.
Sharp D., D. D., Ch. St. Boston.
Train Chas., Framingham.
Williams E. S., Boston.
Wade Benj. C., Woburn.
Wright Calvin, L., Woburn.
Weston J. E., Cambridge, 2d.
27 min; 5 L; 23 chs; 3,400 com.

2. *Worcester Association.*
Andrews Elisha, Templeton.
Boomer Job B., Sutton and
Douglass.
Converse Otis, Grafton.
Fisher Abiel, W. Roylston.
Forbush Jon. E., Southborough.

Going Jonathan, Worcester.
Green John, Leicester.
Harrington Moses, Sutton.
Kenney Silas, Spencer.
Morse Appleton, Westborough.
Newton Calvin, Bellingham.
Parker Carleton, Southboro'.
Paine John, Ward.
Sampson Abisha, Harvard.
Sibley Clark, L., Sutton.
Walker John, Holden.
Woodbury John, Northboro'.
13 min; 3 L; 18 chs; 1,756 com.

3. *Wendell Association.*
Burbank Aaron, Shutesbury.
Briggs Isaac, Athol.
Fitts Rufus, L., Leverett.
Goddard David, Wendell.
Merriam Asaph, Warwick, &c.
Marshall Thos., Athol.

Montague E., Sunderland, &c.
Nelson S. S., Amherst
Rand Thomas, New Salem.
Shepherdson John, Athol.
Simonds Samuel, Royalston.
10 min; 1 L; 8 chs; 767 com.

4. *Berkshire Association*, 1829.
Beach Augustus, Pittsfield.
Bushwell —, Adams.
Hall Ira, Tyringham.
Jackson Abraham, Hinsdale.
Keyes C. B., Adams.
Remington B. F., Savoy.
Sands Edwin, Lebanon.
Sweet E., Cheshire.
6 min; 14 chs; 844 com.

5. *Old Colony Association*.
Allen John, Kingston.
Ballard J., Barnstable.
Bowen Wm., Harwich.
Benson Caleb, Abington.
Briggs E., Middleboro'.
Curtis D., Abington.
Gibson J. B., Pembroke.
Hall Jeremiah, Scituate.
Kelly Jeremiah, Middleboro'.
Lathrop Davis, Chatham.
Morse Winthrop, Orleans.
Marchant —, Brewster.

Medberry N., Middleboro'.
Putnam B., Marshfield.
14 min; 17 chs; 1,109 com.

6. *Salem Association*, 1829.
Adlam S., Marblehead.
Baruaby James.
Babcock Rufus, jr. Salem.
Bolles Lucius., D. D., Cor. Sec., Boston.
Curtis R., Gloucester.
Freeman E. L., Lowell.
Grosvenor C. P., Salem.
Hall W. W., Methuen.
Hill S. P., Salem.
Keely George, Haverhill.
Kimball Charles O., Methuen.
Leonard Geo., Salem.
Niles Asa, E. Haverhill.
Parkhurst J., Chelmsford.
Taggart R., Beverly.
Wing Otis, Billerica.
Westcott Isaac, Tyngsboro'.
Wilmarth E., Rowley.
Warne Jos. A., South Reading.
19 min; 19 chs; 2,460 com.

7. *Sturbridge Association*, 1829.
Archibald H., Belchertown.
Burt E., Hardwick.
Boomer James, Charlton.

Chase John, Brookfield.
Coddington —.
Hunt John M.
Leonard Z. L., Sturbridge.
Loomis Hubbel, Dudley.
Parker A., Southbridge.
9 min; 13 chs; 898 com.

8. *Westfield Association*, 1829.
Andrews Eras., Middlefield.
Barrett Thos., Springfield.
Branch N., Do.
Bridges J. F., Southwick.
Clark Amasa, Russell.
Case Anthony, Springfield.
Convers Grafton.
Child Isaac.
Day Ambrose, Westfield.
Goodnough J. R., Whately.
Grant John, Chester.
Kingsley S., Do.
Keyes Calvin, Conway.
Martin Orra, Goshen.
Pease David, Conway.
Root Silas.
Todd Asa, Chesterfield.
Turner C. A., Blandford.
Wright David, Cummington.
Willard Benj., Northampton.
Willard F. A., Do.
21 min; 17 chs; 1,342 com.

SUMMARY. 8 associations; 110 ministers; 129 churches; 12,580 communicants.

METHODISTS.

PART OF THE NEW ENGLAND CONFERENCE. This Conference holds its next meeting at Springfield, May 18, 1831.

1. *Boston District*.
E. Hyde, *Presiding Elder*.
Bonney I., Boston.
Brown Thos. G., Martha's Vine.
Brownson H., Barnstable.
Blake E., Provincetown.
Burrill J. T., Malden.
Bliss J. J., Saugus.
Barker D., Marblehead.
Boutecou J. C., Charlestown.
Easterbrook R. D., Sandwich.
Holway A., Marshfield, &c.
Kibbey E., Martha's Vineyard.
Kinsman A. B., Newburyport.
Lambord B. F., Wellfleet.
Lummus A., Roxbury.
Lindsey John, Nantucket.
Maffit J. N., Boston.
Mudge Enoch, Duxbury.
Merrill A. D., Lynn Common.
Noble C., Barnstable.
Ottelman B., Cambridge.
Richardson —, Weymouth, &c.
Ramadell Wm., Pembroke.
Sargent A. D., Newbury, &c.
Sanborn Jacob, Ipswich.

Spaulding R., Lynn Common.
Stocking S., Andover, &c.
Stone Wm. R., Truro.
Stone G., Eastham, &c.
Steele J., Do.
Spaulding N. S., Falmouth.
Sunderland L. R., Weym'th, &c.
Spaulding N. B., Dorchester.
Taylor E. T., Mar. ch., Boston.
Thatcher H., Harwich.
Upham F., Sandwich.
Wright S. O., Malden.
Wiley E., Lynn, Wood End.
Waitt Aaron, Gloucester.

2. *Part of Providence District*.
Avery E. H., Lowell.
Binney A., Taunton.
Bates L., Easton, &c.
Benton S., Do.
Barstow Wm., Fall River, &c.
Culver David, Rochester.
Emerson W., Harvard.
Fillmore D., Needham.
Harlow L., Harvard.
Jennison J., Needham.

Livsey W., New Bedford, &c.
Merritt T., Do.
Porter J., Do.
Pickering G., Easton, &c.
Scott E. C., Northbridge.
Virgin C., Easton, &c.

3. *Part of Springfield District*.
O. Scott, *Presiding Elder*.
Bradley E., Ashburnham.
Davis S., Wilbraham.
Fisk W., D. D., *Principal Wes.*
Acad., Wilbraham.
Foster John, *Inst.*, Do.
Haskell J., Granville.
Harris H., Gill.
Hull Salmon, Orange.
King D. S., Brookfield.
Knight J., Northampton.
Mayo H., Ashburnham.
Otis E., Granville.
Pierce Thomas C., Springfield.
Sizer F. W., Brookfield.
Sutherland G., Do.
Stoddard J., Do.
White H. H., South Hadley.

GENERAL SUMMARY. 71 preachers; 8,200 members.

UNIVERSALISTS. There are

3 societies in Suffolk.

8 " Essex.

9 " Middlesex.

6 " Plymouth.

2 societies in Bristol.

5 " Barnstable.

1 " Nantucket.

11 " Worcester.

3 societies in Norfolk.

2 " Franklin.

1 " Hampden.

Total, 46.

SHAKERS. There are societies at Shirley, Harvard, Tyringham, and Hancock.

SWEDENBORGIANS. There are receivers of the doctrines of Swedenborg in 24 towns in Massachusetts.

Rhode Island.

The settlement of this State was commenced at Providence, in 1636, by the celebrated *Roger Williams*, a minister, who was banished from Massachusetts, on account of his religious opinions; and in 1638 the settlement of the island of Rhode Island was begun by William Coddington, John Clarke, and others. Number of square miles, 1,360. Population in 1790, 68,825; in 1800, 69,122; in 1810, 76,931; in 1820, 83,959; in 1830, 97,226.

CONGREGATIONALISTS.

The Congregationalists of Rhode Island are united in an Evangelical Consociation, which meets annually on the 2d Tuesday of June. The next meeting is to be at Newport, on the 2d Tuesday in June, 1831.

Brown Oliver, South Kingston.	King —, Tiverton.	Patten W., D. D., Newport, 1st.
Barker —, s. s., Slatersville.	Lewis Isaac, Bristol.	Waterman T. S., Providence.
Beecher Wm. H., Newport.	Patrick J. H., s. s., Barrington.	Min. 10; chs. 10; com. 1,000.
Hopkins Asa F., Pawtucket.	Payne E., Little Compton.	

BAPTISTS.

<i>Warren Association.</i>	Church P., Providence.	Wilson Jona., Warwick.
Benedict David, Pawtucket.	Gall E., Tiverton.	Wayland F. jr., D. D., Pres. B.
Bird W., Foxborough.	Phillips W., Providence.	University, Providence.
Charles J. O., Newport.	Pattison R. E., Do.	Weaver Caleb.
Caswell A., Providence.	Shurtliff F., Pawtucket.	12 min; 16 chs; 2,600 com.

METHODISTS.

<i>Part of New England Conference, & of Providence District.</i>	Kilburn David, Providence.	Tucker T. W., Portsmouth, &c.
J. A. Merrill, Presiding Elder.	Paine Nathan, Warren, &c.	Webb D., Little Compton.
Bidwell Ira M., Bristol.	Paine Benj., Cumberland.	Walden H., Warren, &c.
Heath S., Newport, &c.	Taylor Amasa, Warwick.	10 preachers; 1,100 mem.

EPISCOPALIANS.

Alden Charles H., Bristol.	Crocker N. B. D. D., Providence.	Taft Geo., North Providence.
Bristed John, Do.	Fuller Samuel, jr., Do.	Wheaton Salmon, Newport.
Burge Lemuel, North Kingston.	Hathaway G. W., Warren.	8 min.

SABBATARIANS. This sect of Baptists observe the seventh day of the week, instead of the first, as the Sabbath. The first church was formed in Newport, Rhode Island, in 1671. A few years since there were about 1,000 communicants in Rhode Island. There are a few churches of the Six Principle Baptists, so called; perhaps 8 churches and 800 members.

Connecticut.

The territory of Connecticut originally comprised two colonies, Connecticut and New Haven; the first settled in 1635, the last in 1638. Square miles in the State, 4,674. Population in 1790, 237,946; in 1800, 251,002; in 1810, 261,942; in 1820, 273,248; in 1830, 297,726.

CONGREGATIONALISTS.

The next meeting of the General Association is to be at Saybrook, on the third Tuesday of June, 1831. Rev. CALVIN CHAPIN, D. D., Wethersfield, Rocky Hill, Secretary.

<i>1. Hartford North Association.</i>	Gaylord Flavel S. <i>un.</i> , Hartland.	Robbins Francis L., Enfield.
Bartlett Shobael, E. Windsor.	Gay Ebenezer, Suffield.	Rowland H. A., Windsor, 1st.
Bartlett John, Windsor, Win-	Hawes Joel, D. D., Hartford, 1st.	Roberts B., l.
tonbury.	Hooker Horace, <i>un.</i> , Hartford.	Spring Samuel, Hartford, N.
Bushnell Harvey, Farmington,	Hempsted John A., <i>un.</i> , Do.	Turner W. W., <i>un.</i> , Hartford.
Northington.	Hubbel Horatio N., l.	Whelpley S. W., E Windsor, 1st.
Burt Enoch, <i>un.</i> , Manchester.	Linsley Joel H., Do. 2d.	24 min; 3 l.
Brinsmade H. N., <i>un.</i> , Hartford.	Linsley Ammi, Hartland, E.	
Crosby S., Granby, Turkey Hills.	McLean Allen, Simsbury.	<i>2. Hartford South Association.</i>
Foster L. l., East Hartland.	Perkins N., D. D., Hartford, W.	Allen J., Glastenbury, East'y.
Ferry Adolphus, } Hartland, W.	Porter N., D. D., Farmington, 1st.	Brace J., Wethersfield, New'n.
Gaylord Nath'l. }	Porter L., Granby, Salin. Brook.	Cogswell J., Berka, N. Britain.

Chapin C., D. D., Wethersfield, Rocky Hill.
 Crane J. R., Middletown, 1st.
 Goodrich S., Berlin, Worth'n.
 Leavenworth Abner J., Bristol.
 Northrop B. F., Manchester.
 Ogden D. L., Southington.
 Robbins R., Berlin, Kensington.
 Riddell S. H., Glastenbury, 1st.
 Robinson E., l., Southington.
 Tenney C. J., D. D., Wethersfield, 1st.
 Tyler Ed. R., Middletown, S.
 Topliff Stephen, Middletown, Westfield.
 Talcott Harvey, Chatham, 1st.
 Williams J. L., Middletown, Upper Houses.
 16 min; 1 l.

3. New Haven West Association.
 Alling Abraham, *un.*, Hampden.
 Bacon L., New Haven, 1st.
 Boardman C. A., Do. 3d.
 Brown Abraham, Oxford.
 Brav John E., Prospect.
 Baldwin Abraham C., l.
 Clark John, *un.*, Milford.
 Chesnut D. D., l.
 Day Jeremiah, D. D., LL. D., *Pres. Y. Coll.*, New Haven.
 Dwight Sereno E., *un.*, *Prin. of Gymnasium*, N. Haven.
 Fitch E. T., D. D., *Prof. N. Hav.*
 Francis James H., l.
 Goodyear G., *un.*, Gaines, N. Y.
 Gelston Malthy, jr., l.
 Graves Horatio N., l.
 Hubbel S., Hamden, Mt. Carmel.
 Hawes P., Woodbridge, Amity.
 Hickock Henry P., l.
 Howe Samuel, l.
 Jocelyn S. S., N. Haven, African.
 Lee Samuel, l.
 Merwin S., N. Haven, U. Soc.
 Murdock J., D. D. *un.*, N. Haven.
 Mead Mark, *un.*, Middlebury.
 Mitchell John, l.
 North S., l., *Prof. Hamilton Coll.*, Clinton.
 Nichols John C., l.
 Pinneo Bezaleel, Milford.
 Parsons H. A. Orange, Milford.
 Smith E. G., *un.*, Ogdensburg, N. Y.
 Swift Zephaniah, Derby, 1st.
 Thompson Charles, Derby, Humphreysville.
 Train Asa M., Milford, 2d.
 Taylor N. W., D. D., *Prof. Yale Coll.*, New Haven.
 Whitmore Wm. H., l.
 Whitteley William, l.
 23 min; 13 l.

4. New Haven East Association.
 Atwater Jason, *un.*, Hamden.
 Boardman W. J., North Haven.
 Ball D., l., South Carolina.
 Dodd Stephen, East Haven.
 Dutton Aaron, Guilford, 1st.
 Gillett Tim. P., Branford, 1st.
 Goodrich C. A., *Prof. Y. C.*, New Haven.

Goodsell D., l., East Haven.
 Hinadale Charles J., Meriden.
 Hovey S., l., *Prof. Amherst Col.*
 Lawton S., *un.*, Dudley, Mass.
 Metcalf David, Madison, N.
 Noyes M., Branford, Northfield.
 Noyes James, Wallingford.
 Noyes James, jr., Middletown, Middlefield.
 Root Judson A., Branford, N.
 Shepard Samuel N., Madison.
 Smith David, D. D., Durham.
 Whiting Joseph, Cheshire.
 Whitmore Zolva, Guilford, N.
 Ward Stephen D., l., Machias, E., Maine.
 17 min; 4 l.

5. New London Association.
 Austin David, Bozrah, 1st.
 Alden Abishai, *un.*, Montville.
 Austin David B., l., Norwich.
 Ayer J. jr., *un.*, Stonington, N.
 Baldwin B. C., *un.*, N. Haven.
 Bliss Seth, Griswold, 2d.
 Bull Edward, Lebanon, 1st.
 Collins Aug. B., Preston, 1st.
 Cone Salmon, Colchester.
 Ellis S., jr., l., Dundaff, Penn.
 Everest Cor. B., Norwich, 1st.
 Heminway D., *un.*, Norwich.
 Hyde Charles, Norwich, 3d.
 Hyde Eli, Salem.
 Jewett S. D., Griswold, 1st.
 Landfear R., Montville, 1st.
 Mc Ewen Abel, New London.
 Mitchell Alfred, Norwich, 2d.
 Minor Nath., *un.*, Stonington.
 Nelson Levi, Lisbon, 1st.
 Nott Saml., D. D., Franklin, 1st.
 Phinney Barnabas, Lisbon, 2d.
 Ripley Frastus, Lebanon, 3d.
 Strong Jos., D. D., Norwich, 1st.
 Tuttle Timothy, Groton, 1st.
 Vaill, Herman L., Lyme, E.
 Waldo Daniel, Lebanon, 2d.
 Whitteley Joseph, Stonington.
 Waldo H., *un.*, Griswold.
 23 min; 1 l.

6. Fairfield West Association.
 Buffett Platt, Greenwich, Stan-
 wich.
 Ronney William, New Canaan.
 Benedict Henry, Norwalk.
 Burton Nathan, Ridgefield, Ridgebury.
 Belden W., *un.*, New York.
 Davis Thomas F., Fairfield, Greensfarms.
 Dean Henry, *un.*, Stamford.
 Fuller Henry, Stamford, N.
 Freeman Nath., Weston, Fair-
 field, N.
 Hunter John, Fairfield, 1st.
 Haight Sylvanus, Wilton.
 Lewis I., D. D., *un.*, Green-
 wich.
 Morse Benaiah Y., *un.*, Fish-
 kill, N. Y.
 Noyes John, *un.*, Weston.
 Platt Ebenezer, Darien.
 Ripley Hezekiah, D. D., *un.*, Greensfarms.

Smith Daniel, Stamford, 1st.
 Selleck Charles G., l.
 Wilcox Chaunc., Greenwich, N.
 19 min; 1 l.

7. Fairfield East Association.
 Blatchford John, Bridgeport.
 Brundage Abner, Brookfield.
 Bartlett Jona., *un.*, Reading.
 Crocker Daniel, *un.*, New Fair-
 field.
 Hewitt Nath., D. D., Bridgeport.
 Jones Daniel, Munroe.
 Kant James, Trumbull.
 Lee C. G., *un.*, Fairfield.
 Leavitt J., *un.*, New York.
 Mitchell William, Newtown.
 Punderson Thos., Huntington.
 Rood Anson, Danbury, 1st.
 Robbins Thomas, Stratford.
 Rood Heman, New Milford.
 Ufford Hezekiah G., l.
 14 min; 1 l.

8. Windham Association.
 Atkins Elisha, Killingly, N.
 Atwood Anson S., Mansfield, 1st.
 Andrus Jared, *un.*
 Backus Samuel, Woodstock, N.
 Cleveland R. F., Windham, 1st.
 Crampton Ralph S., *un.*, Wil-
 limantic.
 Chute J., l., Schenectady, N. Y.
 Dow Daniel, Thompson.
 Day Israel, *un.*, Killingly.
 Edson Ambrose, *un.*, Brooklyn.
 Fowler Oren, Plainfield.
 Fitch Chas., Pomfret, Abington.
 Fisher J., Windham, Scotland.
 Fuller William, Hampton.
 Grosvenor Mason, l., Mansfield.
 Judson Philo, Ashford.
 Lane Otis, Voluntown, Sterling.
 Lyman E., *un.*, Woodstock.
 Platt Dennis, Canterbury.
 Porter James, *un.*, Ashford.
 Rose Israel G., Canterbury,
 Westminster.
 Sprague Daniel G., Hampton.
 Torrey R., Ashford, Eastford.
 Underwood Alvan, Woodstock.
 Wood L., Ashford, Westford.
 Whitmore R., Killingly, West-
 field.
 Weld Ludovicus, Fabius, N. Y.
 23 min; 3 l.

9. Litchfield North Association.
 Andrews Wm., Cornwall, 1st.
 Baldwin B., New Hartford, N.
 Beach J., Winchester, Winsted.
 Burt Jairus, Canton.
 Brinsmade Peter, l.
 Cowles Pitkin, Canaan.
 Clark Azariah, Colebrook.
 Carrington George, Goshen, N.
 Cowles Henry, l.
 Case F. H., Avon.
 Gridley F., Sharon, Ellsworth.
 Gould Wm. R., Torrington, 1st.
 Goodman E., Torrington, Tor-
 ringford.
 Gaylord Asahel, *un.*, Norfolk.
 Lathrop Leonard E., Salisbury.

Loring Joseph B., *L.*, New York.
 Marsh Fred., Winchester, 1st.
 Mills Samuel J., Torrington,
 Torrington.
 Miller Jonathan, Burlington.
 Prentice Charles, Canaan, 1st.
 Powers Grant, Goshen.
 Perry David L., Sharon.
 Perry John M. S., *L.*, Do.
 Smith Walter, Cornwall, 2d.
 Scranton Erastus, Burlington.
 Talcott Hart, Warren.
 Yale Cyrus, New Hartford.
 Min. 24; 1. 4.

10. *Litchfield South Association.*
 Andrew S. R., Woodbury, S.
 Brownell G. L., Do. N.
 Camp J. E., Litchfield, North-
 field.
 Couch Paul, Bethlem.
 Griswold Darius O., Watertown.
 Gelston Malby, Sherman.
 Hickok L. P., Litchfield, 1st.
 Hart Luther, Plymouth.

Harrison Fosdick, Roxbury.
 Hayes Gurdon, Washington, 1st.
 Pierce George E., Harwinton.
 Porter William S., Monroe.
 Robinson H., *un.*, Guilford.
 Raymond M., *un.*, Chatham, N.Y.
 Shipman T. L., Southbury, 1st.
 Williams J., *un.*, Harwinton.
 Warner Wylls, *L.*, Northfield.
 Min. 16; 1. 1.

11. *Middlesex Association.*
 Bentley Charles, Chatham, Mid-
 dle Haddam.
 Case Wm., Saybrook, Chester.
 Colton Chester, Lyme, 1st.
 Hotchkiss F. W., Saybrook, 1st.
 Hovey A., Saybrook, Pettipaug.
 Harvey J., Colchester, West
 Chester.
 Hawes Josiah, Lyme, N.
 King Asa, Killingworth, N.
 Marsh John, Haddam.
 Parsons Isaac, E. Haddam, 1st.
 Parmelee D. L., *L.*

Stone T., Chatham, E. Hampton.
 Selden S., Saybrook, Westbrook.
 Strong Lyman, Colchester.
 Vail J., E. Haddam, Hadlyme.
 Min. 14; 1. 1.

12. *Tolland Association.*
 Booth Chauncey, Coventry, S.
 Brockway Diodate, Ellington.
 Beardsley Nehemiah B., Union.
 Benedict Amzi, *un.*, Hartford.
 Calhoun Geo. A., Coventry, N.
 Dickinson David, Columbia.
 Ely William, Mansfield, N.
 Hyde Lavius, *un.*, Bolton.
 Lee Chauncey, D. D., Marlboro'.
 Miller A., Coventry, Andover.
 Nichols C., Hebron, Gilead.
 Nash Ansel, Tolland.
 Ripley David B., *un.*, Bozrah.
 Strong Wm. L., *un.*, Somers.
 Smith Hervey, *un.*, Stafford.
 Tyler Joseph P., *un.*, Griswold.
 Wood Francis, Willington.
 Min. 17.

EPISCOPALIANS.

Right Rev. THOMAS CHURCH BROWNELL, D. D., LL. D., Bishop of the Diocese,
 and President of Washington College, Hartford. The State Convention meets on the
 first Wednesday in June, Rev. WILLIAM JARVIS, Chatham, Secretary.

Andrews George B., Sharon.
 Atwater Henry S., Norwalk.
 Baldwin A., Wallingford.
 Baldwin David, Guilford, &c.
 Barlow William, Waterbury.
 Beach Stephen, Salisbury.
 Belden David, Wilton.
 Benham Benjamin, Brookfield.
 Blakesley Solomon.
 Bradley C. W., New Haven.
 Burgess Nathan B., Preston.
 Burhans Daniel, Newtown.
 Caesar G. V., *miss.*
 Clark Joseph T., Plymouth.
 Clark Peter G., Killingworth.
 Coit Gardon S., Milton.
 Cornwall Asa, Granby.
 Covell Joseph S., Brookfield.
 Crowell Harry, New Haven.
 Cruse Christian F., Cheshire.

Curtis Wm. A., Woodbridge.
 Garland John M., New Haven.
 Geer Alpheus, Hebron, &c.
 Hawkes Francis L., Hartford.
 Holcomb F., Watertown, &c.
 Holcomb O. P., Wilton, &c.
 Hull Lemuel B., Danbury, &c.
 Humphreys H., Hartford, &c.
 Huntington Enoch, New Milford.
 Ives Edward J., Branford, &c.
 Ives Reuben, Cheshire, &c.
 Jarvis William, Chatham.
 Jewett Stephen, Derby, &c.
 Jones Edward, *miss.*
 Jones Isaac, Litchfield.
 Judah Henry R., Bridgeport.
 Judd Bethel, New London.
 Keeler James, Meriden.
 Kellogg Ezra B., Brooklyn.
 Lucas William, Litchfield.

Marsh Truman, Litchfield.
 Peck Richard, Huntington.
 Paddock Seth B., Norwich.
 Pinney Norman, Hartford.
 Potter Horatio, Hartford.
 Prindle Chauncey, Oxford.
 Pyne Smith, Hartford.
 Rossiter Rodney, Monro, &c.
 Shepard G. C., Stratford.
 Sherwood Reuben, Hartford.
 Smith Charles, Fairfield.
 Steele Ashbel, Saybrook.
 Stone John S., New Haven.
 Todd Ambrose S., Stamford.
 Warner Ransom, Simsbury.
 White George S., Canterbury.
 Wilcox Milton, Simsbury.
 Wheaton N. S., Hartford.

BAPTISTS.

1. *New Haven Association.*
 Atkins Irenus, Southington.
 Bradley David, Woodbridge.
 Boynton W. T., *L.*, New Haven.
 Ball Mason, *L.*, Do.
 Bester Foronda, North Haven.
 Bray S. B., *L.*, Newtown.
 Benedict N. B., Do.
 Cushman Elisha, Stratfield.
 Cookson John, Middletown.
 Gregory A., *L.*, Stratfield.
 Gear Hiram, *L.*, Waterbury.
 Glazier Joseph, Killingworth.
 Higby Seth, Middletown.
 Jennings R., Meriden.
 Knowlton F., Wallingford.
 Lines Henry, New Haven.
 Pratt John, Do.
 Potter Samuel, Woodbridge.
 Starwood H., Bristol.

Wightman Fred., Middletown.
 15 ord. min; 6 *L.*; 14 chs; 1,455
 com.

2. *Ashford Association, 1828.*
 Atwell G. B., Woodstock.
 Babcock Amos, Hampton.
 Grow James, Thompson.
 Gage L., Stafford Springs.
 Goodwin Jonathan, Mansfield.
 Hunt J. H., Stafford Springs.
 Skinner Ezekiel, Ashford.
 Tilden Chester, Windham.
 8 min; 17 chs; 1,216 com.

3. *Hartford Association, 1829.*
 Ambler S., Cornwall.
 Babcock R., Colbrook.
 Ballard J. B., Windsor.
 Bennet D., New Hartford.

Bentley W., Wethersfield.
 Bridges J. F., Enfield.
 Davis G. F., Hartford.
 Dwinnell I., Manchester.
 Doty E., Colbrook.
 Ellis H., *L.*, Goshen.
 Foss Joh, Dover.
 Hodge W., Manchester.
 Jennings J., *L.*, Hartford.
 Larcombe T., Colbrook.
 Morse A., Suffield.
 Phippen G., Canton.
 Robins G., East Windsor.
 Shailer N. C., *L.*, Berlin.
 15 min; 3 *L.*; 26 chs; 1,843 com.

4. *Stonington Union, 1828.*
 Appleton —, Sterling.
 Barnes Benjamin.
 Burrows R., Groton.

Cheshborough E., Stonington.
 Cole N., Plainfield.
 Enoch G. W., Siedman.
 Goddard L., Preston.
 Miner Asher, N. Stonington.
 Miner Bradley, L., Do.
 Miner Jonathan, Do.
 Reynolds L. C., L., Do.
 Swan J. S., Stonington.
 Sheffield N., Greenwich.
 Wightman J. G., Groton.
 12 min; 21.; 14 chs; 2,677 com.

5. *Union Association.*
 Beecher E., N. Milford.
 Benedict George, Danbury.

Bulkley N., Danbury.
 Barrett S., Kent.
 Knowlton F., Stamford.
 Wells Isaac. I., N. Milford.
 Whitney A. W., Wilton.
 6 min; 11.; 9 chs; 700 com.

6. *New London Association, 1829.*
 Ackley A., Colchester.
 Ames Jonathan, Waterford.
 Brockett P., Saybrook.
 Brown Esek, Lebanon.
 Dickinson S., East Haddam.
 Darrow F., Waterford.
 Goff B. C., Lyme.
 Jennings R., Saybrook.

Palmer William, Norwich.
 Palmer Reuben, Lebanon.
 Read Amos, Lishon.
 Smith Andrew, Haddam.
 Shailer Simon, Do.
 Shailer N. E., Do.
 Shailer D. T., Do.
 Warren E. R., Waterford.
 Wildman N., Lyme.
 Wakefield T., Do.
 Wilcox A., Colchester.
 Wilson Oliver, Montville.
 Wildman Daniel, Lebanon.
 Wheat S.
 22 min; 19 chs; 1,841 com.

GENERAL SUMMARY. 6 associations; 78 ministers; 14 licentiates; 99 churches; 9,732 communicants.

METHODISTS.

Part of Springfield District.
 Beebee E. M., Hebron.
 Case J. W., Tolland.
 Moulton H. S., Windsor, E.
 Perry H., Manchester.
 Risley J. E., Tolland.
 Ransom R., Hebron.
 Rainsdell H. S., Windsor, E.
 Scott F., Manchester.
 Townsend P., Tolland.

Part of Providence District.
 Drake S., Thompson.
 Gould R., Do.
 Griffing L. B., Norwich.

Ireson Joseph, Stonington.
 Lovejoy I., Thompson.
 Rogers C. D., Norwich.
 Sabin, P., Thompson.

NEW YORK CONFERENCE.
New Haven District.
 L. Clark, *Presiding Elder.*
 Ammerman O. V., Reading.
 Andrus L., Westbrook.
 Bartlett Horace, Stratford.
 Burch Thomas, Middletown.
 Benedict Tim, Weathersfield.
 Bushnell A., Windsor.
 Coles George, Hartford.

Cooper A., Haddam.
 Cheney L. C., Derby.
 Chamberlain M., Goshen.
 Dayton Smith, Windsor.
 Gilbert R., Westbrook.
 Kellogg N., Hammonassick.
 Lovejoy John, Derby.
 Mead L., Burlington.
 Nixon John, Hamden.
 Sherman Charles, Stratford.
 Sandford L. A., Weathersfield.
 Stewart Q., Burlington.
 Sillick Bradley, Goshen.
 Stocking Davis, Do.
 40 preachers; 7,000 members.

GENERAL SUMMARY, CONNECTICUT.

Denominations.	Ministers.	Licentiates.	Churches.	Communicants.
Congregationalists,	236	36		
Baptists,	78	14	99	9,732
Methodists,	40			7,000

COMMITTEES.

In the Congregational churches there are various gentlemen nominated to certify the regular standing of ministers, who travel in other parts of the country.

By the General Conference of Maine.

Rev. WILLIAM ALLEN, D. D. Rev. ASA CUMMINGS. Rev. BENJ. TAPPAN.

By the General Association of Massachusetts.

Rev. SAMUEL SHEPARD, D. D. Rev. JOHN NELSON. Rev. JOHN CODMAN, D. D.
 Rev. JONA. L. POMEROY. Rev. CYRUS MANN. Rev. SYLVESTER HOLMES
 Rev. THEOP. PACKARD, D. D. Rev. JUSTIN EDWARDS, D. D. Rev. ENOCH PRATT.
 Rev. SAMUEL OSGOOD, D. D. Rev. BROWN EMERSON. Rev. ERASTUS MALTEY.
 Rev. MICAH STONE. Rev. LYMAN BEECHER, D. D. Rev. DAVID T. KIMBALL.

By the General Association of Connecticut.

Rev. NATHAN PERKINS, D. D. Rev. DANIEL SMITH. Rev. LUTHER HART.
 Rev. CALVIN CHAPIN, D. D. Rev. DANIEL DOW. Rev. AARON HOVEY.
 Rev. JEREM. DAY, D. D. LL. D. Rev. ANSEL NASH.
 Rev. JOSEPH STRONG, D. D. Rev. MATTHEW NOYES.

By the General Convention of Vermont.

Rev. SYLVESTER SAGE. Rev. SAMUEL GODDARD. Rev. CHESTER WRIGHT.
 Rev. RUFUS CUSHMAN. Rev. TILTON EASTMAN. Rev. REUBEN SMITH.
 Rev. FREDERICK E. CANNON. Rev. THOMAS A. MERRILL. Rev. JACOB N. LOOMIS.
 Rev. CHARLES WALKER. Rev. CHARLES WHITE. Rev. LEONARD WORCESTER.

By the General Association of New Hampshire.

Rev. NATHAN LORD, D. D. Rev. ZEDEKIAH S. BARSTOW. Rev. JOSIAH PRENTICE.
 Rev. JOHN H. CHURCH, D. D. Rev. JACOB CUMMINGS. Rev. JOSIAH WEBSTER.
 Rev. Professor SHURTLEFF. Rev. JONATHAN WARE. Rev. NATHANIEL BOUTON.
 Rev. DAVID SUTHERLAND. Rev. EBENEZER HILL.

DELEGATES TO ECCLESIASTICAL BODIES, FOR 1831.

I. *By the General Conference of Maine.*

	DELEGATES.	SUBSTITUTES.
To the Gen. Assoc. of N. Hamp. for Sept. 1830.	Rev. THOMAS JAMESON. Rev. CHARLES FROST.	Rev. CARLTON HURD. Rev. WILLIAM CLARK.
To the Gen. Convention of Verm't, for Sept. 1830.	Rev. BERAH GREEN. Rev. JOSEPH WOODWARD.	Rev. FIFIELD HOLT. Rev. DANIEL LOVEJOY.
To the Gen. Assoc. of Mass.	Rev. MIGHILL BLOOD. Rev. ABRAHAM JACKSON.	Rev. ISAAC WESTON. Rev. THADDEUS POMEROY.
To the Gen. Assoc. of Conn.	Rev. SAMUEL JOHNSON. Rev. BENJAMIN TAPPAN.	Rev. D. M. MITCHELL. Rev. GEORGE SHEPARD.
To the Gen. Assem. of Presb. ch.	Rev. DAVID THURSTON. Br. ETHER SHEPLEY.	Rev. JOHN SMITH, D. D. Br. WILLIAM LADD.

II. *By the General Association of New Hampshire.*

To the Gen. Conf. Maine.	Rev. NATH'L MERRILL. Rev. JACOB SCALES.	Rev. JOHN KELLY. Rev. JACOB CUMMINGS.
To the Gen. Con. Vermont.	Rev. OTIS C. WHITON. Rev. PLINY DICKINSON.	Rev. JOEL R. ARNOLD. Rev. AMOS FOSTER.
To the Gen. Assoc. Mass.	Rev. J. D. FARNSWORTH. Rev. JOSIAH TOWNE.	Rev. EBENEZER COLEMAN. Rev. SALMON BENNET.
To the Evan. Con. R. Island.	Rev. NATH'L BOUTON. Rev. JOHN M. PUTNAM.	Rev. EBENEZER HILL. Rev. CHARLES WALKER.
To the Gen. Assoc. Conn.	Rev. LUKE A. SPOFFORD. Rev. SAMUEL HARRIS.	Rev. SETH S. ARNOLD. Rev. GAD NEWELL.
To the Gen. Assem. of Presb. ch.	Rev. ABRAHAM BURNHAM.	Rev. ISRAEL PUTNAM.

III. *By the General Convention of Vermont.*

To the Gen. Conf. Maine.	Rev. JOSEPH TRACY. Rev. F. E. CANNON.	Rev. JOHN RICHARDS. Rev. S. DELANO.
To the Gen. Assoc. N. Hamp.	Rev. CHARLES WALKER. Rev. JOEL FISKE.	Rev. D. D. FRANCIS. Rev. A. LOVELL.
To the Gen. Assoc. Mass.	Rev. J. W. FRENCH. Rev. S. GODDARD.	Rev. A. CHANDLER. Rev. CLARK PERRY.
To the Gen. Assoc. Conn.	Rev. E. J. BOARDMAN. Rev. A. C. WASHBURN.	Rev. LEONARD WORCESTER. Rev. JOSEPH STEELE.
To the Gen. Assem. Presb. ch.	Rev. THOMAS A. MERRILL.	Rev. DANIEL O. MORTON.

IV. *By the General Association of Massachusetts.*

To the Gen. Conf. Maine.	Rev. MOSES C. SEARLE. Rev. PHILLIPS PAYSON.	Rev. S. G. CLAPP. Rev. CALVIN HITCHCOCK.
To the Gen. Assoc. of N. Hamp. for Sept. 1830.	Rev. I. RICHMOND BARBOUR. Rev. RALPH W. GRIDLEY.	Rev. ETHAN SMITH. Rev. JOSEPH VAILL.
To the Gen. Conv. Vermont, for Sept. 1830.	Rev. FREDERICK FREEMAN. Rev. JOHN BROWN, D. D.	Rev. SAMUEL NOTT, Jr. Rev. BENJAMIN WOODBURY.
To the Evan. Con. R. Island.	Rev. D. L. HUNN. Rev. RALPH EMERSON.	Rev. LYMAN BEECHER, D. D. Rev. MOSES STUART.
To the Gen. Assoc. Conn.	Rev. THOMAS SNELL, D. D. Rev. EBER L. CLARK.	Rev. AUGUSTUS B. REED. Rev. JOHN BOARDMAN.
To the Gen. Assem. Presb. ch.	Rev. JOHN NELSON. Rev. THOMAS M. SMITH.	Rev. JOHN CODMAN, D. D. Rev. SAMUEL OSGOOD, D. D.

V. *By the General Association of Connecticut.*

To the Gen. Conf. Maine.	Rev. CHAUNCEY BOOTH. Rev. JONATHAN COGSWELL.	Rev. GEORGE A. CALHOUN. Rev. NOAH PORTER, D. D.
To the Gen. Assoc. N. Hamp. for Sept. 1830.	Rev. SYLVANUS HAIGHT. Rev. ANSON ROOD.	Rev. CHAUNCEY WILCOX. Rev. ABNER BRUNDAGE.
To the Gen. Conv. Vermont, for Sept. 1830.	Rev. CYRUS YALE. Rev. JAMES PORTER.	Rev. WILLIAM ANDREWS. Rev. PHILO JUDSON.
To the Gen. Assoc. Mass.	Rev. JOSEPH WHITING. Rev. EDWARD BULL.	Rev. DAVID SMITH, D. D. Rev. ABEL McEWEN.
To the Evan. Con. R. Island.	Rev. FOSDICK HARRISON. Rev. JOSEPH HARVEY.	Rev. GEORGE E. PIERCE. Rev. JOHN MARSH.
To the Gen. Assem. of the Presb. Church.	Rev. JOEL HAWES, D. D. Rev. ROYAL ROBBINS. Rev. LEONARD BACON.	Rev. FRANCIS L. ROBBINS. Rev. HARVEY TALCOTT. Rev. N. W. TAYLOR, D. D.

New York.

The settlement of this State was commenced, in 1614, by the Dutch. It was called New Netherlands till its capture by the English, in 1664, when it was named New York, after the Duke of York. Number of square miles in the State, 46,000. Inhabitants in 1790, 340,120; in 1800, 536,053; in 1810, 959,049; in 1820, 1,372,812; in 1830, 1,934,496. Increase in 10 years, 561,684.

PRESBYTERIANS.

Synod of Albany.

Presbytery of Champlain. Ministers. Post Office Address.

Armstrong R., w. c., Lewis.
Boynton H., s. s., Moriah.
Brown O., s. s., Westport.
Butler J., s. s., Constable.
Byington J., Chazy.
Chase M., Plattsburgh.
Crosby S. L., w. c., Philadelphia, N. Y.
Egerton J. L., s. s., Clintonville.
Gilbert J. I., Beekmantown.
Halsey F., w. c.
Johnson J., Irsburg, Vt.
Marsh S., Mooers.
Messer A., s. s.
Parmelee M., s. s., Peru.
Parmelee A., Malone.
Reed F. B., s. s., Montezuma.
Slater Henry, Jay.
Wilder S., w. c., Plattsburg.
19 min; 13 chs; 932 com.

Presbytery of Troy.

Beach E. A., Stephentown.
Beman N. S. S., Troy.
Day A., s. s., Hebron.
Fletcher T., North Amenia.
Goodrich C. E., l.
Hall Edwin, l.
Hayes G., s. s., E. Nassau.
Hendricks J., w. c., Hartford.
Kennedy J., Whitehall.
Ketchill J., s. s., Bolton.
Kinney E. D., w. c., Troy.
Lusk W., w. c., Cambridge.
May S. W., w. c., Union Village.
McIlvain J., w. c.

Morris H., l.
Savage A., jr., Granville, N.
Shaw John B., Hebron.
Tomb S., Salem.
Tracy S. J., Nassau, West.
Tucker Mark, Troy.
17 min, 3 l; 26 chs; 3,087 com.

Presbytery of Albany.

Armstrong L., w. c., Northampton.
Bedford T., s. s., Greenfield.
Beach E. C., l.
Crabb I., l.
Carmichael W. F., l.
Clancy John, Charlton.
Center S., w. c., Albany.
Davis J. K., s. s., Broad Albans.
Deming R. R., Galway.
Donnan W., l.
Frazier T., Schenectady.
Goodman E. W., Springfield, Vt.
Gregory W. E., l.
Hinman C., l.
Henry J. V., w. c., Albany.
Hoosack S., D. D., Johnstown.
Holiday T., New Scotland.
Hurlbut J., w. c., New York.
Kirk Ed. N., Albany.
Knight Caleb.
Morgan G., w. c., Johnstown.
Nott E., D. D., LL. D., Pres. U. Coll., Schenectady.
Nott John, w. c., Schenectady.
Platt A. W.
Smith R., Burlington, Vt.
Smith M., Rensselaerville.

Sprague W. B., D. D., Albany.
Sweetman J., w. c., Charlton.
Sears R., Ballston.
Steele Joseph, Castleton, Vt.
Seymour E., l.
Scovel A., l.
Thompson I.
Wickes T. S., s. s., Greenbush.
Weed H. R., Albany.
Wood James, Amsterdam.
Wood Jeremiah, s. s., Mayfield.
Williams W. H., Albany.
Yale Elisha, Kingsborough.
13 min 33; 8 l; 34 chs; 5,229 com.

Presbytery of Columbia.

Bassett A., w. c.
Barnes D., l.
Benedict J. T.
Burk J. J., w. c.
Chester William, Hudson.
Chapin Seth, w. c.
Churchill S., New Lebanon.
Durfy C., Hunter.
Frazer E. A.
Gardner A.
Goodrich C. H., Windham.
Johnson William, Lexington.
Kendle T., w. c.
Osborn Joel, Spencertown.
Porter D., D. D., Catskill.
Somers Alvan, w. c.
Van Dyck, L. B.
Woodbridge S., Greenville.
Woodbridge T., Green River.
Schaffer Samuel, l.
Snyder W. H., l.
17 min; 5 l; 13 chs; 1,004 com.

Synod of Utica.

Presbytery of St. Lawrence.

Brewster L.
Hand R. C., Gouverneur.
Hoyt Ova P., Potsdam.
Johnson H. S., Canton.
Kennon Moses.
Ordway M., s. s., Bethany.
Petibone R., Hopkinton.
Rogers J., s. s., Oswegatchie.
Williams S., s. s.
9 min; 9 chs; 1,913 com.

Presbytery of Watertown.

Ambler J. B.
Birge C., s. s., Bellville.
Boyd J. R., Brownville.
Boardman G. S., Watertown.
Bliss E., w. c., Sacketts Harbor.
Clany D.
Camp P.

Clinton J., w. c., Lorraine.
Crandall A. L., s. s., Stow's Square.
Dutton Nathaniel, Smithville.
Kimball D., Martinsburg.
Kimball R., s. s., Leyden.
Murdock J., w. c., Lowville.
Nash D., w. c., Stow's Square.
Sandford J.
Sessions John, Adams.
Stow Wm. B., s. s., Alexandria.
Spear D., s. s., Smithville.
Snowden S. F., s. s., Champion.
20 min; 27 chs; 1,913 com.

Presbytery of Oswego.

Abell J., Oswego.
Alexander J., w. c.
Ayer Oliver, Sandy Creek.
Caldwell A., w. c.

Dixon D. R., Mexico.
Freeman George, w. c., Pulaski.
Hall Lemuel, w. c.
Lewis C., s. s., Aunsville.
Loss L. H., Camden.
Leavitt Oliver, Palermo.
Powell M., s. s., Hannibal.
Robinson R., Pulaski.
Swezey Samuel, Florence.
13 min; 21 chs; 1,453 com.

Presbytery of Oneida.

Aiken S. C., Utica.
Allen Jason, w. c.
Barrows E. S., Utica.
Barns E., Boonville.
Brainerd J., Verona.
Bogue P. V., w. c.
Burchard E., s. s.

Burchard Ely, s. s.
 Baldwin J., New York City.
 Boyle S.
 Bushnell C., s. s., Mount Vernon.
 Beardsley E., s. s.
 Burritt S. W., Floyd.
 Butts D. B., New York City.
 Chassel David, w. c., Fairfield.
 Coe Noah, New Hartford.
 Conkey A., w. c.
 Crane A., Westmoreland.
 Davis H., D. D., Kirkland.
 Everett Robert, Utica.
 Eells James, w. c.
 Frost John, Whitesborough.
 Finney Charles G., s. s.
 Foote L., Trenton.

Gale G. W., w. c., Whitesboro'.
 Goodell William, Russia.
 Gillet Moses, Rome.
 Garrison Aaron, Mount Vernon.
 Hotchkiss H., s. s.
 Hull L., Augusta.
 Jackson William P., l.
 Kindal D., Craine's Corners.
 Lansing D. C., D. D., Utica.
 Mitchell J. D., w. c.
 Myrick L., s. s., Western.
 Roberts E., Utica.
 Smith N. S., s. s.
 Wetmore O., Utica.
 Wilcox L.
 Waters John, s. s., Utica.
 Stuart Charles, l.

Weld Charles H., l.
 Wilson James B., l.
 39 min; 4 l.; 35 chs; 4,370 com.

Presbytery of Otsego.

Cowan A. M., Cherry Valley.
 Gray John, l.
 Headley J., s. s., New Lisbon.
 Howe James C., Springfield.
 Manning Samuel, w. c.
 Smith John, Cooperstown.
 Tappan C. W. D., w. c.
 Wadsworth Charles, Bowman's Creek.
 7 min; 1 l.; 13 chs; 1,245 com.

Synod of Geneva.

1. Presbytery of Chenango.

Adams I. F., s. s., Cincinnati.
 Avery Chas. E., s. s., Smyrna.
 Babbit J. M., Windsor.
 Bogue H. P., Norwich.
 Burt S., s. s., Lisle Triangle.
 Clark L., Plymouth.
 Collins L., w. c., Apulia.
 Donaldson A., Guilford.
 Egglestone A., Coventryville.
 Fish J. B., s. s., Sidney.
 Gould N., miss., Macdonough.
 Gazlay S., miss., Poughkeepsie.
 Hoyt John B., s. s., Green.
 Lilly Alvah, Binghampton.
 Pratt E., Bainbridge.
 Rexford L. S., Sherburne.
 Smith Ira, s. s., Harpersville.
 Sprague I. N., Sherburne.
 Wells E. D., ag., Oxford.
 Waterbury D., Franklin.
 20 min; 15 chs; 1,267 com.

2. Presbytery of Cortland.

Chapman E., s. s., Lebanon.
 Clark Abner P., Preble.
 Clark Calvin, w. c., Truxton.
 Harrison Matthew, s. s., Preble.
 Keep John, Homer.
 Lord John, w. c., Morrisville.
 Leonard Josh., w. c., Lincklaen.
 Mills Samuel T., Peterborough.
 Parker Samuel, Apulia.
 White Charles, Cazenovia.
 10 min; 15 chs; 1,370 com.

3. Presbytery of Onondaga.

Adams R., w. c.
 Adams E. H., l.
 Baldwin T., s. s., Cicero.
 Clark G. K., l.
 Corning R. S., Otisco.
 Elliot G. W., Joslin's Corner.
 Huntington Andrew, l.
 Hyde Oren, s. s., Sawquoit.
 Kellog H. H., miss.
 Johnston Charles, s. s.
 Lombard H. J., s. s.
 Marsh A. D., w. c.
 Olds I. M., Lenox.
 Ostrom J. J., Salina.
 Porter Seth J., Jamesville.
 Prentice J. H., Onondaga, C. H.
 Stockton B. B., Pompey Hill.
 Taylor H., w. c.

Thatcher Wash., Onondaga Hollow.
 Woodruff H. N., s. s., Oneida Castleton.
 18 min; 3 l.; 20 chs; 1,981 com.

4. Presbytery of Cayuga.

Brace S. W., Skeneateles.
 Buel A. K., s. s., Ludlowville.
 Clark John, Scipio Square.
 Close R. H., l.
 Campfield R. B., l.
 Danforth Charles, m.
 Eastman A., w. c.
 Furman C. E., l.
 Hough J. S., s. s., Weedsport.
 Hudson C., s. s., Groton.
 Harrison M., Groton.
 Johnson N. E., Genoa.
 Johnson William, w. c.
 Lyons L., Cortland Vill.
 Mills H., Prof., Auburn.
 Miller H. L., l.
 Nixon A., l.
 Nichols E. N., s. s., Aurora.
 Perrine M. L. R., D. D., Prof., Auburn.
 Pomeroy M., Cayuga.
 Poole J., w. c.
 Parsons Levi, Marcellus.
 Richards J., D. D., Prof., Auburn.
 Smith John, w. c., Genoa.
 Smith Seth, King's Ferry.
 Stow Timothy, Elbridge.
 Taylor Geo., s. s., Sempronius.
 Williams W., s. s., Port Byron.
 Wisner William, Ithica.
 Strong N. D., l.
 Strong S., l.
 Van Valkenburg D., l.
 Woodbury S., l.
 24 min; 9 l.; 29 chs; 2,940 com.

5. Presbytery of Tioga.

Briggs Zenas, s. s.
 Farnsworth M. L., s. s.
 Ford Marcus, Berkshire.
 Leavenworth E. J.
 Lockwood P., Chenango Point.
 Morse David S., s. s.
 Osborne J., Candor.
 Putnam Aaron, Owego.
 Robertson Samuel, Dryden.
 Ward John W., Union.

Stoddard E. W., w. c.
 11 min; 14 chs; 1,218 com.

6. Presbytery of Geneva.

Barton M., Romulus.
 Brackett Joseph, Rushville.
 Bailey B., w. c.
 Clarke William, w. c.
 Chapin E., w. c.
 Carl John H., w. c.
 Campbell A. E., s. s., Palmyra.
 Dwight Henry, w. c., Geneva.
 Eddy Chauncy, Penn-Yann.
 Eddy A. D., Canandaigua.
 Flagler J., s. s., Hopewell.
 Gaylord F. P., Gorham.
 Hill R. M., Hector.
 Hubbell L., Lyons.
 John Evan, w. c., Canandaigua.
 Kanouse Peter, Newark.
 Kimball P., l.
 Lane A. D., Waterloo.
 Lounsbury Thomas, Ovid.
 Merrill Joseph, N. Junius.
 North Linus, w. c.
 Orton A. G., s. s., Seneca Falls.
 Pomeroy Fran., E. Palmyra.
 Pratt B. F., Galen.
 Phelps E., Geneva.
 Porter S., s. s., Do.
 Strong H. P., Phelps.
 Townsend J., s. s., Sodus.
 Todd William, Penn-Yann.
 Williams Rich., w. c.
 30 min; 31 chs; 3,203 com.

7. Presbytery of Bath.

Barrett L., s. s., Howard.
 Billington L. W., Cohocton.
 Boice H., l.
 Clary S., s. s., Pulteny.
 Crawford Joseph, s. s.
 Ford H., w. c.
 Harrowar D., s. s., Linsley Town.
 Higgins D., Bath.
 Horne George, w. c.
 Harmon M., s. s., Elmira.
 Lathrop E., w. c.
 Morgan John C., Naples.
 Ruid Geo. R., Prattsburg.
 Sanborn R., l.
 White Samuel, Rock Stream.
 Washburn D., l.
 13 min; 3 l.; 20 chs; 1,094 com.

Presbytery of Angelica. Hurd R., w. c., Black Creek.
Hubbard R., w. c., Dansville vill. Hunter M., Angelica.
Hubbard S., w. c., Centreville. Smith Phin., Munda.

Spicer J., East Koy.
6 min; 12 chs; 469 com.

Synod of Genesee.

Presbytery of Ontario. King G. P., l.
Barnard J., jr., Lima. Lane B. J., s. s., Clarkson.
Brown S. C., w. c., W. Bloomfield. Mahan Asa, Pittsford.
Brown A. P., s. s., Sparta. Mead Eben., Riga.
Bull Norris, Genesee. Myers Joseph, Brockport.
Collins A. C., w. c., E. Bloomfield. Penny Joseph, Rochester.
Eastman J., s. s., York. Pratt Silas, Chili.
Fitch E., D. D., w. c., West Bloomfield. Parsons Josiah, w. c.
Galpin A., s. s., Lakeville. Page D., s. s., Knowlesville.
Johnson Dan., s. s., Victor. Sedgewick A., Bergen.
Lindsley John, s. s., Portage. Stevens Solo., w. c.
Lyman Orange, s. s., Richmond. Sill G. G., s. s., Mendon.
Masters J. M., s. s., Mt. Morris. 22 min; 2 l.; 20 chs; 1,293 com.
Parmele R., w. c., Victor.
Smith B. B., s. s., South Bristol.
Stow J., Livonia.
Wallage E., w. c., Avon.
Whittlesey J. B., s. s., York.
17 min; 21 chs; 1,033 com.

Presbytery of Rochester.
Andrews —, s. s.
Benedict A., s. s., Brighton.
Brooks L.
Clapp Ralph, Lyme, P. O.
Cook Chauncy, s. s., Brighton.
Dunning Richard, l.
Evans E., w. c., Parma.
Halsey H., Bergen.
Hart J., s. s., Scottsville.
James William, Rochester.
Jones William, w. c.

Presbytery of Genesee.
Bliss J. F., s. s., Castile.
Clark Tim., w. c., Pembroke.
Crawford Gil., s. s., Le Roy.
Day Warren, s. s., Orangeville.
Denoon Alexander, Le Roy.
Hunter E. S., s. s., Wyoming.
Ingalls Edm., s. s., China.
Lyman W., D. D., w. c., China.
Mason E., s. s., Bergen.
McLeod N., s. s., Cape Britton.
Sullivan L. B., s. s., Pembroke.
Tullar Dav., w. c., Caledonia.
Wait C., w. c., Deerfield, Pa.
Wilcox J. B., s. s., Bethany.
Whiting R., Batavia.
Wallis Hugh, s. s.
16 min; 22 ch; 1,054 com.

Presbytery of Niagara.
Childs Ward, s. s.
Cheeseman L., w. c., Albion.
Colton George, w. c., Niagara.
Curry Wm. F., Lockport.
Elliot John, l.
Parsons Silas, s. s., Wilson.
Pratt D. M., w. c., Ridgway.
Pierson O., l.
Rawson A., w. c., Barre.
Williams A., l.
7 min; 3 l.; 13 chs; 490 com.

Presbytery of Buffalo.
Baldwin, J. T., s. s., Ham-
burgh.
Eaton Sylvester, Buffalo.
Eddy Isaac, Jamestown.
Gillett E. J., s. s., Lodi.
Gray B. B., l., s. s.
Harris Thomas S., Indians.
Leonard S., s. s., Ashville.
Lane Joshua, w. c., Westfield.
Marsh Justin, s. s., Mina.
Oakes Isaac, Buffalo.
Parmelee A., s. s., Fredonia.
Safford H., s. s., N. Clarence.
Squier M. P., w. c., Geneva.
Wilcox William, Napoli.
19 min; 1 l.; 35 chs; 1,444 com.

Synod of New York.

Presbytery of Hudson.
Arbuckle Jas., Blooming Grove.
Arrell James L., l.
Baldwin M., Scotchtown.
Boyd John, Munroe.
Carpenter M., w. c.
Corey C., s. s., Middletown.
Condit R. W., w. c.
Crane Daniel, Chester.
Cummins Chs., D. D., Florida.
Campbell Joel, s. s., Hopewell.
Dean A., Stone Mills.
Dennis C., l.
Downer E., Mount Hope.
Fisk E., D. D., Goshen.
Grier Thomas, Milford, Pa.
Koontz H. M., Hopewell.
M'Jimsey William, Monticello.
Moser John R., l.
Pelton Samuel, Hempstead.
Russell James, w. c.
Torrey W., m., Buenos Ayres.
Timlow William, Amity.
Thompson A., Blauveltville.
Wood D. T., Bethany.
21 min; 3 l.; 29 chs; 2,891 com.

Presbytery of North River.
Armstrong R. G., Federal Cor-
ner.
Blain William, Cold Spring.
Bronson Asahel, Pleasant Val.
Buttolph M., Freedom Plains.

Daggett H., w. c., Cornwall, Ct.
Dewing Jar., Fishkill.
Johnston John, Newburgh.
Leggett John H., Marlborough.
Lowe J. G., s. s., Amenia.
Price E., Wappinger's Creek.
Thomas James H., Newburgh.
Welton Alonzo, Poughkeepsie.
Wile B. F., Pleasant Valley.
13 min; 17 chs; 1,605 com.

Presbytery of Bedford.
Benedict E. P., Patterson.
Butler Chas. F., w. c., Bedford.
Bristol C. B. B., l.
Dickerson S., Chap., Sing Sing.
Griffith G. H., s. s.
Green Jacob, Bedford.
Long C., s. s., White Plains.
M'Leod R. B. E., s. s., South East.
Picton T., w. c., N. York City.
Remington D., s. s., Green-
burgh.
Saunders S., South Salem.
Stebbins G., s. s., New Rochelle.
Wynkoop R., Yorktown.
12 min; 1 l.; 14 chs; 759 com.

Presbytery of Long Island.
Beers Dan., s. s., Southampton.
Cook N. B., s. s., Islip.
Condit Joseph D., l.
Francis Amzi, Bridgethampton.

Gardiner John D., Sag Harbor.
Green Z., Brook Haven.
Harris M. T., l.
Hunting Jon., s. s., Southold.
King Ezra, Middletown, L. I.
Luce Abraham, River Head.
Philips E., w. c., Easthampton.
Pillsbury Ith., Smith Town.
Robinson Jonathan, s. s.
Robinson P., s. s., Oyster Ponds.
Reeve Nathaniel, w. c.
Young Ezra, Cutchoque.
14 min; 2 l.; 15 chs; 1,154 com.

First Presbytery of New York.
Bourne G., w. c., N. York City.
Barrett Gerrish, w. c.
Baldwin J. B., l.
Carroll D. L., Brooklyn, L. I.
Cornish S. E., w. c., N. Y. City.
Crane E. W., Jamaica, L. I.
Chase Isaac, w. c.
Davie J. F. M., l.
Donan Peter, l.
Dewey L. D., w. c.
Frazer A. G., w. c., Bottle Hill,
N. J.
Foster Thayer, l.
Goldsmith John, Newtown, L. I.
Hunter Henry, agent.
Hutchings S., l.
Kupfers W. P., w. c., Jamaica,
L. I.

Johnson B.	Logan Alexander. w. c.	Mason Erskine, Bleeker St.
Krebs John M., Rutgers St. Ch.	Monteith Walter, w. c.	Murray John A., Stanton St.
M'Cartee Robert, Canal St.	M'Elroy J., D. D., Scotch Pres.	Norton H., Union Pres. Ch.
Mason Cyrus, Cedar St.	N. Y. City.	Peters Absalom. Sec. A. H. S.
Noble J. H., w. c., N. Y. City.	Maxwell E. K., Delhi.	Parker Joel, Thames St.
Phillips W. W., D. D., Wall St.	Rice Benjamin H., Pearl St.	Patton W., Central Pres. Ch.
Purkiss I., w., Montreal, L. C.	Snodgrass W. D., D. D., Mur-	Perkins Geo., Montreal, L. C.
Rowan S. N., D. D., w. c.	ray St.	Rowland Henry A., l.
Spring G., D. D., Brick Ch.	Smith Samuel B., l.	White Henry, Allen St.
Webster C., Hempstead, L. I.	7 min; 1 l.; 5 chs; 988 com.	Woodbridge J., D. D., Bowery.
Wright T. S., 1st col'd, Pres.	<i>Third Presbytery of New York.</i>	Wickham Joseph D., w. c.
N. Y.	Baldwin E. W., 7th Pres. Ch.	14 min; 1 l.; 12 chs; 2,000 com.
50 min; 6 l.; 4,328 com.	Cox S. H., D. D., Laight St.	
<i>Second Presbytery of New York.</i>	Johnson Baker, w. c.	
Brown N., Huntington, L. I.	Ludlow H. G., Spring St.	

GENERAL SUMMARY—Presbyterians. 5 synods; 29 presbyteries; 486 ministers; 124 licentiates; 587 churches; 54,093 communicants.

ASSOCIATE SYNOD OF NORTH AMERICA. This is a large and increasing body of Christians, holding as their creed, the formularies of the Westminster Divines, and of the churches of Holland. The next meeting of the Synod is to be at Canonsburg, Pa., on the 2d Wednesday of May, 1831, 10 o'clock, A. M. Rev. ANDREW HERON, Lexington, Va., Secretary. In New York there are two Presbyteries, Albany and Cambridge; 18 ministers; 15 congregations; 638 families; 1,668 communicants; 582 catechumens.

EPISCOPALIANS. Right Rev. BENJAMIN T. ONDERDONK, Bishop, and Professor in the General Theological Seminary of the Protestant Episcopal Church. Meeting of the State Convention, first Thursday in October. Secretary, Rev. LEVI S. IVES, New York. Number of clergy, 129.

LUTHERANS. Synod of New York. 27 ministers, 2,973 communicants.

REFORMED DUTCH CHURCH. Rev. THOMAS M. STRONG, Stated Clerk, Flatbush, Long Island.

Particular Synod of New York (1829).

Classis.	Min.	Licen.	Chhs.	Com.	Fam.	Persons.
New York,	16	1	11	2,129	1,541	5,591
South N. York,	8	1	5	965	707	3,485
Long Island,	7	1	12	609	700	3,113
Paramus,	7	2	13	737	569	2,891
Poughkeepsie,	11		13	1,460	774	4,670
	49	5	54	5,900	4,291	19,750

Particular Synod of Albany.

Classis.	Min.	Licen.	Chhs.	Com.	Fam.	Persons.
Albany,	9	1	11	503	610	2,080
Ulster,	9		19	646	1,214	6,387
Schenectady,	8		10	979	1,123	6,459
Rensselaer,	7		10			
Schoharie,	9		13	450	598	2,655
Cayuga,	7		7	201	374	172 rep.
Montgomery,	7		13			
Washington,	6	1	11			
	62	2	94	2,772	3,919	17,653
Synod of N. Y.,	49	5	54	5,900	4,291	19,750
	111	7	148	8,672	8,210	37,403

BAPTISTS. The Associations are Berkshire, Daniel Platt, Owego, Correspondent; Black River, Jesse Elliott, Henderson; Chatauque, Elisha Tucker, Fredonia; Chemung, J. Parsons, Canton, Pa.; Cortland, Alfred Bennett, Homer; Essex, Caleb Woods, Essex; Genessee, H. J. Betts, Pavilion; Holland Purchase, Eliab Going, Rushford; Hudson River, Spencer H. Cone, New York; Lake George; Cayuga; Madison, John Smitzer, Delhi; Monroe, Myron Strong, Rochester; Oneida, Elon Galusha, Whitesboro'; Onondaga, H. Joslin, Cicero; Ontario, Henry Davis, Palmyra; Otsego, C. J. Carpenter, Little Falls; Rensselaerville, E. Crocker, Rensselaerville; Saratoga, J. A. Waterbury, Saratoga; Seneca, John Sears, Ithica; Steuben, J. Ketchum, Barrington; Washington, Moses Rowley, Gouverneur; New York, J. Osborn, Scotch Plains, New Jersey.

23 associations, (parts of others in adjoining States,) 549 churches; 387 ministers; 43,565 communicants.

METHODISTS.

1. *New York Conference.* Next meeting at Middletown, Ct. May 4, 1831.

	<i>Mem.</i>	<i>Presiding Elder.</i>		<i>Mem.</i>	<i>Presiding Elder.</i>
New York Dist.,	6,360	D. Ostrander.	Hudson River,	5,229	P. Rico.
Rhinebeck,	3,576	Peter P. Sandford.	Champlain,	2,723	T. Spicer.
Troy,	3,501	John B. Stratton.			
Saratoga,	5,349	Henry Stead.	Total,	26,798	

2. *Oneida Conference.* Next meeting at Lowville, Lewis Co. July 14, 1831.

	<i>Mem.</i>	<i>Presiding Elder.</i>		<i>Mem.</i>	<i>Presiding Elder.</i>
Oneida,	4,394	George Gary.	Potsdam,	2,235	P. G. Paddock.
Chenango,	3,596	George Harman.	Susquehanna,	4,162	Elias Bowen.
Cayuga,	4,583	John Dempster.			
Black River,	4,134	Nath. Salisbury.	Total,	23,124	

3. *Genessee Conference.* Next meeting at Le Roy, Genessee Co. July 28, 1831.

	<i>Mem.</i>	<i>Presiding Elder.</i>		<i>Mem.</i>	<i>Presiding Elder.</i>
Ontario,	4,725	Abner Chase.	Steuben,	2,525	Robert Burch.
Genessee,	4,400	L. Grant.			
Buffalo,	3,926	Asa Abell.	Total,	15,576	

New York Conference,	26,798
Oneida "	23,124
Genessee "	15,576

Total, 65,498 members in New York.

NEW YORK CITY. *Presbyterians.* 21 churches connected with the General Assembly. Area of all the places of public worship, about 80,000 feet. 3 churches not connected with the General Assembly; Rev. Andrew Stark, and A. McLeod, D. D., ministers. *Dutch Reformed.* 14 churches connected with the Synod. Area about 61,000 feet. One not connected with Synod. *Episcopal.* 21 churches; area about 90,000 feet. *Baptists.* 13 churches, besides 4 which belong to no regular denomination. Area about 40,000 feet. *Methodist Episcopal Church.* 10 churches, about 33,000 feet, area. 2 *Associated Methodist Churches*; area 5,470 feet; and two not connected with either of the above. *Roman Catholics,* 4; area 21,068 feet. *Society of Friends,* one, 2,860 feet. 3 of *Hicksite Friends,* 9,600, area. 3 *Lutheran,* 12,240, area. Two *Jewish Synagogues,* area 5,100. Two churches of *Independents,* 2 of *Universalists,* 2 of *Unitarians,* 1 *United Brethren,* 1 *Seamen's Chapel,* 1 *Swedenborgian,* 1 *German Reformed.* One hundred and twenty-six churches in all. If 700 on an average attend each meeting, about 72,000 in all support public worship.

New Jersey.

In 1665 this State contained but a few families. In 1676, it was divided into East and West Jersey. In 1702 they were again united. Inhabitants in 1790, 184,139; in 1800, 211,149; in 1810, 245,562; in 1820, 277,575; in 1830, 317,779. Square miles, 6,900. Portions of this State were settled by the Dutch; other parts by emigrants from New England.

PRESBYTERIANS.

Synod of New Jersey.

<i>Presbytery of Newark.</i>	Hillyer Asa, D. D., Orange.	Cook Sylv., w. c. Brooklyn, Pa.
Allen Ed., w. c., N. Hardiston.	Judd Gideon N., Bloomfield.	Chandler John, l.
Condict Aaron, Hanover.	King Barnabas, Rockaway.	Chester Alfred, w. c., Morristown.
Crane Noah, s. s., Sparta.	Osborn Enos A., Succasunna.	Doolittle Horace, Springfield.
Conkling Nath'l., s. s., Augusta.	Pierson Geo. coll., Orange.	Fordham Lem., w. c., Chester.
Dickinson Baxter, Newark, 3d.	Pierson Albert, l., Bloomfield.	Gray Wm., w. c., N. York City.
Fairchild Elias R., s. s.	Perrine H. N., Baskingridge.	Granger Arthur, l.
Ford John, Parsippany.	Tuttle Jacob, New Milford.	Halsey John T., l.
Fisher Samuel, D. D., Paterson.	Van Doren Isaac, w. c., Brooklyn, New York.	Harrison James, l.
Franklin William, l.	20 min; 4 l; 18 chs; 3,992 com.	Holt Edwin, Westfield.
Grover Stephen, Caldwell.		Hunt H. W., Woodbridge, 2d.
Hooker Hermon, l.		Hyndshaw J. B., New Providence.
Hay Philip C., Newark, 2d.	<i>Presbytery of Elizabethtown.</i>	Janeway Thos. L., Rahway.
Hamilton Wm. T., Do. 1st.	Briant Jacob, w. c., Mt. Freedom.	Johnson Daniel H., Mendham.
Harrison Jephthah, l.	Barton Wm. B., Woodbridge.	Lyman Asa, w. c., N. York City.
Hall Charles, l.	Bond Lewis, Plainfield.	

- McDowell J., D. D., Elizabethtown.
 Meeker Eli, w. c.
 Magie David, Elizabethtown.
 Ogden Jos. M., Chatham Vill.
 Thompson Stephen, Union.
 Todd Isaac, l.
 Wilson N. A., Perth Amboy.
 Williamson A., Chester.
 22 min; 4 l.; 17 chs; 3,444 com.
- Presbytery of New Brunswick.*
 Alexander A., D. D., Prof. Princeton.
 Alexander J. W., Trenton City.
 Axtell Henry, Lawrenceville.
 Arms Clifford S., Middletown Point.
 Baird Robert, S. School Agent.
 Brown J. V., w. c., Lawrenceville.
 Comfort David, Kingston.
 Carnahan J., D. D., Pres. New Jersey College, Princeton.
 Cooley Eli F., Trenton.
 Cunningham J. W., s. s., Princeton.
 Dod Albert B., l.
 Darling Charles C., l.
- Fisk Harvey, l.
 Gillespie James H., l.
 Gallaudette T., l.
 Gilchrist Adam, l.
 Gulick P. J., miss., Sand. Islands.
 Halsey Job F., w. c., Pittsburg. Pa.
 Hunting James S., s. s., Shrewsbury.
 Hodge C., Prof., Princeton.
 Henry Symmes C., Cranberry.
 Jones Joseph H., N. Brunswick.
 Jones Charles C., l.
 Mitchell John, l.
 Miller Samuel, D. D., Prof. Princeton.
 March John C., l.
 Maclean John, Prof. N. J. College, Princeton.
 Ogden Benj., Hopewell.
 Perkins Henry, Allentown.
 Pomeroy John, l.
 Rodgers R. K., Boundbrook.
 Roy Robert, Freehold.
 Stoneroad Joel, l.
 Stewart Charles S., Chap. U. S. Navy.
 Studdiford P. P., Lambertsville.
- Tyler Jared D., w. c.
 Woodhull Geo. S., Princeton.
 Woodhull Wm. H., Highstown.
 27 min; 12 l.; 18 chs; 2,261 com.
- 4. Presbytery of Newtown.*
 Blauvelt Wm., Lamington.
 Campbell Jos., Hacketts Town.
 Castner J. R., Ashbury.
 Clark John F., Flemington.
 Candee Isaac N., Belvidere.
 Force J. G.
 Gray John, Easton, Pa.
 Hunt H. W. jr., w. c., Schooley's Mountain.
 Hutton M. S., Washington.
 Hunt H. W., Perryville.
 Heberton Alex. Bath, Pa.
 Kirkpatrick J., Ringoes.
 Lowe B. I., Johnsonborough.
 Sloan W. B., Bloomsbury.
 Sturgeon S. s., Stroudsburch, Pa.
 Shafer Jos. L., Newton.
 Talmage J., Centreville.
 Vanderveer J., w. c., Easton, Pa.
 Vandervoort J. C., Baskingridge.
 19 min; 32 chs; 2,622.

SUMMARY. 88 ministers; 20 licentiates; 85 churches; 12,519 communicants.

DUTCH REFORMED. *Classis of New Brunswick*, 15 ministers; 14 churches; 1,467 communicants; 1,544 families; 6,867 persons reported. *Classis of Bergen*, 18 ministers; 14 churches; 460 communicants; 583 families; 3,316 persons reported.

BAPTISTS. *Part of Warwick Association*, J. FLETCHER, of Duckertown, Correspondent; *New Jersey*, JOSEPH SHEPPARD, Mount Holly; and *Central Association*. In all, 34 churches; 21 ministers; 2,324 communicants.

METHODISTS. *Part of Philadelphia Conference.* Next meeting at Philadelphia, April 18, 1831, West Jersey District. Henry White, Presiding Elder. 7,285 members. East Jersey, C. Pitman, Presiding Elder; 3,445 members.—In all, 10,730.

EPISCOPALIANS. Right Rev. JOHN CROES, D. D. Bishop, and rector of Christ Church, New Brunswick. Meeting of the Convention last Wednesday in May; Rev. JOHN CROES, Jr., New Brunswick, Secretary. Clergy, 20.

Pennsylvania.

Pennsylvania was granted by charter, by Charles II. to William Penn, in March, 1681. In 1682, Penn, with 2,000 settlers, mostly like himself, Friends, arrived, and laid out Philadelphia. He established a friendly intercourse with the Indians, which was not interrupted for more than 70 years. Population in 1790, 434,373; in 1800, 602,548; in 1810, 810,091; in 1820, 1,049,449; in 1830, 1,346,242. Square miles, 43,950.

PRESBYTERIANS.

Synod of Philadelphia.

- Presbytery of Philadelphia.*
 Aikman Alexander, m., Florida.
 Barnes Albert, Philadelphia.
 Boyd Alexander, Newtown.
 Belville Robert B., Hartsville.
 Biggs Thomas J., Frankford.
 Burt John, w. c., Deerfield, N. J.
 Bacon Wm., s. s., Philadelphia.
 Carl Buckley, w. c., Bridgeton, West, N. J.
 Chandler George, Kensington.
 Dashiell A. H., s. s., Philadelphia.
- Ely Ezra S., D. D. Philadelphia.
 Engles William M., Do.
 Eustace Thomas, w. c., Do.
 Green Ashbel, D. D. LL. D., w. c., Philadelphia.
 Grier John W., Morgantown.
 Grant John L., Philadelphia.
 Gloucester John.
 Hoff Brogun.
 Hughes B. F., w. c., N. Y. City.
 Hoover Charles, Philadelphia.
 Hammil Hugh.
- Janvier G. W., Pittsgrove, N. J.
 Judson A., s. s., Philadelphia.
 Kennedy J. H., Prof., Canonsburgh.
 Kennedy George W.
 Latta Wm., Warren Tavern.
 Lawrence S., Greenwich, N. J.
 McAuley Thos., D. D. LL. D. Philadelphia.
 McCalla W. L., Philadelphia.
 McFarland A., Prof., Carlisle.
 McEwen George.

Nassau C. W., w. c. Montgomery Square.
Nourse J., s. s., Snow Hill, Md.
Osborne Ethan, Fairfield, N. J.
Potts George C., Philadelphia.
Patterson James, Do.
Parker A. H., w. c., Do.
Parvin T., w. c., Buenos Ayres.
Printz George, l.
Potts Theophilus, l.
Russell J. T., Gen. Ag., Phil'a.
Ramsay W., m., Bombay, East Indies.

Rutter Lindley C., l.
Steel Robert, Jenkintown.
Skinner T. H., D. D., Philadel.
Smith John, Chester.
Scott J. W., w. c., Philadelphia.
Smith James, Do.
Sanford Joseph, Do.
Smith Edward, l.
Smith Robert H., l.
Williamson C., Woodbury, N. J.
Winchester S. G., Philadelphia.
Watson James C., l.
Min. 45; l. 10; chs. 92; com. 7,186.

Presbytery of New Castle.

Barr Joseph, Williamstown.
Boyer Stephen, York.
Babbit Amzi, Salisbury.
Douglass Orson, Marietta.
Dickinson R. W., Lancaster.
Davis Reuben H., l.
Finney William, Churchville.
Graham Robert, New London
X Roads.
Grier John N. C., l., Forks of Brandywine.
Houston William F., Columbia.
Latta F. A., Mount Pleasant.
Latta James, Black Horse.
Love T., Lower Brandywine.

Pres'ytery of Allegheny.

Boyd Abraham, Butler.
Bracken Reid, Harmony.
Core John, Hulinsburgh.
Coulter John, Butler.
Glean John, l., Centreville.
M'Garrack R., w. c., Callensburgh.
May H., w. c., Franklin.
Munson John, Centreville.
Moore John, Waxford.
Riggs Cyrus, Venango Furnace.
Redick John, Freeport.
Min. 10; l. 1; chs. 29; com. 2,012.

Presbytery of Erie.

Alden Tim., Pres. Meadville.
Anderson Thomas, Franklin.
Alexander James, Greenville.
Bushnell Wells, Meadville.
Chase Amos, w. c., Oilcreek.
Condit Ira, Georgetown.
Chamberlain Pierce, w. c.
Doolittle Giles, North East.
Eaton Johnston, Fairview.
Hassenger Peter, Waterford.
Hampson George H., l.
Lyon George A., Erie.
M'Kenney D., Prof. s. s., Meadville.
M'Cready Absalom, Hattsburg.
Marcy Bradford, w. c.

Martin S., D. D., Chanceford.
Magraw J., D. D., Rising Sun, Md.
Morrison A. G., Unionville.
Perkins J. D., w. c., Coatesville.
Parker Samuel, Peach Bottom.
Quay Anderson, l.
Sample N. W., w. c., Strasburg.
White Robert, Cochranville.
Wallace John, l.
Warrell William B., l.
Min. 24; l. 4; chs. 36; com. 4,033.

Presbytery of Carlisle.

Buchanan James, Green Castle.
Cathcart Robert, D. D., York.
Denny David, Chambersburg.
Duffield George, Carlisle.
Dewitt Wm. R., Harrisburg.
Fullerton M. L., Hagerstown, Md.
Grier R. S., Emmetsburg.
Galloway John T., l.
Irwin J. F., Liverpool.
Kennedy R., s. s., M'Connellsburg.
Keller I., s. s., Williamsport, Md.
Knox James, l.
M'Conaughy D., Gettysburg.
M'Ginley A. A., Fannettsburg.
Moody John, Shippensburg.
M'Clelland A., Prof., New Brunswick, N. J.
M'Knight John, Chambersburg.
M'Kinley Daniel, Bedford.
M'Gerhan Alexander, w. c.
M'Lean D. V., l.
Neill W., D. D., Agent, Philadel.
Niblock J., Mouth of Juniata.
Navins J. W., l.
Paxton W., D. D., Millerstown.
Snodgrass James, Hanover.
Sharon James R., Paxton.
Williams Joshua, w. c.

Synod of Pittsburg.

Smith David, s. s.
Tait Samuel, Mercer.
Min. 16; l. 1; chs. 31; com. 1,865.

Presbytery of Redstone.

Agnew J. Homes, Uniontown.
Barclay David, s. s.
Brooks Asa, Clarksburg, Va.
Barret Elisha D., Jefferson.
Davis Thomas, Blairsville.
Dunlop Mathew, l., Kittaning.
Ewing Robert F., l., Somerset.
Fairchild A. G., Smithfield.
Graham James, Pittsburg.
Guthrie James, Connelsville.
Henderson Joseph W., w. c.
Harper Joseph, w. c.
Henry Robert, Greensburg.
Johnston R., Rankin's P. Office.
Johnston William, Brownsville.
Kirkpatrick John H., Armah.
Laird Francis, Murraysville.
M'Candless Alex., Jacksonville.
M'Farren S., New Alexandria.
Power James, D. D., w. c.
Patterson A. O., Mt. Pleasant.
Reed John, Indiana.
Smith Jesse, Do.
Swan Samuel, Ligonier.
Venemon George.
Min. 23; l. 2; chs. 23; com. 9,654.

Williamson J., Hagerstown, Md.
Williamson M'Knight, Carlisle.
Williamson Moses, l.
Min. 27; l. 5; chs. 49; com. 3,313.

Presbytery of Huntingdon.

Adams J. B., l., Millerstown.
Bishop Garry, Clearfieldtown.
Coulter John, Waterford.
Collins B. F., l., Millerstown.
Galbraith Jas., Hollidaysburg.
Gray George, Waterloo.
Hutchinson John, Mifflintown.
Hill Samuel, Union Furnace.
Linn James, Bellefonte.
Peebles John, Huntingdon.
Thompson James, Alexandria.
Stuart William, Bouldsburg.
Woods James S., Lewistown.
Min. 11; l. 2; chs. 32; com. 3,163.

Presbytery of Northumberland.

Bryson John, Milton.
Barber D. M., s. s., Jersey Shore.
Grier John H., Do.
Hood Thomas, Lewisburg.
Henderson S., s. s., Danville.
Junkin G., w. c., Germantown.
Kirkpatrick Dav., Milton.
Lewers J., s. s., l., Berwick.
Montgomery W. B., miss., Little Rock, Arkansas.
Moore James W., miss., Little Rock, Arkansas.
Montgomery John, l.
Montgomery Samuel, l.
Patterson John B., Danville.
Painter Joseph, Williamsport.
Patterson Matthew B.
Power Wm. R., l.
Smith William R., Sunbury.
Min. 13; l. 5; chs. 22; com. 1,902.

Presbytery of Washington.

Anderson John, D. D., Buffalo Post Office.
Anderson William C., l.
Anderson James, l.
Campbell Richard, l.
Cratty Thomas, l.
Dodd Cephas, Amity.
Elliot David, Washington.
Hervey James, Wheeling, Va.
Hoge Thomas, Washington.
Hervey David, Mt. Pleasant.
Hawkins John, l.
Lindly Jacob, w. c., Flats of Grave Creek, Va.
Loughran C., w. c., Sparta.
Macurdy Elisha, Briceland's Cross Roads.
M'Cluskey J., W. Alexandria.
M'Kennan J. W., W. Liberty.
Reed S., w. c., Washington. [Va.
Scott Geo. M., Hookstown.
Stockton J., Cross Creek Vill.
Smith James, l.
Wylie Wm., Wheeling, Va.
Min. 15; l. 6; chs. 22; com. 2,608.

Presbytery of Ohio, Pa.

Andrews John, s. s., Pittsburg.
Allen Moses, Racoon.
Beer Thomas, l., Piusburg.

Brown Matthew, D. D., Pres. Canonsburg.	Jeffrey William, Herringtonville.	Ray James D., Economy.
Baird Thomas D., Pittsburg.	Jennings Samuel C., Pittsburg.	Ralston Samuel, D. D., Parki- son's Ferry.
Campbell Alan D., w. c., Pitts- burg.	M'Millan John, D. D., w. c., Ca- nonshurg.	Rutherford Robert, w. c.
Cunningham John K., s. s.	Mercer Boyd, w. c., Washing- ton.	Stockton Joseph, s. s.
Coon Jacob, L., Canonsburg.	M'Donald Andrew, w. c.	Smith William, s. s., Canons- burg.
Herron Francis, D. D., Pittsburg	M'Ilvaine William B., Pittsburg	Swift Elisha P., Pittsburg.
Halvey Luther, <i>Prof.</i> , Pittsburg.	Patterson Joseph, w. c., Pittsburg.	Stevens David, w. c.
Hamilton Alfred, Pittsburg.	Patterson Robert, s. s., Pitts- burg.	Woods William, Pittsburg.
Joyce John, w. c., Pittsburg.		Min. 25; l. 3; cha. 23; com. 3,047.

EPISCOPALIANS. Right Rev. WILLIAM WHITE, D. D. Bishop, Senior of the American Episcopal Church, presiding in the House of Bishops. Right Rev. HENRY U. ONDERDONK, Assistant Bishop. Meeting of the Convention, on the third Tuesday of May. Secretary, Rev. WILLIAM H. DE LANCEY, D. D. Provost of the University of Pennsylvania. Clergy, 60.

DUTCH REFORMED. *Particular Synod of New York.* Classis of Philadelphia. 6 ministers; 6 churches; 1,014 communicants reported; 947 families; 2,856 members of congregations. J. C. SEARS, Philadelphia, Clerk.

ASSOCIATE SYNOD. Presbyteries of Philadelphia, Chartiers, and Allegheny. 18 ministers; 39 congregations settled and vacant; 1,345 families; 4,180 communicants. Next meeting at Canonsburg, Pa. on the 2d Wednesday of May, 1831. Rev. ANDREW HERON, Lexington, Va. Synodical Clerk.

EVANGELICAL LUTHERANS. This denomination is more numerous in Pennsylvania, than in any other State. There are two synods, East and West Pennsylvania.

GERMAN REFORMED CHURCH. East Pennsylvania Classis, 18 ministers; 61 congregations. West Pennsylvania, 16 ministers; 69 congregations. Lebanon Classis, 11 ministers; 40 congregations. Susquehanna Classis, 14 ministers; 57 congregations; Zion Classis, 14 ministers; 55 congregations.

UNITED BRETHREN. They have about 15 congregations in Pennsylvania, and probably 3,000 members.

FRIENDS. There is a large number in this State. Probably 75,000.

BAPTISTS. 10 associations; 134 churches; 96 ministers; 7,561 communicants. S. WILLIAMS, Pittsburg, Correspondent.

METHODISTS. *Philadelphia Conference*, 2 districts; about 50 preachers; 3,800 members. *Pittsburg Conference*, 5 districts; 89 preachers; 22,590 members. Next meeting at Uniontown Pa. Aug. 30, 1831.

Delaware.

The first European settlement in this State, was formed by Swedes and Finns, in 1627; in 1655, the colony was taken from the Swedes by the Dutch. After the conquest of New York by the English, in 1664, it was placed under the jurisdiction of the government of New York. In 1682, the country was granted to William Penn. In July 1776, a distinct government was formed. Population in 1790, 59,094; in 1800, 64,278; in 1810, 76,672; in 1820, 72,749; in 1830, 76,739. Square miles, 2,068.

PRESBYTERIANS.

Synod of Philadelphia.

<i>Part of the Presbyteries of New Castle and Lewes.</i>	Gilbert E. W., Wilmington.	Russel A. K., Newark.
Adair Robert, Wilmington.	Mitchelmore John, Lewes.	Strong Ashbel, L., Dover.
Bell Samuel, St. George's.	Mustard C. H., s. s., Laurel.	Wilson Joseph, Middletown.
Dickey John M., Newcastle.	M'Cachran, R. M., w. c., Wil- mingt n.	9 min; 1 l.; 8 cha; 1300 com.

EPISCOPALIANS. Convention meets on Saturday, next preceding 2d Monday in June. Mr. EVAN H. THOMAS, New Castle, Secretary. Clergy 6.

BAPTISTS. Delaware Association, 1829. S. W. Woolford, Cooch's Bridge, Correspondent. 9 ministers, 9 churches, 520 communicants.

METHODISTS. *Philadelphia Conference*, Delaware District. David Dailey, Pre-
siding Elder. 15 preachers; 12,304 members.

Maryland.

In 1632, Maryland was granted by Charles I. of England, to Sir George Calvert, Lord Baltimore, a Roman Catholic, and an eminent statesman. His eldest son directed the affairs of the province for forty years, as proprietor. His brother, Leonard Calvert, the first Governor, commenced a settlement with about 200 persons, in 1634. A free toleration of religion was established, and a system of humanity practised in regard to the Indian tribes.

PRESBYTERIANS.

Part of the Synod of Philadelphia.

Part of the Presbytery of Lenox. Breckenridge John, Baltimore. Morrison George, Baltimore.
Campbell Alex., Poplartown. Decker John, jr., l. Mattson Enoch, w. c.
Laird Rob. M., s. s., Princess Anne. Glendy John, D. D., w. c., Baltimore. Nevins Wm., Baltimore.
Moore Joshua, s. s., Churchill. Hubbard Austin O., Taneytown. Osborn Truman, w. c.
Stemons John B., s. s., Princess Anne. Knox Samuel, w. c., Frederick. Patterson Nicholas, w. c.
Stevens William A., l.
M'Kay William, l. Sprole William T., l.
Williams Stephen, l.
Presbytery of Baltimore. Musgrave George W., l. 11 min; 6 l.; 1,058 com.
Annan W. C., Brown's Mills, Pa. M'Cullough John W., w. c.

EPISCOPALIANS. Right Rev. WM. M. STONE, D. D. Bishop. Convention meets on Wednesday in Trinity week. Mr. RICHARD M. HALL, Baltimore, Secretary. Clergy 57.

GERMAN REFORMED. Classis of Maryland, 9 ministers. Next meeting at Middletown, Frederick Co. Md. on the fourth Sabbath after Easter, 1831.

BAPTISTS. *Baltimore Association.* John Healy, Baltimore, Correspondent. 12 ministers; 15 churches; 680 communicants. *Salisbury Association.* Daniel Davis, Salisbury, Correspondent. 8 ministers; 16 churches; 445 communicants.

METHODISTS. *Baltimore Conference.* Meeting at Washington, D. C. March 16, 1831. Baltimore District. Christopher Frye, Presiding Elder. 22 preachers; 14,841 members. Northumberland District, (partly in other States.) D. Steele, Presiding Elder. 15 preachers; 4,009 members. Carlisle District. W. Hamilton, Presiding Elder. 20 preachers; 6,628 members. Cumberland District. N. Wilson, Presiding Elder. 19 preachers; 4,614 members. Rockingham District. James Watts, Presiding Elder. 17 preachers, 4,592 members.

ROMAN CATHOLICS. There are between thirty and forty Catholic churches in this State. There are five chapels in Baltimore. One of them is a splendid cathedral, capable of containing 1,500 persons. There are from 15 to 20 priests in Baltimore, and 11,000 laity. There are several flourishing schools, and Colleges. This is the Metropolitan See of the United States. JAMES WHITEFIELD, Archbishop.

District of Columbia.

This District contains an area of ten miles square. It was ceded to the United States, by Maryland and Virginia in 1790, and is under the immediate government of Congress. The city of Washington, which is included within this district, became the seat of government of the United States in 1800. Population in 1800, 14,093; in 1810, 24,023; in 1820, 33,030.

PRESBYTERIANS.

Presbytery of Dist. Columbia. Campbell John N., s. s., Albany, N. Y. Mines J., s. s., Rockville, Md.
Anderson Wm., l., Washington. M'Vean, J., l., Georgetown.
Brackenridge T., l., Do. Danforth J. N., s. s., Washington. Post Reuben, Washington.
Brackenridge J., s. s., Do. Gurley R. R., w. c., Do. Skinner I. L., Do.
Balch S., D. D., Georgetown. Harrison Elias, Alexandria. Walton W. C., Alexandria.
Baker Dau'l. Savannah, Ga. Laurie J., D. D., Washington. 11 min; 5 l.; 9 chs; 996 com.
Collins Stephen, l., Washington.

EPISCOPALIANS. Clergy 5; belonging to the Diocese of Maryland.

BAPTISTS. Columbia Association. S. Cornelius, Alexandria, Correspondent. 10 ministers; 18 churches; 1,658 communicants.

METHODISTS. 1,400 members. Part of Baltimore Conference, and Potomac District.

Virginia.

The first permanent settlement made in America, was formed in Jamestown, Va., 1607, by 105 adventurers from England. The country was named Virginia, in honor of Queen Elizabeth. The early history of the colony is replete with interesting and affecting incidents. The government of the colony was first administered by a council of seven persons, afterwards by a Governor, appointed by the crown. Square miles, 64,000. Population in 1790, 747,620; in 1800, 886,149; in 1810, 974,622; in 1820, 1,065,366.

PRESBYTERIANS.

Synod of Virginia.

Presbytery of Winchester.

Black J., w. c., Shepherdstown.
Brown James M., Martinsburg.
Foot William H., Romney.
Hill Wm., D. D., Winchester.
Hall Robert, s. s., Warrenton.
Hutchinson E. C., m., Leesburg.
Knox John, w. c., Warrenton.
Lodor John, s. s., Woodstock.
Matthews William C., l.
Riddle David H., Winchester.
Scott Wm. N., s. s., Petersburg.
Thornton F., Thornton's Gap.
Tuston Septimus, s. s.
Williamson W., s. s., Middleburg.
Wilson S. B., Fredericksburg.
14 min; 11; 1,127 com; 22 chs.

Presbytery of East Hanover.

Armstrong Wm. J., Richmond.
Bartlett Francis, w. c.
Converse A., Ed. Sou. Rel. Tel.
Curtis J. E., w. c., Powhatan.
Hamner James G., w. c.
Kollock Shepard K., Norfolk.
McLaughlin Edward, chaplain.
Nimmo Joseph, w. c.
Silliman J., New Kent C. H.
Smith John C., Portsmouth.
Taylor Stephen, Richmond.
12 min; 8 chs; 942 com.

Presbytery of West Hanover.

Armistead S., Rough Creek Ch.
Armistead Jesse S., Maysville.
Armistead S.

Anderson Robert N., l.
Burwell Robert, l.
Bowman F., Charlottesville.
Cochran Isaac, Old Concord.
Davidson John w. c.
Howe Norval D., l.
Hurd S., l., Scottsville.
Hart Andrew, l.
Hamersly Wm., l.
Jackson Matthew W., w. c.
Kirkpatrick John, Langhorne's.
Leach J. H. C., w. c., Farmville.
Lee H, w. c., Lunenburg C. H.
Mitchell James, Liberty.
McLean, w. c.
Metcalf Allen D., w. c.
Proctor D. C., w. c., Farmville.
Pollard Wm. H., l.
Paul Isaac, Covesville.
Paul J., Lovingsston.
Rice John H., D. D., Prof.
Prince Edward C. H.
Read C., Charlotte C. H.
Reid Wm. S., Lynchburg.
Russell Dan'l S., w. c., Liberty.
Royal John, l.
Smith Henry, l.
Tenny R., s. s., Charlottesville.
White W. S., Nottoway C. H.
Wharey Jas., Goochland C. H.
Watt John S., l.
21 min; 10 l; 27 chs; 1,624 com.

Presbytery of Lexington.

Baxter G. A., D. D., Lexington.
Brown Henry, l.

Blain John S., l.
Campbell Wm. G., w. c., Bellsburg.
Calhoon William, Staunton.
Calhoon N. W., s. s., Douglass P. O.
Dutton Francis, l.
Davidson A. B., s. s., Lexington.
Ewing John D., Faucyhill.
Hendren John, Staunton.
Houston Sam., Natural Bridge.
Harrison Joseph.
Kerr Jas., w. c., Kenhawa C. H.
Kilpatrick A. W., Harrisonburg.
Morrison J mes, Brownsburg.
M'Farland Francis, Greenville.
M'Elhenny John, Lewisburg.
Paine James, l.
Ruffner Henry, w. c., Lexington.
Speere C., D. D., Staunton.
Smith Joseph, Staunton.
Vanlear J. A., s. s., Douglas P. O.
Willson J. C., s. s., Staunton.
Willson Wm., Mount Sidney.
min. 20; l. 4; chs. 36; com 3,145.

Presbytery of Abingdon.

Bovell S., s. s., Abingdon.
Crawford G. M., w. c., Abingdon.
Holt David R., w. c., Do.
M'Ewen Alexander, Do.
M'Intyre Dugald, Pleasant Hill.
Ogden Thomas A., s. s.
Painter George, s. s.
Wallace John H., s. s.
8 min.; 11 chs.; 670 com.

EPISCOPALIANS. Right Rev. RICHARD CHANNING MOORE, D. D., Bishop and rector of the Monumental Church, Richmond. Right Rev. WILLIAM MEADE, D. D., Assistant Bishop, Millwood, Frederick County. Meeting of the Convention on the third Thursday in May. JOHN G. WILLIAMS, Richmond, Secretary. Clergy, 45.

BAPTISTS. Number of Associations, 18; churches, 337; ministers, 192; communicants, 89,940.

METHODISTS. Next meeting of the Virginia Conference at Newbern, N. C., Feb. 16, 1831. James River District, Lewis Skidmore Presiding Elder. Meherrin District, John Early, Presiding Elder. Norfolk District, Thomas Crowder, Presiding Elder. Roanoke District, Benjamin Devany, Presiding Elder: in all 77 Preachers, 27,947 members.

North Carolina.

The first permanent settlements in this State were about the middle of the seventeenth century. North Carolina was long united under the same government with South Carolina. In 1727, it was formed into an entirely distinct province. Population in 1790, 393,951; in 1800, 478,108; in 1810, 555,500; in 1820, 688,829. Square miles, 43,800.

PRESBYTERIANS.

*Synod of North Carolina.**Presbytery of Concord, 1829.*

Bradshaw C., w. c., Ashville.
 Chapman R. H., D. D., w. c., Ashville.
 Caldwell Robert L., l.
 Freeman J. O., w. c., Raleigh.
 Frontis Stephen, Bethany.
 Gould Daniel, Tabor.
 Hall William A., Mocksville.
 Kirkpatrick J. J., l.
 Kerr H. M., w. c., Rutherfordtown.
 Kilpatrick J. D., Mount Mourne.
 Morrison R. H., Charlotte.
 M'Ree James, D. D., Concord.
 Pharr Henry N., Beattie's Ford.
 Pharr W. S., w. c., Charlotte.
 Robinson John, Concord.
 Raukin Jesse, w. c., Salisbury.
 Silliman John, Morgantown.
 Stafford James, Salisbury.
 Sparrow Patrick L., Lincolnton.
 Watson Samuel L., Steel Creek.
 Willson John M., Morrison's Tan yard.
 Williamson John, Hopewell.
 Williamson S., N. Providence.
 Watts Leander A., l.
 min. 21; l. 3; 52 chs.; 1,974 com.

Presbytery of Fayetteville.

Brobston William, l.
 M'Intyre D., s. s., Queensdale.
 M'Queen A., s. s., Do.
 M'Intyre J., s. s., Randallville.
 M'Millan M., Tyson's Store.
 M'Iver Colin, w. c., Fayetteville.
 M'Iver, Alexander, l.
 M'Dougald A., Averashorough.
 Peacock William, Edinburg.
 Rice Archibald, Philadelphus.
 Stauford S., s. s., Duplin C. H.
 Tate Robert, Rockfish P. O.
 min. 10; l. 2; chs. 40; com. 2,319.

Presbytery of Orange.

Caldwell Joseph, D. D., Pres., Chapel Hill.
 Caruthers E. W., Greensboro'.
 Chavis John, l.
 Currie E. B., Mason Hall.
 Douglas J. W., Richmond, Va.
 Ferrile George, l.
 Graves E., s. s., Clover Garden.
 Graham Samuel L., Bullocks.
 Goodrich H. P., Prof. Prince Edward C. H., Va.
 Gay A. W., w. c., Wilkesborough.
 Hatch L. D., w. c., Wrightsville.

Hollister Edward, w. c., Oxford.
 Hunt Thomas P., s. s., Raleigh.
 Harding N. H., w. c., Oxford.
 Mitchell F., Prof., Chapel Hill.
 Montgomery A. D., s. s., Danville, Va.
 M'Pheeters W., D. D., w. c., Raleigh.
 Neil W., s. s., Murfreesborough.
 Osborn Michael, Newbern.
 Plumer W. S., w. c., Roanoke Bridge, Va.
 Penick Daniel A., s. s., Milton.
 Pickard J. H., Brown's Store.
 Paisley Samuel, Cedar Grove.
 Paisley W., s. s., Greensborough.
 Russell Robert D., l.
 Smith S. H., s. s., Oak Grove.
 Witherspoon J., Hillsborough.
 Weatherby Jas., Washington.
 Weller Sidney, w. c., Halifax.
 Wilson A., Williamsborough.
 min. 26; l. 4; chs. 34; com. 1,614.

EPISCOPALIANS. ————— Bishop. Meeting of convention 3d Thursday in May. E. L. WINSLOW, Fayetteville, Secretary. Clergy, 11.

LUTHERANS. North Carolina Synod. 16 ministers; 45 congregations; 1,888 communicants.

BAPTISTS. 14 associations; 272 churches; 139 ministers; 15,530 communicants. W. P. BIDDLE, Newbern, Correspondent.

METHODISTS. Part of Virginia Conference. Neuse District. Joseph C. Arson, Presiding Elder. Yadkin District. Moses Brock, Presiding Elder. Preachers 82; members 12,641.

UNITED BRETHREN. 4 congregations; 1,727 members.

South Carolina.

In 1663, the territory, which now comprises the States of North and South Carolina, and the greater part of Georgia, was granted by Charles II. to the Earl of Clarendon and seven others, who were constituted proprietors. The Colony was named Carolina, and the government was vested in the hands of the proprietors. The first governor elected under the constitution was in 1775. Population in 1790, 249,073; in 1800, 345,591; in 1810, 415,115; in 1820, 502,741. Square miles 30,080.

PRESBYTERIANS.

*Synod of South Carolina and Georgia.**Presbytery of Charleston Union.*

Brown Joseph, Charleston.
 Buist Arthur, Do.
 Campbell Jas., l., Do.
 Dickson J., w. c., Do.
 Gildersleeve B., Ed. Ch. Obs. Charleston.
 Leland A. W., D. D., Charleston.
 M'Dowell W. A., D. D., Do.
 Palmer B. M., D. D., Do.
 Palmer Edward, Waterborough.

Presbytery of Harmony.

Rogers Zabdiel, Charleston.
 Reid George, Do.
 White Elipha, Do.
 11 min.; 1 l.; 5 chs.; 701 com.
 Blodgett C., l., Rice Creek Springs.
 Brearly Wm., Winnsborough.
 Boyd Chas. R., l., Do.
 Davis Samuel S., s. s., Camden.

Erwin J. M., s. s., King's Tree.
 Harrington J., s. s., Sumterville.
 James R. W., Bradleyville.
 Morgan N. R., Springville.
 Means Robert, Winnsborough.
 M'Farland J., s. s., Chesterfield C. H.
 M'Ewen John, l., Sumterville.
 Powers Urias, s. s., Cheraw.
 Rennie John, s. s., Columbia.
 13 min.; 2 l.; 24 chs.; 1,539 com.

<i>Presbytery of Bethel.</i>	<i>Presbytery of South Carolina.</i>	Humphreys David, Rock Mills.
Adams J. S., Crowder's Creek.	Barr W. H., D. D., Abbeville	Kennedy J. L., Poolsville P. O.
Davies J. B., Chesterville.	C. H.	Kennedy J. B., w. c., Huntington.
Davies John L. R., w. c., Black	Cater R. B., Calhoun's Mills.	Kirkpatrick A., s. s., Milton.
Stock's P. O.	Carlisle William, l.	Means Willam, l.
Davies W. B., l., Crowder's	Dickson H., Abbeville C. H.	Ross A. W., w. c., Pendleton,
Creek.	Dickson Michael, Poolsville.	Old C. H.
Gray Daniel L., Meansville.	Dupree B. D., Pickens C. H.	Reid H., w. c., Calhoun's Mills.
Johnston Cyrus, Yorkville.	Davis Samuel, w. c.	14 min.; 3 l.; 29 cha.; 2,445 com.
Stafford Jas. B., Chesterville.	Foster Aaron, w. c., Pendleton,	
Walker R. B., Brattonsville.	Old C. H.	
Williams A., Hopewell P. O.	Gray Daniel L., l.	
8 min.; 1 l.; 19 cha.; 1,719 com.	Haslet David, Varennes.	

ASSOCIATE SYNOD. Carolinas. 8 ministers; 24 congregations; 532 families; 1,285 communicants.

EPISCOPALIANS. Right Rev. NATHANIEL BOWEN, D. D., Bishop and rector of St. Michael's Church, Charleston. Convention meets second Wednesday in February. Rev. F. DALCHO, Charleston, Secretary. Clergy, 34.

BAPTISTS. 6 associations; 159 churches; 131 ministers; 12,316 communicants. Rev. W. RILEY, Charleston, Correspondent.

METHODISTS. South Carolina Conference. Charleston District, W. Capers, Presiding Elder; Saluda District, Robert Adams, Presiding Elder; Columbia District, Wm. M. Kennedy, Presiding Elder; Lincolnton District, H. Spain, Presiding Elder. In all, 54 preachers, 25,114 members.

LUTHERANS. Synod of South Carolina, and adjacent States. 11 ministers, 1,800 communicants.

PAPISTS. Bishopric of Charleston. Rt. Rev. JOHN ENGLAND, D. D., Bishop. There are but few churches.

Georgia.

The first English settlement of Georgia was formed in Savannah, in 1733, by Gen. J. E. Oglethorpe, together with 160 persons. Of all the *thirteen* States which belonged to the Union at the time of the declaration of independence, this was the last settled. Population in 1790, 82,548; in 1800, 162,686; in 1810, 252,433; in 1820, 340,989. Square miles, 58,200.

PRESBYTERIANS.

Part of the Synod of South Carolina and Georgia.

<i>Presbytery of Georgia.</i>	Brown J., D. D., Mount Zion.	Pharr Edward, w. c., Jefferson.
Alexander Thomas, w. c.	Beman Carlisle P., Do.	Patterson James C., Macon.
Blodget H. M., s. s., Savannah.	Boggs John, w. c.	Richards William B., s. s.
Clinton L., s. s., Waynesborough.	Church A., D. D., Pres., Athens.	Reid H., s. s., Greensborough.
M'Whirr Wm., w. c., Ricebo-	Chamberlain R., s. s., Forsyth.	Stiles Jos. C., s. s., Savannah.
rough.	Cassels S. J., w. c., Waynes-	Stratton Jesse, w. c., Madison.
Olcott J. S., w. c., Savannah.	borough.	Scott Thomas F., l.
Pratt H. S., w. c., St. Mary's.	Commings F., w. c., Greensboro'.	Talmage Samuel K., Augusta.
Pratt Nathaniel A., Darien.	Goulding Thomas, D. D., Prof.,	Waddel M., D. D., w. c., Wil-
Quarterman R., Riceborough.	Columbia, S. C.	lington, S. C.
8 min.; 4 cha.; 771 com.	Gambee Jas., s. s., M'Donough.	Waddel Isaac W., l., Decatur.
	Harrison John, s. s., Jefferson.	Winston D. M., w. c., Darien.
<i>Presbytery of Hopewell.</i>	Hoyt Nathan, Washington.	Wilson J. S., Lawrenceville.
Alexander J. Y., s. s., Lexington.	M'Alphin Robert, m., Jefferson.	23 min.; 2 l.; 51 cha.; 2,263 com.

BAPTISTS. 12 associations; 390 churches; 205 ministers; 31,797 communicants. H. O. Wyer, Savannah, Correspondent.

EPISCOPALIANS. Clergy, 3. Meeting third Monday in April. EDWARD F. CAMPBELL, Augusta, Secretary.

METHODISTS. Georgia Conference. Athens District, Thomas Sandford, Presiding Elder. Milledgeville District, William Arnold, Presiding Elder. Savannah District, Josiah Evans, Presiding Elder. Columbus District, A. Harmill, Presiding Elder. Augusta District. 64 preachers, 27,038 members.

PAPISTS. There are Catholic churches at Savannah, Augusta, St. Mary's, Wilkes County, &c.

Alabama.

Mobile, in the southern part of Alabama, was settled long since, by the Spanish; yet the territory which now forms this State contained but a few civilized inhabitants before 1810. Alabama was erected into a territorial government in 1817; the inhabitants formed a constitution in 1819; and in 1820, it was admitted into the Union. Population in 1820, 127,901; in 1830, 309,502. Square miles, 50,800.

PRESBYTERIANS.

Part of the Synod of Mississippi.

<i>Presbytery of South Alabama.</i>	Hillhouse James, s. s., Greensborough.	Newton Thomas, Ashville.
Alexander Thomas, Selma.		Porter Francis H., Claiborne.
<i>Cunningham Jos. P.</i> , Havanna.	Holman Robert, Washington.	Preston D. R., m., Tallahassee, Florida.
<i>Cunningham R. M.</i> , D. D., s. s., Tuscaloosa.	Kerr James K., l.	
	Kennedy R. W. B., Springfield.	Sample A. H., l., Monticello.
Davis Thomas, l., Centreville.	Murphy Murdoch, w. c., Mobile.	Warren J. B., s. s., Mobile.
Gray John H., Springfield.	M'Millan Neil, s. s., Claiborne.	15 min.; 3 l.; 22 chs.; 853 com.
Hadden Isaac, s. s., Claiborne.	Martin James, m., Washington.	

Part of the Synod of West Tennessee.

<i>Presbytery of North Alabama.</i>	Holmes James, l., Rogersville.	Stuart T. C., m., Cotton Gin Port, Missouri.
Allan John, Huntsville.	Morrison S. H., s. s., Russellville.	
Ashbridge G. W., Tuscumbia.	M'Millan E., w. c., Moulton.	Walker Elam H., l.
<i>Barr Hugh</i> , Courtland.	Potter Wm., m., Creek path,	Wilson Hugh, m., Tuscumbia.
Chamberlin W., m., Willstown,	Cherokee Nation.	Wood Joseph, s. s., Athens.
Cherokee Nation.	Root Timothy, l.	12 min.; 3 l.; 16 chs.; 816 com.
Campbell Alex. A., Wesley.	Sloss James L., Florence.	

EPISCOPALIANS. Clergy, 2. Convention meets 2d Thursday in May. EDWARD HALL, Mobile, Secretary.

BAPTISTS. 12 associations; 219 churches; 130 ministers; 8,953 communicants. T. BARNES, Tuscaloosa, Correspondent.

METHODISTS. Cahawaba District, (*Mississippi Conference*), Eben Hearn, Presiding Elder. Alabama District, J. H. Mellard, Presiding Elder. Huntsville District, (*Tennessee Conference*), J. Butcher, Presiding Elder. 44 preachers; 13,504 members.

PAPISTS. The Diocese of Mobile comprehends Alabama and West Florida. Right Rev. MICHAEL PORTIER, Bishop. 9 priests. An elegant cathedral at Mobile.

Mississippi.

The French formed a settlement at Natchez in 1716; in 1763, it was ceded to the English, with the rest of the French possessions east of the Mississippi. In 1798, the country was erected into a territorial government; in 1817, into an independent State. Population in 1800, 8,850; in 1810, 40,352; in 1820, 75,448.

PRESBYTERIANS.

Part of the Synod of Mississippi.

<i>Presbytery of Mississippi.</i>	Montgomery William, Fayette.	<i>Byington Cyrus</i> , m., s. s., Choctaw Agency.
Butler Zeb., s. s., Port Gibson.	Potts George, Natchez.	
Blair William C., m., Memphis.	Rickhow J., s. s., Green C. H.	Caldwell Hugh, m.
Chase Benjamin, s. s.	Smiley J., s. s., Centreville.	Jewell Moses, l.
Comfort Daniel, w. c., Memphis.	Vancourt J. H., s. s., Kingston.	Kingsbury C., m., s. s., Columbus.
Coxe W., w. c., Wooster, Ohio.	12 min.; 21 l.; 17 chs.; about 700 com.	Patrick Hillery, w. c., Do.
Fullenwider P., l., Jaynesville.		Williams L. S., s. s., Do.
Hutchinson John R., l., Rodney.		Wright David, m., s. s.
Marshall M. M., s. s., Mount Salus.	<i>Presbytery of Tombigbee.</i>	Wright A., m., s. s., Winchester.
	Archibald T., s. s., Columbus.	9 min.; 1 l.; 8 chs.; 244 com.
Moore George, s. s., Vicksburg.	Allen Harrison, m.	

EPISCOPALIANS. Clergy, 4; Convention, first Wednesday in May. J. W. FOOTE, Natchez, Secretary.

BAPTISTS. 3 associations; 58 churches; 12 ministers; 1,714 communicants.

METHODISTS. *Part of Mississippi Conference.* Washington District, B. Pitkin, Presiding Elder. Mississippi District, Thomas Griffin, Presiding Elder. 28 preachers; 5,918 members.

Louisiana.

The State of Louisiana comprises the southern part of an extensive country, which was purchased by the United States of France, in 1803, for the sum of \$15,000,000. A French settlement was begun at Iberville in 1699. New Orleans was founded in 1717. In 1812, Louisiana was admitted into the Union as an independent State. Population in 1810, 20,845; in 1820, 153,407; in 1830, 214,693.

PRESBYTERIANS.

Part of the Synod of Mississippi.

Part of the Presbytery of Mississippi. Dorrance J., s. s., E. Baton Rouge. Montgomery John L., s. s., St. Francisville.
Hazard S. H., l., New Orleans.
Chamberlain J., D. D., s. s. Pres. Hunter Sam'l, w. c., Do. 4 min.; 1 l.; 3 chs.; 200 com.
Jackson.

EPISCOPALIANS. Clergy, 3.

BAPTISTS. 1 association; 26 churches; 14 ministers; 1,021 communicants. B. C. Robert, Franklin, Correspondent.

METHODISTS. *Mississippi Conference.* Louisiana District, W. Stevenson, Presiding Elder. 6 preachers, 1,573 members.

ROMAN CATHOLICS. In Louisiana, the Roman Catholics have almost undisturbed possession. The State is divided into above twenty ecclesiastical parishes, most of which are provided with priests. The Catholic ladies of New Orleans have recently erected a Church for public benefit, which cost \$25,000. There are not many Protestant Churches in the State. There are numerous Convents and Nunneries.

Tennessee.

The earliest settlements in this State were made between the years 1765 and 1770, by emigrants from North Carolina and Virginia. The country was included within the limits of North Carolina till 1790, when it was placed under a separate territorial government, under the name of the "Territory South of the Ohio;" and in 1796, the inhabitants formed a constitution, and Tennessee was admitted into the Union as an independent State. Population in 1800, 105,602; in 1810, 261,727; in 1820, 422,613. Square miles, 40,000.

PRESBYTERIANS.

Synod of Tennessee.

<i>Presbytery of Union.</i>	Montgomery Jefferson E., l.	Glenn Rob't, w. c., Kingsport.
Anderson I., D. D., Maryville.	Nelson T. H., s. s., Knoxville.	Gallagher James, Cincinnati.
Anderson Thomas A., l.	Pope Fielding, s. s., Athens.	King James, l., Blountville.
Butrick Dan'l S., s. s., Head of Coosa, Cher. nation.	Pearson A., w. c., Phila., E. Ten.	Morrison A. S., s. s., Do.
Brown Thomas, s. s., Kingston.	Remley M. A., w. c., Phila., Pa.	Mooney Arthur, l.
Campbell John C., l.	Simrall John G., l.	Quillin William, w. c.
Campbell Charles A., l.	Todd Charles W., l.	Ross Fred. A., s. s., Kingsport.
Dunlap Latten W., l.	Vance A., s. s., Mouth of Tellico.	8 min.; 5 l.; 14 chs.; 1,846 com.
Eagleton E. M., s. s., Knoxville.	White G. S., w. c., Maryville.	
Hambleton James, l.	Worcester Sam'l A., s. s., New Echota, Cher. nation.	<i>Presbytery of French Broad.</i>
Hargrave John T., l.	17 min.; 11 l.; 27 chs.; 2,065 com.	Coffin C., D. D., Pres., Knoxville.
Hoyt Darius, Maryville.		Campbell John M., Dandridge.
Keith Andrew M., w. c.	<i>Presbytery of Holston.</i>	Dyke John, l.
Keith William J., l.	Bell Lancelet G., Jonesborough.	Foster S., w. c., Knoxville.
Likens John G., l.	Crawford John, l.	Goss James H., l.
M'Campbell W. A., s. s., Knoxville.	Doak Samuel, D. D., w. c.	Hood Nathaniel, l.
M'Ghee Alexander, w. c.	Doak Samuel W., Greenville.	M'Corkle F. A., Greenville.
Mandeville S., w. c., Maryville.	Davis James, l.	Minnis William.
M'Nutt A. G., w. c., Do.	Doak Samuel H., l.	6 min.; 2 l.; 10 chs.; 823 com.

Synod of West Tennessee.

<i>Presbytery of West Tennessee.</i>	Hardin R., D. D., s. s., Columbia.	Lanier Edmund, w. c.
Brown Duncan, D. D., s. s., Columbia.	Hume William, Nashville.	Lindsley P., D. D., Pres. Nashville.
Brooks J. H. s. s. Pulaski.	Hall T. J., s. s., Farmington.	
Calvert S. W., s. s., Elkridge.	Henderson Robert, D. D., s. s., Franklin.	M'Leod Lewis, w. c., Franklin.
Edminston John H., l.	Jennings Obadiah, Nashville.	M'Connell S. W., w. c., Nashville.
		Shaw Hugh, s. s., Columbia.

Shields James H., w. c.
 Stephenson J. W., D. D., s. s.,
 Columbia.
 15 min.; 1 l.; 18 chs.; 1,960 com.

Presbytery of Shiloh.

Alexander J., s. s., Readyville.
 Bradshaw Amzi, s. s., Lebanon.
 Bain J. R., m., Gallatin.

Eagleton Wm., Murfreesboro'.
 Hall John W., Gallatin.
 M'Ewen E., s. s., Fayetteville.
 Maclin James, s. s., Do.
 Newton Geo., s. s., Shelbyville.
 Sloan John L., s. s., Carthage.
 Williams S. M., l., Somerville.
 9 min.; 1 l.; 25 chs.; 420 com.

Presbytery of Western District.
 Chapman Robert H., D. D.,
 Covington.
 Gillespie John, s. s., Purdyville.
 Hodge Samuel, s. s., Jackson.
 Lynch Thomas, s. s., Paris.
 Weir David, s. s., Jackson.
 5 min.; 11 chs.; 380 com.

LUTHERANS. *Tennessee Conference.* 10 ministers.

BAPTISTS. 11 associations; 214 churches; 141 ministers; 11,971 communicants. S. M. Gowan, Paris, Correspondent.

METHODISTS. *Parts of Tennessee and Holston Conferences.*

Districts.	No. mem.	No. preach.	Pres. Elder.	Districts.	No. mem.	No. preach.	Pres. Elder.
Nashville,	4,458	16	L. Garrett.	Greenville,	6,135	13	S. Patton.
Cumberland,	7,347	16	J. M. Holland.	Washington,	4,349	24	J. Cumming.
Richland,	4,738	15	J. M'Ferrin.	Ashville,	4,826	11	Wm. S. Manson.
Forked Deer,	6,389	30	T. Smith.				

Total, Districts, 7; members, 38,242; preachers, 125.

A small part of the preceding belong to the surrounding States.

CUMBERLAND PRESBYTERIANS. There are probably from 70,000 to 90,000 individuals of this denomination, residing almost wholly in the States of Tennessee and Kentucky. They have now a Synod consisting of several Presbyteries. Additions in 1829 to the number of communicants, about 3,500.

There are probably smaller sects in Tennessee, particularly of Baptists, of which we have little knowledge.

Arkansas Territory.

BAPTISTS. 1 association; 8 churches; 2 ministers; 88 communicants. M. Cunningham, Little Rock, Correspondent.

METHODISTS. *Missouri Conference.* Arkansas District, Uriel Haw, Presiding Elder. 7 preachers; 983 members.

There is one Episcopalian, perhaps three or four Presbyterian, and a few Roman Catholic ministers and churches in Arkansas.

Missouri.

Missouri formed a part of the extensive country of Louisiana, which was purchased of France in 1803. Though French settlements were commenced at St. Louis and St. Genevieve as early as 1764, yet at the time when the country was purchased it contained but few inhabitants. In 1804, it was erected into a territorial government. In 1821, it was admitted into the Union as an independent State. Population in 1820, 66,586. Square miles, 60,300.

PRESBYTERIANS.

Part of the Synod of Indiana.

<i>Presbytery of Missouri.</i>	Carper Nicholas, l.	Lacy Wm. S., s. s., Dardennes
Ball John S., s. s., St. Louis.	Donnel T., New Caledonia P. O.	Bridge P. O.
Chamberlin H., s. s., Boonville.	Durfee T. R., s. s., Jones's Tan	Nelson David, w. c.
Cowan J. F., s. s., Jackson.	Yard.	Potts Wm. S., St. Louis.
Cochran W. P., s. s., Columbia.	M'Affee Robert, w. c.	10 min.; 1 l.; 17 chs.; 605 com.

EPISCOPALIANS. Clergy, 3.

BAPTISTS. 9 associations; 111 churches; 67 ministers; 3,955 communicants. J. M. Peek, Rock Spring, Correspondent.

METHODISTS. *Missouri Conference.* Missouri District, Jesse Green, Presiding Elder. Cape Girardeau District, A. M'Alister, Presiding Elder. 23 preachers, 3,403 communicants.

ROMAN CATHOLICS. There are a number of priests, and several flourishing seminaries in the Diocese of St. Louis. The Bishop is the Right Rev. Dr. Rosati.

Kentucky.

The first permanent settlement of this State was begun on Kentucky river, in 1775, by Col. Daniel Boone. The country formed a part of Virginia, till 1790; in 1792, it was admitted into the Union as an independent State. Population in 1790, 73,677; in 1800, 220,959; in 1810, 406,511; in 1820, 422,613. Square miles, 39,000.

PRESBYTERIANS.

Synod of Kentucky.

Presbytery of Ebenezer.
 Forsythe Wm. H., Cynthiana.
 Garrison Samuel Y., Mayslick.
 Lynn Sam'l., s. s., Washington.
 Mines Thomas J. A., Maysville.
 M'Clung John, l., Do.
 Phillips Charles, Catlettsburg.
 Smith Eli, Paris.
 Todd John, w. c., Paris.
 Todd Andrew, Flemingsburg.
 Taylor Samuel, Ruddle's Mills.
 Urmston N. M., s. s., Millersburg.
 Whitney D., Mount Sterling.
 Ward S. G., s. s., Carlisle.
 12 min.; 1 l.; 21 chs.; 1,709 com.

Presbytery of Louisville.
 Banks Daniel C., Louisville.
 Blackburn John N., Do.
 Blackburn S. E., w. c., Middle-
 town.
 Bemus John, l., Bloomfield.
 Cameron A., Shelbyville.
 Hamilton John T., w. c.
 Hawthorn J., Lawrenceburg.
 Jones John, s. s., New Castle.
 King W. M., s. s., Middletown.
 Logan James H.
 Marshall Jas. G., Shelbyville.
 Shannon A., w. c., Do.
 Sawtell E. N., w. c., Do.

Scott William, Bloomfield.
 13 min.; 1 l.; 18 chs.; 1,232 com.
Presbytery of Muhlenberg.
 Bowman J. H., w. c., Clarksville.
 Bard Isaac, Greenville.
 Caldwell T., s. s., Hopkinsville.
 Curry A. R., w. c., Do.
 Hamilton W., w. c., Princeton.
 Lapsley R. A., s. s., Do.
 Pierce J. I., s. s., Instr., Elkton.
 Patten Hugh, s. s., Clarksville.
 Robertson S. B., s. s., S. Union.
 Stewart Wm. K., s. s., Elkton.
 9 min.; 1 l.; 21 chs.; 619 com.

Presbytery of Transylvania.
 Blackburn G., d. d., Danville.
 Barnes James C., Lancaster.
 Burch James K., Danville.
 Brown John H., Richmond.
 Brice Nathan L., l.
 Cleland T., d. d., Harrodsburg.
 Dickson W., Hanging Fork.
 Findley Samuel, s. s., Lancaster.
 Huber Joseph, l.
 Howe John, Greensburg.
 Irvine Benj., w. c., Richmond.
 Kerr J. R., w. c., Danville.
 Rannells William, l.
 Rice John L., l.

Sneed S. K., w. c., Danville.
 Wilson Samuel, Columbia.
 Yantes Jobu L., l.
 Young John C., Pres. Centre
 Coll., Danville.
 13 min.; 5 l.; 24 chs.; 2,626 com.

Presbytery of West Lexington.
 Blythe J., d. d., s. s., Lexington.
 Crane S. H., w. c., Do.
 Cole Thomas, m., New Rich-
 mond, Ohio.
 Edgar John T., s. s., Frankfort.
 Graves Benj., Reading, Ohio.
 Howel Lewis D., l.
 Hall Robert I., m.
 Harrison I. C., w. c., Lexington.
 Hudson John, w. c., Do.
 Hall N. H., Do.
 Hinckley O. S., w. c., Editor
 West. Lum., Lexington.
 Kemper Frederick A., l.
 Marshall R., s. s., Lexington.
 Marshall Samuel V., s. s.
 Paxton J. D., w. c.
 Rankin Alexander T., s. s., l.
 Steel Samuel, s. s., Lexington.
 Stuart Robert, Do.
 14 min.; 4 l.; 19 chs.; 2,265 com.

EPISCOPALIANS. Clergy, 5.

BAPTISTS. 25 associations; 442 churches; 289 ministers; 37,590 communicants.

METHODISTS. *Kentucky Conference.*

Dist.	Preach.	Mem.	Presiding Elders.	Dist.	Preach.	Mem.	Presiding Elders.
Kentucky,	14	5,663	J. Stamper.	Green River,	11	3,845	George M'Nelly.
Augusta,	17	5,079	R. Corwine.	Cumberland,	18	4,823	Marcus Lindsey.
Rock Castle,	16	4,525	G. W. Taylor.				

Total, 5 districts; 77 preachers; 23,935 members.

CUMBERLAND PRESBYTERIANS. A considerable portion of this denomination reside in Kentucky.

ROMAN CATHOLICS. *Bishopric of Bardstown.* Right Rev. Benedict Flaget, D. D., Bishop. This Diocese comprehends Kentucky, Tennessee, Indiana, and Illinois. There are between 20 and 30 priests, a number of whom are constantly employed as missionaries, each having about four churches under his care.

Ohio.

The settlement of Ohio was commenced at Marietta in 1788; in 1789, the country was put under a territorial government, and called the Western Territory, which name was afterwards altered to the "Territory North West of the Ohio." In 1802, it was erected into an independent State. Its growth has been exceedingly rapid. It is now the fourth State in the Union in point of numbers, and the third if not the second in resources and power. In religious privileges, it is altogether in advance of any other of the Western States. Population in 1810, 230,760; in 1820, 581,484; in 1830, 937,000.

PRESBYTERIANS.

Part of the Synod of Pittsburg.

Presbytery of Hartford, Pa.
 Beer J., w. c., New Lisbon, Ohio.
 Dilworth Robert, Greensburg.
 Hugh Thomas E., Do.
 Harned N., w. c., Philadelphia.
 Hughes W., w. c., Loudenville,
 Ohio.
 Hughes Watson, l., Saltsburg.
 Maclean Wm., Beavertown.

Nesbett Wm., New Bedford.
 Reed Wm., Fulkstown, Ohio.
 Satterfield James, Sharon.
 Semple Robert, New Castle.
 Stafford W., Youngstown, Ohio.
 Stratton W. O., Canfield, Ohio.
 Wood Wm., New Wilmington.
 Vallandigham —, New Lis-
 bon, Ohio.

Wright James, Poland, Ohio.
 15 min.; 1 l.; 29 chs.; 2,836 com.
Presbytery of Steubenville, Ohio.
 Anderson Jos., St. Clairsville.
 Beatty C. C., Steubenville.
 Cozad J., s. s., New Hagerstown.
 Cowles Salmon, New Athens.
 Hunt Thomas, Richmond.

M'Millan W., s. s., New Athens.
 M'Arthur John, Cadiz.
 Mitchell Benj., Mount Pleasant.
 Robertson James, Annapolis.

Robertson James, s. s.
 Rea John, Cadiz.
 Scott Abraham, w. c.
 Tidball John C., Knoxville.

Wallace William, Moorfield.
 14 min.; 26 chs.; 1,721 com.

Synod of the Western Reserve.

Presbytery of Grand River.
 Adams W. M., Painesville.
 Austin Eliphalet, w. c.
 Breck J. H., w. c., Brecksville.
 Burbank Caleb, Unionville.
 Cowles G. H., D. D., w. c., Austintownburg.
 Humphrey Luther, s. s., Salem.
 Kelly Henry I., Kingsville.
 Leslie Jonathan, s. s., Geneva.
 Morse Abner, w. c.
 Palmer Urban, s. s., Chester.
 Pratt Perry, Geneva.
 Pepoon Jos. A., s. s., Painesville.
 Strong Wm., w. c., Madison.
 Tracy Myron, Claridon.
 Woodruff Ephraim T., Wayne.
 Winchester J., w. c., Madison.
 Witter Dexter, Burton.
 17 min.; 24 chs.; 1,160 com.

Presbytery of Portage.
 Buffett William L., Atwater.
 Bissell Samuel, Twinsburg.
 Coe David L., Charlestown.

Presbytery of Columbus.
 Allen D. C., s. s., Marysville.
 Burton William, Circleville.
 Barber Eldad, s. s., Marion.
 Chute Jas., Chap., Columbus.
 Hoge James, D. D., Do.
 Hulburd Hiland, Worthington.
 Jones William, s. s., Tarleton.
 Jinks Ahab, s. s., Delaware.
 Labaree Jos., w. c., Columbus.
 Leonard Abner, Do.
 Shedd Henry, s. s., Whetstone.
 Van Deman Henry, Delaware.
 Washburn E., s. s., Worthington.
 13 min.; 24 chs.; 1,405 com.

Presbytery of Richland.
 Barr Thomas, w. c., Wooster.
 Brown Richard, Jeromeville.
 Cunningham J., s. s., Martinsburg.
 Cleland Samuel, Marshallville.

Presbytery of Chillicothe.
 Burgess D., s. s., Petersburg.
 Blythe Sam'l D., Hillsborough.
 Crothers Samuel, Greenfield.
 Dobbins Robert B., s. s., Williamsburg.
 Dickey Wm., Bloomingburg.
 Dickey James H., Greenfield.
 Gilleland James, Ripley.
 Graham William, Chillicothe.
 Higley H. O., s. s., Georgetown.
 Lockhart J., s. s., Russellville.
 Montfort D., s. s., Wilmington.
 Pittinger N., s. s., Greenfield.
 Rankin John, Ripley.
 Vandyke J. P., West Union.
 Williamson Wm., w. c., Manchester.
 White Reuben, w. c., Ripley.
 16 min.; 22 chs.; 1,948 com.

Fenn Benjamin, s. s., Nelson.
 Hanford William, Hudson.
 Isham Warren, l.
 Keys John, Tallmadge.
 Meriam Joseph, Randolph.
 Nash Alvan, Ravenna.
 Pitkin Caleb, w. c., Hudson.
 Seward John, Aurora.
 Storrs C. B., Prof., Hudson.
 Sheldon George, Franklin.
 Treat Jos., s. s., Windham.
 13 min.; 1 l.; 21 chs.; 1,053 com.

Presbytery of Huron.
 Betts Alfred H., Brownhelm.
 Barnes S. V. R., s. s., Medina.
 Bradstreet Stephen I., w. c.
 Beach John, s. s.
 Betts Xenophon, Florence.
 Conger E., Ridgefield, 4 Corners.
 Coe Alvan, m.
 Cowles Henry, w. c.
 Edwards Jos., w. c., New Haven.
 Judson Everton, s. s.

Synod of Ohio.

Hanna Archibald, Mount Eaton.
 Hervey Henry, Martinsburg.
 Lee Robert, w. c., Bueyrus.
 Matthews William, Ashland.
 Marrow James B., Canton.
 M'Hinney John, Frederick.
 Rowland James, Mansfield.
 Snodgrass James, Dalton.
 Scott James, Mount Vernon.
 Wolfe Jacob, Truxville.
 13 min.; 39 chs.; 2,028 com.

Presbytery of Lancaster.
 Arbuthnot James, Norwich.
 Clark Thomas B., Washington.
 Culbertson James, Zanesville.
 Hunt John, M'Connelsville.
 Little Jacob, Granville.
 Moore Thomas, s. s., Somerset.
 Miles Solomon S., Newark.
 Parmelee J. H., w. c., Zanesville.
 Putnam C. M., s. s., Granville.

Synod of Cincinnati.

Presbytery of Miami.
 Bellville J. L., s. s., Miamisburg.
 Coe James, s. s., Troy.
 Frazer W. J., w. c., Springfield.
 Gray William, s. s., Do.
 Linn R. G., s. s., l., Goshen.
 Merrill David, s. s., Urbana.
 Poage A. F. W., Yellow Spring.
 Putnam Franklin, s. s., Dayton.
 Stephenson J., Bellefontaine.
 Steele Archibald, w. c.
 Wallace M. G., s. s., Franklin.
 Weaver J. S., s. s., l., Do.
 13 min.; 2 l.; 24 chs.; 1,600 com.

Presbytery of Cincinnati.
 Boyd Benjamin, w. c.
 Cole T., m., New Richmond.
 Gaines L. G., Montgomery.
 Haydin Daniel, Reading.

Jerome A., w. c., New Hartford, Conn.
 Lathrop Daniel W., Elyria.
 Lyon Hervey, Florence.
 M'Crea John, Dover.
 Peet Stephen, Euclid.
 Robinson J., s. s., Melmore.
 Robbins L., w. c., Fitchville.
 Stone Randolph, w. c., Hudson.
 Shailer Israel, Richfield.
 Talcott Joel, Wellington.
 Van Tassell I., s. s., Perrysburg.
 Woodruff Simeon, Strongsville.
 22 min.; 36 chs.; 911 com.

Presbytery of Trumbull.
 Andrews Wells, Hartford.
 Badger Joseph, Gustavus.
 Bouton E., s. s., Farmington.
 Barrett John, Mesopotamia.
 Coe Harvey, Kinsman.
 Curtis Joseph W., Warren.
 Eells Ozias S., Fowler.
 Miller Daniel, s. s.
 8 min.; 17 chs.; 536 com.

Rose Samuel W., Granville.
 Wright John, Lancaster.
 Wallace William, Cumberland.
 12 min.; 34 chs.; 1,642 com.

Presbytery of Athens.
 Bingham Luther G., Marietta.
 Brainard E., m., Portsmouth.
 Bartlett Francis, w. c.
 De Witt Luke, m., Salem.
 Fisk Charles R., m., Amesville.
 Fisher Nath'l W., m., Gallipolis.
 Hebbard Ebenezer, Athens.
 Kingsbury Addison, Belpre.
 Pitkin John, w. c., Waterford.
 Pomeroy A., Agent, Chillicothe.
 Spaulding John, Athens.
 Wilson R. G., D. D., Pres., Athens.
 12 min.; 12 chs.; 780 com.

Graves Benjamin, Reading, 20 Mile Stand.
 Howel Lewis D., l.
 Hall Robert J., l., m.
 Kember James, Cincinnati.
 Kember Frederick A., l.
 Lindley Stephen, w. c.
 Monfort Francis, Hamilton.
 Root David, Cincinnati.
 Rankin Alexander T., s. s., l.
 Slack E., w. c., Cincinnati.
 Thomson John, Springfield.
 Wilson Joshua L., D. D., s. s.
 13 min.; 4 l.; 19 chs.; 2,265 com.

Presbytery of Oxford.
 Aton Adrian, Franklin.
 Bishop R. H., D. D., s. s., Oxford.
 Craig Archibald, Philanthropy.
 Gilliland Adam B., Millville.

Hughes Thomas E., *l.* M'Guffey W.H., *l.*, Dunlapville. Scott John W., *l.*
Monfort Peter, *w. c.*, Oxford. Ogden Isaac A., Fairfield. Thomas Thos., *s. s.*, Dicks' Mill.
Miller Sam'l J., *W.* Alexandria. Ross John, *s. s.*, Richmond. 11 min.; 3 *l.*; 19 *chs.*; 2,965 com.
Maynard Ulric, *s. s.*, Liberty. Scovel Sylvester, *m.*

GENERAL SUMMARY. 192 ministers; 11 licentiates; 346 churches; 22,150 communicants.

EPISCOPALIANS. Right Rev. PHILANDER CHASE, D. D., Bishop, President of Kenyon College, Gambier.
Clergy, 16. Meeting of the Convention, first Wednesday in August. Rev. WILLIAM SPARROW, Gambier,
Secretary.

BAPTISTS. Next meeting of the State Convention, at Lancaster, Fairfield County, on the fourth Monday
of May, 1831. Rev. FRANCIS DUNLAVY, Corresponding Secretary, Lebanon. 14 associations; 240 churches;
140 ministers; 8,801 communicants. Rev. G. C. SNOWICK, Zanesville, Correspondent. There are other
classes of Baptists, of whom we have received no account.

METHODISTS. *Ohio Conference.*

<i>Dist.</i>	<i>Preach.</i>	<i>Mem.</i>	<i>Presiding Elders.</i>	<i>Dist.</i>	<i>Preach.</i>	<i>Mem.</i>	<i>Presiding Elders.</i>
Miami,	17	7,966	Greensbury R. Jones.	Lancaster,	16	7,375	D. Young.
Lebanon,	14	6,085	J. F. Wright.	Kenhawa,	12	2,953	J. C. Hunter.
Scioto,	14	6,580	John Collins.	Portland,	18	5,104	Russell Bigelow.
Total, 6 districts; 91 preachers; 36,064 members.							

LUTHERANS. Next meeting of the Synod of Ohio, at Canton, Stark County, on Trinity Sunday, 1831.
Rev. H. HEINCKE, Secretary. 37 ministers; 8,706 communicants; 677 additions in 1829-30, and 2,292
baptisms.

ASSOCIATE SYNOD. (Connected with the churches in Holland.)

<i>Presbyteries.</i>	<i>Min.</i>	<i>Cong.</i>	<i>Fam.</i>	<i>Com.</i>
Ohio,	9	28	1,103	2,229
Miami,	4	13	443	970
Muskingum,	7	24	513	1,026
	20	65	2,059	4,225

Part of the two first Synods belong to adjoining States.

GERMAN REFORMED CHURCH. *Synod of Ohio.* 82 congregations; 3,750 communicants; increase in
1829-30, 179.

MISCELLANIES. There are receivers of the doctrines of Swedenborg in 22 towns in Ohio. There are
two congregations of United Brethren; two of Shakers; several of Universalists; several Roman Catholic.
Edward Fenwick, D. D., Catholic Bishop.

Indiana.

Vincennes, in Indiana, was settled by French emigrants from Canada, near the begin-
ning of the last century, and long remained a solitary village. Since 1800, the increase
in population has been very rapid. Square miles, 36,250. Population in 1800, 5,641;
in 1810, 24,520; in 1820, 147,178.

PRESBYTERIANS.

Synod of Indiana.

<i>Presbytery of Salem.</i>		<i>Presbytery of Wabash.</i>
Cobb L., <i>s. s.</i> , Charlestown.	Crow John F., Smockville.	Alexander S. R., Vincennes.
Cressy Benj. C., <i>s. s.</i> , Salem.	Dickey John M., New Wash- ington, New Lexington.	Butler Calvin, <i>s. s.</i> , Princeton.
Martin Wm. W., Livonia.	Gregg Samuel, Barboursville.	Hawley R., <i>s. s.</i> , Washington.
Martin Stephen, <i>l.</i> , Greenville.	Johuston James H., Madison.	Hall B. R., <i>w. c.</i> , Carlisle.
Williamson A., <i>s. s.</i> , Corydon.	Lowry Sam'l G., Greensburg.	Reed Isaac, <i>w. c.</i> , Bloomington.
Wells A. S., New Albany.	Mathews J., D. D., <i>Prof.</i> , Hano- ver.	Wiley Andrew, D. D., Do.
5 min.; 1 <i>l.</i> ; 13 <i>chs.</i> ; 706 com.	Sickels Wm., <i>s. s.</i> , Rushville, Pleasant Ridge.	Young Claiborne, Merom.
<i>Presbytery of Madison.</i>		
Brown Tilly H., <i>w. c.</i>	8 min.; 18 <i>chs.</i> ; 953 com.	

BAPTISTS. 11 associations; 181 churches; 127 ministers; 6,513 communicants. H. BRADLEY, Indian-
apolis, Correspondent.

METHODISTS. *Part of Illinois Conference.*

Madison District,	16 preachers,	6,728 members,	A. Wiley, Presiding Elder.
Charlestown,	18 "	7,066 "	John Strange, "
	34	13,794	

Illinois.

Nearly all the settlements, which have been formed by citizens of the United States,
have been begun since 1800. In 1809, Illinois was erected into a territorial government.
In 1818, it was admitted into the Union. Population in 1810, 12,282; in 1820, 55,211;
in 1830, 161,055. Square miles, 59,000.

PRESBYTERIANS.

Part of the Synod of Indiana.

Presbytery of Centre of Illinois. Hardy Solomon, Greenville. Spilman T. A., s. s., Hillsboro'.
 Baldwin T., s. s., Vandalia. Lippincott T., s. s., Collinsville. Sturtevant J. M., Jacksonville.
 Bergen J. G., s. s., Springfield. M'Donald J., s. s., Shippingsport. Watson C. L., s. s., Rushville.
 Bliss Stephen, s. s., Centreville. Spilman B. F., s. s., Shawnee- 13 mia.; 24 cha.; 492 com.
 Brick J., w. c., Jacksonville. town.
 Ellis John M., Do.

BAPTISTS. 6 associations; 80 churches; 69 ministers; 2,438 communicants. E. Roberts, Ben Pas, Correspondent.

METHODISTS. *Part of Illinois Conference.*

Wabash District,	13 preachers,	4,480 members,	S. H. Thompson, Pra. Elder.
Illinois " "	12 " "	4,369 " "	Peter Cartwright, " "
	45	8,859	

Michigan Territory.

Detroit, the capital, was settled by the French, about the year 1670. In 1805, the country was erected into a separate territorial government. Square miles, 54,000. Population in 1810, 4,762; in 1820, 8,896; in 1830, 31,698.

PRESBYTERIANS.

Synod of the Western Reserve.

Presby of Detroit, Mich. Ter. Page William, Ann Arbour. Ruggles Isaac W., Monroe.
 Ferry W. M., m., Pontiac. Prince Erie, Farmington. 6 min.; 6 cha.
 Miner Jesse.

EPISCOPALIANS. Clergy, 5.

BAPTISTS. 1 association; 5 churches; 2 ministers; 187 communicants. E. Comstock, Pontiac, Correspondent.

METHODISTS. *Part of Ohio Conference.* Detroit District, 11 preachers; 676 members; Curtis Goddard, Presiding Elder.

ROMAN CATHOLICS. Bishop of Detroit, ——— Richard. Several priests, and several mission stations.

GENERAL SUMMARY.**1. ORTHODOX CONGREGATIONALISTS.**

WE have returns from all the associations and conventions, for 1830. As a whole they are more full and accurate than those published in any preceding year. Still they are unnecessarily deficient. The number of communicants connected with one general association has never been stated. In another, one district association was entirely omitted. We think, however, that the following results will come near the truth. They include a few churches in the State of New York, not mentioned, through inadvertence, in our list.

70 associations; 920 ordained ministers; 100 licentiates; 1,270 churches; 220 vacant churches; 140,000 communicants; 3,800 additions to the churches in 1829–30; 900 deaths.

Estimating the communicants as one ninth of the population belonging to Congregational Societies, the whole population will be 1,260,000.

2. UNITARIAN CONGREGATIONALISTS.

Probably there are not far from 130 societies in Massachusetts, and 30 in other parts of the country, and about the same number of ministers. In the following statement we have given a population of 1,000 to each society.

160 societies; 150 ministers; 160,000 population.

3. PRESBYTERIANS.

The following statements are mostly taken from the last Report of the General Assembly. Two Presbyteries have been formed since May last; one in New York city, and one in Ohio.

19 synods; 100 presbyteries; 1,500 ordained ministers; 220 licentiates; 2,158 congregations; 173,329 communicants; 15,985 received in the year ending April, 1830; 630 vacant churches.

Thirteen ministers during the year were removed by death. Candidates in various stages of their education preparatory to being licensed, 228; increase during the last year, 33. 4,237 of the additions were members received by certificate. The increase in the year was less than that in the preceding, by 5,995 persons. The baptisms were of adults, 3,255; of infants, 12,202, being 696 less than in the preceding year. Forty ministers are pastors of congregational churches. The funds reported by the Presbyteries, as having been collected in all the churches for Domestic and Foreign Missions, during the last year, was \$44,914 73; for Theological Seminaries, \$9,643 21; for charitable education purposes, \$126,130 77; in all, \$184,292 84, exceeding the sum in the preceding year, by \$111,224 58, being about *one dollar and six cents* to each communicant. The *population* attached to the Presbyterian church, is probably between ten and twelve times the number of communicants, or 1,800,000.

4. DUTCH REFORMED CHURCH.

The following table shows the statistics of this church at different periods.

<i>Years.</i>	<i>Ministers.</i>	<i>Churches.</i>	<i>Years.</i>	<i>Ministers.</i>	<i>Churches.</i>
1771	22	about 40	1815	79	154
1784	30	57	1829	149	184
1800	60	137	1830	159	194

The rapid increase from 1815 to 1829, was owing very much to the increased support given to the College and Theological Seminary at New Brunswick. There are at the present time,

159 ministers, of which 130 are pastors, or stated supplies; 12 licentiates; 194 churches, of which 33 are vacant; 31 young men in college and seminary, preparing for the ministry; 17,888 communicants; 23,180 families; 125,000 souls.

This population is more fully supplied with ministers, than that of any other large section of our country. In the Reformed Dutch Church, there is one minister to 960 souls; in the New York Synod, one to 777 souls. The communicants are nearly one fifth of the population. From a comparison of the totals of the congregations, with the number of families, where both are reported, it appears, on an average, that a family contains $5\frac{1}{2}$ souls.

5. EPISCOPALIANS.

500 clergymen; 700 parishes; 75 candidates for holy orders; annual accession to the ministry, about 25; deaths, 15.

The number of clergymen actually engaged in parochial cures, does not probably exceed 400, while many have the spiritual oversight of two or more parishes. If there be an annual accession of 25 to the clerical body by ordination, while it loses 15 by death, 20 years will be required to furnish a supply of clergymen for the parishes now destitute. In 20 years, the population of the United States will be doubled, and if the number of Episcopal parishes be doubled, there will be, in 1850, 1,400 parishes, and according to the present rate of increase but 700 ministers.

6. GERMAN REFORMED CHURCH.

We derive the following facts from the last minutes of this body, published in January, 1831, but not received till after a part of the preceding lists were printed. The next meeting of the general Synod is to be held at Harrisburg, Pa., on the last Sunday in Sep-

tember, 1831. Rev. FREDERICK GEIGER, Maryland, Recording Secretary. Rev. SAMUEL GUTELIUS, Hanover, Pa., Corresponding Secretary.

7 classes ; 84 pastors ; 400 congregations ; 17,400 communicants ; 200,000 population.

We have estimated the communicants as about one eleventh part of the population, though we are inclined to think it to be rather less.

8. EVANGELICAL LUTHERANS.

We take the following chiefly from a Report published in the Evangelical Lutheran Intelligencer, for March, 1830.

8 synods ; 205 officiating ministers ; 1,200 organized churches ; 44,000 communicants ; population, 400,000, (estimated.)

The Evangelical Lutherans have two Theological Seminaries, one at Gettysburg, Pa., and the other at Hartwick, N. Y. ; probably from 30 to 40 individuals preparing for the ministry. Most of the Particular Synods are united in a General Synod, which meets once in three years.

9. ASSOCIATE PRESBYTERIANS.

The Religious Monitor, a periodical published in Albany, N. Y., in the number for June, 1830, gave a detailed and valuable statistical report of this denomination.

9 presbyteries ; 74 ministers ; 144 congregations ; 5,000 families ; 15,000 communicants ; 100,000 population ; 15 ministers without charge ; 15 theological students.

10. CALVINISTIC BAPTISTS.

The returns from this denomination are more imperfect than those from any other of the important denominations in the country. The late Rev. Noah Davis, Editor of the Philadelphia Baptist Tract Magazine, accomplished a very commendable work in collecting the statistics of his denomination. In consequence of his death, there is no report for the present year, yet published. If it appears before our next number is issued, we may insert it. We are now obliged to use the returns published in 1829-30 ; and some of which were of a still earlier date. We estimate the communicants to be one ninth of the population.

228 associations ; 4,384 churches ; 2,914 ministers ; 304,827 communicants ; 2,743,453 population.

11. METHODIST EPISCOPAL CHURCH.

<i>Conference.</i>	<i>Members.</i>	<i>Tr. preach.</i>	<i>Conference.</i>	<i>Members.</i>	<i>Tr. preach.</i>
Pittsburg,	22,590	89	Virginia,	39,088	103
Ohio,	36,545	107	Baltimore,	40,062	109
Missouri,	4,386	30	Philadelphia,	45,528	136
Illinois,	22,193	74	New York,	34,804	182
Kentucky,	26,958	92	New England,	12,408	102
Tennessee,	25,706	102	Maine,	11,062	87
Holston,	20,452	62	N. Hampshire & }	11,757	100
Mississippi,	19,255	62	Vermont,		
S. Carolina and }	64,736	150	Oneida,	23,124	112
Georgia,			Genessee,	15,246	78

Bishops, William M'Kendree, Robert R. Roberts, Joshua Soule, Elijah Hedding ; conferences, 18 ; members, 476,000, of which 69,230 are colored persons ; 1,777 travelling preachers ; 123 superannuated ; increase of members, last year, 37,935 ; increase of preachers, 83 ; population, 2,600,000.

We have estimated the population of the Methodist Episcopal Church as between five and six times the number of the members.

12. CUMBERLAND PRESBYTERIANS.

We give the statistics of this denomination principally by estimation, as follows :—

50 ministers ; 75 congregations ; 8,000 communicants ; 100,000 population.

13. SWEDENBORGIANS.

15 ministers ; 14 licentiates ; 28 societies ; receivers of the doctrines in 120 towns ; population, 5,000.

14. UNITED BRETHREN.

The principal settlements of the United Brethren in this country, are in Pennsylvania and North Carolina. The following report of the state of their congregations was given about two years since.

23 ministers ; 23 congregations ; 2,000 communicants ; 7,000 members.

15. QUAKERS OR FRIENDS.

Probably 400 congregations, and 200,000 population.

This denomination is divided into Orthodox and Hicksites. They are numerous in Pennsylvania.

RECAPITULATION.

<i>Denominations.</i>	<i>Min.</i>	<i>Chs. or Congs.</i>	<i>Comm.</i>	<i>Population.</i>
Orthodox Congregationalists,	1,000	1,270	140,000	1,260,000
Unitarians,	150	160		176,000
Presbyterians,	1,700	2,158	173,329	1,800,000
Dutch Reformed,	159	194	17,888	125,000
Episcopalians,	500	700		600,000
German Reformed,	84	400	17,400	200,000
Lutherans,	205	1,200	44,000	400,000
Associate Presbyterians,	74	144	15,000	100,000
Calvinistic Baptists,	2,914	4,384	304,827	2,743,453
Methodist Episcopal,	1,777		476,000	2,600,000
Cumberland Presbyterians,	50	75	8,000	100,000
Swedenborgians,	30	28		5,000
United Brethren,	23	23	2,000	7,000
Quakers or Friends,		400		200,000
Associate and other Methodists,	350		85,000	175,000
Christ-ians,	200	800	25,000	275,000
Emancipators,	15		600	4,500
Seventh-day Baptists,	30	40	2,000	20,000
Six Principle Do.	25	30	1,800	20,000
Mennonites,	200		30,000	120,000
Tunkers,	40	40	3,600	30,000
Free-will Baptists,	300	400	16,000	150,000
Free Communion Do.	30		3,500	30,000
Shakers,	45	15		6,000
Universalists,	150	300		150,000
Roman Catholics,				500,000
Jews and others not mentioned,		150		50,000
Infidels and Nothingarians.				
Totals,	9,941*	13,891	1,314,344	

* The ministers of some of the smaller denominations are included in this enumeration, but are not reckoned in the statement of the number of ministers in the Table on the next page, on account of the difficulty of distributing them in the different States. This accounts for the difference in the sums total.

COMPARISON

Of the number of Protestant Ministers with the Population, not including the local ministry of the Methodist Episcopal church, nor the speakers of the Society of Friends.

States.	Census of 1820.	Of 1830.	Increase.	Ministers.	No. of min. to pop. Census of 1830.
Maine,	298,805	399,835	101,030	400	998
New Hampshire,	244,161	269,532	25,371	820	840
Vermont,	235,764	276,000	40,236	280	985
Massachusetts,	523,287	610,014	86,727	680	897
Rhode Island,	83,959	97,226	14,267	60	1,620
Connecticut,	273,248	297,726	24,478	430	690
New York,	1,372,812	1,984,496	561,684	1,700	1,137
New Jersey,	277,575	317,779	40,204	200	1,588
Pennsylvania,	1,049,449	1,346,242	296,793	700	1,920
Delaware,	72,749	76,739	4,990	40	1,918
Maryland,	407,350	440,000*		200	2,200
Dist. of Columbia,	33,039	50,000*		35	1,714
Virginia,	1,065,366	1,170,000*		430	2,720
North Carolina,	638,829	738,470	119,641	290	2,546
South Carolina,	502,749	590,000*		280	2,107
Georgia,	340,989	400,000*		310	1,290
Alabama,	127,901	309,502	172,691	200	1,547
Mississippi,	754,448	130,000*		60	2,166
Louisiana,	153,407	214,600	161,286	30	7,159†
Arkansas Territory,	14,246	42,738*		15	2,849
Missouri,	66,586	134,889	78,303	100	1,348
Tennessee,	422,613	590,000*		480	2,128
Kentucky,	564,317	640,000*		470	1,368
Ohio,	581,484	937,000	355,666	520	1,800
Indiana,	147,178	320,000*		180	1,777
Illinois,	55,211	161,055	115,844	120	1,342
Michigan Territory,	8,896	31,698	22,802	35	905
Totals,	9,637,999			8,565	

* Estimated. Returns of new census not received. † The population of this State is chiefly Rom. Catholic.

REMARK. It will be observed that in many of the States, the number of ministers of all denominations is large compared with the population. But it is to be remembered that a number of these are connected with our Benevolent Societies, or as Instructors in Colleges and Theological Seminaries; a few are attached to churches as colleagues; a large number are located in parts of the country where the population will be, for a considerable time, sparse; where a journey of 10, 20, or 30 miles must be performed before a congregation can be collected. It is moreover not a breach of charity to suppose that no inconsiderable number in the whole are not possessed of those qualifications which are essential to a well furnished ministry. The strength of an army consists in the courage and high discipline of the soldiers. The strength of the forces of Jesus Christ consists in the high moral and intellectual qualifications of the ministry; CHARACTER, not numbers.

British America.

UPPER CANADA.

CHURCH OF ENGLAND. Hon. and Rev. John Strachan, D. D., Archdeacon of York. Rev. G. O. Stuart, LL. D., Archdeacon of Kingston. Inferior Clergy, 39.

CHURCH OF SCOTLAND. Nine parishes and nine ministers.

METHODISTS. (1828) Canada Conference. Members, 8,753 whites; 10 colored; 915 Indians; 9,678 total; 48 travelling preachers.

BAPTISTS. Upper Canada Association. 18 churches; 13 ministers; 956 communicants. J. Harris, Waterford, Correspondent.

LOWER CANADA.

CHURCH OF ENGLAND. Hon. and Right Rev. Charles James Stewart, D. D., Lord Bishop of Quebec. George Mountain, D. D., Archdeacon. Rev. E. W. Sewell, domestic chaplain to the Bishop. Rev. J. L. Mills, D. D., and Rev. B. B. Stevens, chaplains to the forces. Number of inferior Clergy, 30.

CHURCH OF SCOTLAND. Six clergymen, all in Montreal and Quebec.

ROMAN CATHOLICS. Mons. Bernard Claude Panet, Bishop of Quebec. Jean Jacques Lartigue, Bishop of Telmesse. Joseph Signay, Bishop of Fussala. Eight Vicars General. Mr. C. F. Cazeau, acting Secretary. Whole number of the Clergy, 219. Nine Religious Communities, Nunneries, &c.

OTHER DENOMINATIONS. Nine Wesleyan Methodist ministers; two Scotch Dissenters; one or two American Presbyterians.

NOVA SCOTIA, NEW BRUNSWICK, &c.

CHURCH OF ENGLAND. Hon. and Right Rev. John Inglis, D. D., Lord Bishop of Nova Scotia, &c. Rev. George Coster, Archdeacon, in New Brunswick. Rev. A. G. Spencer, D. D. Archdeacon in the Bermudas. Edward Wix, Archdeacon, in Newfoundland. Rev. Charles Porter, D. D., Chaplain to the King's College, Windsor. Number of clergy, missionaries, &c. in all these Provinces, 70.

BAPTISTS. New Brunswick Association. 31 churches; 12 ministers; 1,414 communicants. Rev. F. W. Miles, St. Johns, correspondent. Nova Scotia Association. 36 churches; 24 ministers; 2,255 communicants; Charles Tupper, Amherst, Correspondent.

England.

CHURCH OF ENGLAND. The King is considered the supreme head on earth of the Church of England. The Archbishop of Canterbury is styled the Primate of all England, and takes precedence of all persons, except the royal family. The Archbishop of York is styled the Primate of England, and his province includes the four Bishoprics of Durham, Carlisle, Chester, and Sodor and Mann; all the rest being included in the province of the Archbishop of Canterbury. The Bishop of London has the first rank among the Bishops; the Bishop of Durham the second; the Bishop of Winchester the third; the rest rank according to the priority of their consecration. William Howley, D. D., is Archbishop of Canterbury, translated from the Bishopric of London, in 1813; income £20,000; Edward Venables Vernon, D. D., Archbishop of York, translated in 1807. Income £14,000.

<i>Bishops.</i>	<i>See.</i>	<i>Translation.</i>	<i>Income.</i>	<i>No. of Chapels.</i>
Chas. J. Blomfield,	London,	1828	£9,000	630
Wm. Van. Mildert,	Durham,	1826	24,000	203
Chas. R. Sumner,	Winchester,	1827	18,000	483
F. H. W. Cornwall,	Worcester,	1808	6,000	264
G. J. Huntingford,	Hereford,	1815	4,000	378
Thos. Burgess,	Salisbury,	1825	6,000	492
B. Ed. Sparke,	Ely,	1812	12,000	158
Geo. Henry Law,	Bath and Wells,	1824	4,000	491
H. Bathurst,	Norwich,		4,000	1,194
George Murray,	Rochester,	1827	1,500	no return.
Henry Ryder,	Lichfield and Coventry,	1824	6,000	647
Herbert Marsh,	Peterborough,	1819	1,000	335
John Kaye,	Lincoln,	1827	5,000	1,267
William Carey,	St. Asaph,	1830	6,000	
Christo. Bethell,	Exeter,	1830	3,000	707
Robert J. Carr,	Chichester,		4,000	140
J. B. Jenkinson,	St. David's,		5,000	
Robert Gray,	Bangor,	1830	5,000	
Hugh Percy,	Carlisle,		3,000	130
Ed. Copleston,	Llandaff,		900	
J. B. Sumner,	Chester,		1,000	606
Richard Bagot,	Oxford,		3,000	228
James H. Monk,	Gloucester,		1,200	329
Henry Philpotts,	Bristol,		1,000	no return.
William Ward,	Sodor and Mann,			
	Canterbury,		20,000	359
	York,		14,000	942
			£1,489,600	9,977

To every cathedral belongs a *dean* and several *prebendaries*, who form the *dean* and *chapter* or council of the Bishop. The next order is that of *Archdeacons*, whose office is to reform abuses, and induct into benefices. The number of dignitaries of the several

orders is stated as follows: 2 Archbishops; 25 Bishops; 27 Deans; 60 Archdeacons; 544 Canons and Prebendaries.

The Bishop of Winchester, in a late charge says, that out of 234 incumbencies, into which the diocese is divided, only 97 parishes enjoy the advantages of clergy, incumbents, and curates actually resident. Taking the curates to amount to one half of the whole, then only about 48, of the 234 incumbents are actually resident in their parishes. If the fact is thus in the other dioceses, nearly four fifths of the parishes, through the whole kingdom, have no resident incumbent.

RELIGIOUS DENOMINATIONS IN ENGLAND.

TOTALS. Population, 11,292,577; Cathedral Dignit. 699; Chh. Livings, 10,134; Rom. Catholics, 365; Presbyterians, 943; Independents, 1,388; Partib. Baptists, 781; Gen. Baptists, 167; Quakers, 323; W. Methodists, 2,792; Calv. Methodists, 120; Other Methodists, 642; Home Missionaries, 240; Total Dissent. Cong. 6,517.

METHODISTS. Besides the Calvinistic and Wesleyan Methodists, the following sects are found.

Kilhamites. 162 chapels; 59 circuit and 492 local preachers; 11,777 members. **Primitive Methodists.** 408 chapels; 228 travelling, and 2,491 local preachers; and 33,720 members. **Independent Methodists.** 100 lay teachers and 4,000 members. **Bryanites.** 18,000 members. **Wesleyan Protestant Methodists.** 2,490 members. All these offshoots from the parent Methodist connection, have nearly 65,000 members, and probably 195,000 hearers.

The following table shows the increase of three of the principal denominations of Dissenters.

Years.	Presbyterians.	Independents.	Baptists.	Total.
In 1812	252 chhs.	799	532	1,583
1827	204	1,203	805	2,212
1829	258	1,289	888	2,435

In England there are about 6,500 Christian congregations, who dissent from the Established church. The number of Episcopal churches and chapels, 9,988. Total, 16,483. Some of the Episcopal chapels are not occupied.

"There are probably in England, Scotland, and Ireland, not including the Roman Catholics, not less than *eight thousand congregations of Dissenters*, which build their own places of worship; which sustain their own ministers; which support their own colleges, to the number of nearly twenty; which conduct the tuition of perhaps seven thousand Sunday schools; which expend nearly a hundred and fifty thousand pounds in the support of foreign missions," &c.

LONDON AND MIDDLESEX.

The metropolis of the empire includes two cities, London and Westminster, one borough, Southwark, and nearly 50 villages, which stretch over a site 7 miles long and 2 wide. The city and county are so identified, that it is difficult to give the statistics of each separately. The Diocese is London, the Diocesan, Dr. Blomfield. Cathedral dignitaries 77; church livings 233, of which 31 are in the gift of the government; 138, of the church; 20, of the universities; 10, of public bodies; 30, of the nobility and gentry; *four*, of the inhabitants. Endowed public charities, annual rental and dividends, in the city, £154,515 6s. 9d., which with that given by the rest of the county, makes £344,425 14s. 6d.

Religious Denominations in London and Middlesex.

Roman Catholics,	21 congregations.	Wesleyan Methodist,	59 congregations.
Presbyterians,	15 "	Other Methodist,	7 "
Quakers,	12 "	Independents,	91 "
Particular Baptists,	55 "	Church of England,	630 "
General Baptists,	2 "	Others,	13 "
Total, 905 congregations.			

The accredited ministers of the Presbyterian, Congregational or Independent, and Baptist Denominations in the metropolis, constitute distinct Boards for conducting their separate business, and meet at Dr. Williams's Library, Red Cross Street, as the *Body of Dissenting Ministers* of London and Westminster for deliberation, and are permitted under that name to address the King on the throne.

The *Congregational Board* sits monthly, at No. 26, *Austin Friars*. Rev. T. Harper, Walworth, Secretary.

Wales.

This part of Great Britain is from 120 to 180 miles long, and from 50 to 80 miles wide. It is divided into *North* and *South*. It has six counties in each district, and 717,108 inhabitants.

CHURCH OF ENGLAND. There are four Dioceses. Bangor, Dr. Gray; St. David's, Dr. Jenkinson; Llandaff, Dr. Copleston; St. Asaph, Dr. Carey. Bangor has 193 churches and chapels, 1 of which has been erected since 1800; Llandaff has 236 churches and chapels, 6 of which have been built since 1800; St. Asaph has 134 churches and chapels, 1 of which has been erected since 1800; St. David, 496 churches, 3 built since 1800.

DISSENTERS. Roman Catholic congregations, 6; Unitarians, 14; Baptists, 159; Calvinistic Methodists large, but numerical strength not known. Their annual associations are held in the open air, and from 10 to 20,000 hearers attend. At an ordination held at Bala, in 1811, the representatives of 300 congregations were present, but there are probably many more than that. The Wesleyan Methodists have 214 chapels; Independents, 209; Moravians, 2. The Independent churches and ministers in the counties of Denbigh and Flint, formed themselves in 1821, into a Congregational Union, which meets once in six weeks, and has an annual meeting on Good Friday.

Scotland.

Scotland is 280 miles long, and of a variable breadth, from 50 to 100 miles. It is divided into 33 counties, 877 parishes, and has 2,093,456 inhabitants.

ECCLESIASTICAL JURISDICTION. The Church of Scotland is Presbyterian, and its government is vested in Kirk sessions, Presbyteries, Provincial Synods, and a General

Assembly. The Kirk session is constituted by the ministers and elders of each parish ; the Presbyteries of ministers and elders of several parishes ; the Provincial Synods of adjacent Presbyteries, and the General Assembly of a deputation from the Synods.

There are 15 Synods ; 78 Presbyteries ; 900 parishes ; 938 clergymen. The General Assembly, whose decisions are final, meets in May, having his Majesty's Lord High Commissioner to preside, a Moderator, Procurator, and Clerks.

SECESSIONS FROM THE ESTABLISHED CHURCH. Reformed Presbyterian Synod, 9 Presbyteries ; the United Associate Synod of the Session Church, 18 Presbyteries ; the Associate Synod, 3 Presbyteries ; Original Burgher Associate Synod, 4 Presbyteries ; the Constitutional Presbytery ; the Relief Synod, 7 Presbyteries.

SCOTCH EPISCOPAL COMMUNION.

George Gleig, LL. D., Bishop of Brechin.

Patrick Torry, Bishop of Dunkeld.

Alexander Jelly, Moray.

William Skinner, D. D., Aberdeen.

Daniel Sandford, D. D., Edinburgh.

David Low, LL. D., Ross and Argyle.

74 inferior clergy ; 100 congregations ; 60,000 members.

The Wesleyan Methodists have 9 circuits. Catholics, and Baptists, no returns. Quakers, 5 congregations ; Unitarians, 5 ; Independents, 84.

British Islands.

Guernsey, Alderney, and Stark. 22,640 population. 15 Episcopal churches and chapels. Wesleyan Methodists, 1 circuit, and 4 preachers. Baptists, 5 congregations. Independents, 8. *Island of Jersey.* Population, 32,420. 15 Episcopal churches and chapels. Wesleyan Methodists, 3 circuits, 5 preachers. Baptists, 2 congregations. Independents, 3. *Isle of Man.* Population, 50,000. The existing Episcopal churches cannot afford room for more than 9,000. Wesleyan Methodists, 3 circuits, 5 preachers. *Shetland Isles.* Wesleyan Methodists, 3 circuits, 6 preachers. (Accounts from the islands imperfect.)

Ireland.

The greatest length of this island is 235 miles, and its greatest breadth 182 miles. The inhabitants amount to 7,000,000.

The Church of Ireland has 4 archbishops ; Lord John G. De la Poer Beresford, D. D., of Armagh, Wm. Magee, D. D., of Dublin, Richard Laurence, of Cashell, P. Le Poer Tench, D. D., of Tuam. 18 Bishops, 1,200 incumbents, and 600 curates, and not *one million population.* The London Eclectic Review says not a half million. "The Church of England has the tithes ; the Church of Rome has the people." Catholics, 5½ millions. Protestant Dissenters, 1,000,000. The Presbyterians prevail extensively in the north of Ireland. They are under the General Synod of Ulster. The Wesleyan Methodists number 22,840 members, under the control of their Irish conference. The Church Methodists separated from them about 14 years ago, because the ordinances are now admitted in the old connection, by ministers not episcopally ordained. 14,000 members. The Quakers have 40 places of worship. Baptists, no returns. Independents, 28 congregations, 25 ministers.

TOTAL CONGREGATIONAL CHURCHES THROUGHOUT THE KINGDOM.

England, 1,289 ; Wales, 374 ; Islands, 11 ; Scotland, 84 ; Ireland, 28 ; Grand Total, 1,786.

Iceland.

In 1551, the Reformation was fully introduced into Iceland. The forms and ceremonies of the Icelandic church are strictly Lutheran. The number of parishes is 184. The clergy are all natives of the island, and are maintained partly by cultivating small glebes attached to the churches, and partly from certain tithes raised among the peasants. The provision made for their support is exceedingly scanty. The richest living on the island does not produce 200 rix dollars. Twenty and thirty rix dollars are the whole attached to many of the parishes. The clergy are divided into the Old and New school. The first, evangelical, spiritually-minded men,—the latter of an opposite character. The first is the more numerous.

NOTE. We have not space to give any account of the Religious Denominations on the continent of Europe. This we may do hereafter. We ought to have stated before, our obligations to that invaluable periodical, the American Almanac.

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1831.

AGENTS.

Report of Rev. WILLIAM COGSWELL, General Agent for the New England States, communicated to the Board of Directors.

DURING the last six months, I have been performing services in behalf of the American Education Society in Rhode Island, Connecticut, Maine, and Massachusetts. In the first of these States, but little has heretofore been done in reference to our cause. In the minds of a large portion of that people, there have been great prejudices against an educated ministry, and against every Christian enterprise of the present day. This, however, is not the case with all. There are honorable exceptions. After conferring with the ministers, and addressing their people in relation to my agency, it was deemed advisable to attempt the formation of a State Auxiliary. Such a Society was formed and organized under as favorable auspices as could be expected. The clerical gentlemen feel friendly to our cause, and they kindly proffered me all the assistance in their power. Not very much is to be expected from that State, though the good people will be able to raise funds more than sufficient to sustain the beneficiaries of our Society from Rhode Island.

Agreeably to a request of the Directors of the Connecticut Branch, I visited that State in the months of August and September. My objects were various—to confer with former beneficiaries respecting their accounts,—to effect the completion of some Permanent Scholarships, which were wholly subscribed or subscribed in part, some years since, but which had not been paid,—to raise funds for immediate use,—to establish Temporary Scholarships, and form County Auxiliaries, and Associations of Ladies and Gentlemen in different towns, thus laying a foundation for permanent efforts; also, to transact the other business, which might come within the province of my agency. These efforts brought me into contact with a very considerable portion of the religious community of that State, and gave me an opportunity of becoming acquainted with

their views and feelings respecting the Education Society. I am happy to say, that while there has been a great deficiency of funds for this object, for two or three years past, (which deficiency the people themselves acknowledge,) yet there seems to be a redeeming spirit, and they feel disposed to exert themselves in future, and have already commenced operations with a zeal, which becomes so noble an enterprise. Besides an immediate attention to the completion of some Permanent Scholarships, and the establishment of a number of Temporary Scholarships, and the organization of some Ladies' and Gentlemen's Associations, two County Auxiliaries have been formed, one in Fairfield County and another in Tolland County. A third is expected to be formed, about this time, in the County of Windham, through the agency of the Rev. Samuel Backus, a very respectable clergyman, who was appointed by the Connecticut Branch to labor in that County till he should have visited every town. It is hoped his agency will be productive of much good. He has as yet made no return of his doings to me, or to the Secretary of that Branch, as I have learned.

The Rev. Mr. Young, an agent of the Society, has also spent some time in collecting funds in Fairfield County, and in the part of Hartford County which lies east of Connecticut river. His agency was successful. He has retired from further service in behalf of our Society, though solicited to continue his labors for a longer period. He will in future be employed in some other part of the Lord's vineyard.

During the present quarter, funds have been raised in Connecticut sufficient to meet the appropriations to her beneficiaries, though they amount to almost seventy in number. May it not be hoped, that this will be only an earnest of future efforts. Indeed may it not be hoped that that State, one of the oldest in the Union, and containing so much piety and pecuniary ability, will yet raise her thousands of surplus funds for the benefit of new and feeble States, in the education of their pious sons for the work of evan-

gelizing the world. Here I feel bound to state, from the declaration of some of the officers of Yale College, that our beneficiaries, in their conduct, have had a very salutary influence upon the students at that Institution, especially during the unhappy difficulty which occurred during the last summer. Such too is the unequivocal testimony, given by the instructors in other seminaries of learning, respecting our beneficiaries generally. One instructor recently observed to me, Were no other good to result from the money spent upon beneficiaries than their happy influence upon the students associated with them, the money would be profitably expended. The same opinion has been expressed by others.

The months of October and November I spent in Maine. The good people in that section of our country are few and feeble, compared with the great mass of the community. About one half of the Congregational churches and societies in that State, receive assistance in the support of their ministers. And of the other half, perhaps not more than twelve or fourteen societies would be deemed able, besides supporting themselves, and doing something for other benevolent objects, to sustain a Temporary Scholarship of our Society. Christians, however, seem to be disposed to do all in their power towards carrying forward the benevolent operations of the present day. But very few make any objections to our cause. A good feeling exists. When the object was presented, the benevolent part of the community listened to it with attention, and manifested a willingness to exert themselves in behalf of our Society. While I was in that State, I preached or delivered addresses nearly as often as every other day; seven County Societies were formed, auxiliary to the Maine Branch, viz. York, Cumberland, Kennebec, Somerset, Lincoln, Waldo, and Hancock; a few Temporary Scholarships were established, and a number of Ladies' and Gentlemen's Associations organized, which will contribute annually to our funds.

The Rev. Mr. Calhoun, of Coventry, Conn. was appointed to perform an agency in the County of York, Me. for one or two months, as he should find it convenient. He visited that region in October. His labors were very acceptable, and resulted in the formation of a number of small Associations, and the establishment of a County Auxiliary. During the last quarter, funds have been paid into the treasury of the Maine Branch, sufficient to meet the wants of the Branch, and to allow of remitting a small sum to the Parent Society. The beneficiaries in that State, which I visited, sustain, to a good degree, the requisite qualifications, and some of them rank high in talents, piety, and scholarship, and promise much to the church.

For a few weeks past, I have labored in the State of Massachusetts. By special ef-

fort, I collected about five hundred dollars for immediate use, in the County of Essex, in the space of a week; and trust more will be sent to the treasury before the quarterly appropriations. Of this, a promise was made in many places. I tremble in view of the pecuniary wants of the Society. Not only have we to meet our present exigencies; but how much more must be done, before the objects of the Society can be accomplished! The work is immense. The harvest truly is plenteous,—a whole world is to be gathered in,—and the laborers are few—very few. Let us, therefore, pray the Lord of the harvest, whose prerogative alone it is, to send forth laborers into his harvest.

Boston, Jan. 1, 1831.

The following is a list of new Auxiliary Societies, formed during a few months past, principally through the Agency of the Rev. WILLIAM COO-WELL, General Agent for the New England States.

State Auxiliary, (R. I.) Hon. Elijah Ingraham, President, Rev. Thomas T. Waterman, Secretary, and Mr. — Peabody, Treasurer.

Fairfield County Auxiliary, (Ct.) Hon. Roger M. Sherman, President, Rev. John Blatchford, Secretary, and Mr. George St. John, Treasurer.

Tolland County Auxiliary, (Ct.) Hon. John Hall, President, Rev. Ansel Nash, Secretary, and Elisha Stearns, Esq. Treasurer.

The following Societies have been formed in Maine.

York County Auxiliary, Col. Henry Clark, President, Rev. D. D. Tappan, Secretary, and Mr. James Titcomb, Treasurer.

Somerset County Auxiliary, Hon. Calvin Selden, President, Rev. Josiah Post, Secretary, and Mr. Weston B. Adams, Treasurer.

Waldo County Auxiliary, Frye Hall, Esq. President, Rev. Ferris Fitch, Secretary, and Capt. Joel Hills, Treasurer.

Hancock County Auxiliary, Thomas Adams, Esq. President, Rev. Mighill Blood, Secretary, and Mr. John Buck, Treasurer.

Kennebec County Auxiliary, Hon. Thomas Rice, President, Rev. George Shepard, Secretary, and Mr. P. A. Brinsmade, Tr.

Cumberland County Auxiliary, Rev. Bennet Tyler, D. D. President, Rev. Charles Jenkins, Secretary, and Mr. Charles Blanchard, Treasurer.

Lincoln County Auxiliary, Hon. Samuel E. Smith, President, Rev. David M. Mitchell, Secretary, and Rev. Daniel Kendrick, Treasurer.

Summary of Mr. Young's labors, alluded to by Mr. Cogswell in his Report.

The towns in Fairfield Co. Connecticut, visited by Rev. Mr. Young, are Danbury, Huntington, Bridgeport, Trumbull, Reading, Brookfield, Newton, Weston, Darien, North Stamford, North Greenwich, New Fairfield, Ridgebury, Bethel, Stanwich, Stamford, Sherman, Stratford, Fairfield, Ridgefield. Although various other objects of benevolence were presented to public attention about the time of his visit, Mr. Young cherished the expectation that five hundred dollars would be paid into the treasury of the Connecticut Branch, as the result of his labors. This sum, together

with the amount raised by Mr. Cogswell in other towns in the County, and what would be received from West Greenwich towards a former subscription, would make the contribution of Fairfield County to the American Education Society, the present year, not far from one thousand dollars.

In consequence of the urgent necessities of the Branch in Connecticut, Mr. Young was induced to labor four weeks in Hartford County. The towns visited are Enfield, E. Windsor, E. Hartford, Manchester, Glastenbury, and Marlborough. The subscriptions in these six towns amount to five hundred dollars. Mr. Young on leaving the service of the Branch Society, generously made a donation of forty dollars to constitute the pastor of the Congregational Church in Glastenbury, an Honorary Member for Life of the Parent Society.

Agency of the Secretary of the American Education Society in New York, Philadelphia, and other places, undertaken at the request of the Presbyterian Branch.

The object of this agency was to revive former pledges and subscriptions, and to obtain new ones. Owing to the great embarrassment of the Parent Society, it was deemed of importance that a special effort should be made within the limits of this Branch to raise a sum, which should be sufficient to meet its own engagements, and furnish the means of relieving the Parent Society of a part of its present heavy burdens.

Philadelphia.

The churches visited are the Fifth Presbyterian, Rev. Dr. Skinner; church in Northern Liberties, Rev. Mr. Patterson; church in Southwark, Rev. Mr. Hoover; Independent Church, Rev. Mr. Chambers. The object was presented publicly to the three first churches only.

The following subscriptions were obtained.

<i>Fifth Pres. Church.</i>	<i>Annual Subscriptions.</i>		
Thomas Elmes,	\$375 00	for 5 Temp. Schol.	
Lydia Elmes,	75 00	" 1 do.	
Joseph Montgomery,	75 00	" 1 do.	
James Gray,	75 00	" 1 do.	
Geo. W. McClelland,	75 00	" 1 do.	
Thomas H. Skinner,	37 50	" 1 do.	
Leonard Jewell,	37 50		
James H. Bulkley,	25 00	" 1 do.	
Wm. Cunningham,	25 00		
Abner Elmes,	25 00	" 1 do.	
John Wiegand,	18 75		
Thomas Snowden,	18 75	" 1 do.	
Samuel Lloyd,	18 75		
Charles Deal,	18 75	" 1 do.	
Nicodemus Lloyd,	20 00		
George W. Blight,	15 00	" 1 do.	
Lazell Elmes,	10 00		
John Hanson,	10 00	" 1 do.	
William Darrach,	10 00		
Thomas Bradford,	5 00	" 2 do.	
Benjamin Wells,	5 00		
Ladies' Aux. Ed. Soc.	150 00		
	\$1,125 00	15 Temp. Schol.	

Donations.

Isaac Ashmead,	\$30 00
Belinda Ashmead,	30 00
Isaac Thompson,	10 00
James Atwood,	5 00
W. H. Hart,	5 00
Mr. Throckmorton,	5 00
S. R. Houston,	5 00
A Friend,	5 00—95 00
	\$1,215 00

First Pres. Church. Southwark. Annual.

Gentlemen's Temp. Scholarship,	\$75 00
Ladies' Do. do.	75 00—150 00
Mrs. M. Brognard, to constitute Rev. Chas. Hoover an Honorary Member for Life of the American Education Society,	40 00
	\$190 00

First Presbyterian Ch. Northern Liberties.

Probably two Temporary Scholarships,	150 00
<i>Other Donors.</i>	
J. M. Atwood and S. H. Dulles, 1 Scholarship, From Ladies of the 1st. Presbyterian Church, to constitute Rev. Albert Barnes an Honorary Member for Life of the A. E. S.	75 00
Frederick Porter, from sundry individuals,	40 00
	20 00

Total of subscriptions and donations, \$1,690 00

Wilmington, Delaware.

During a visit of little more than twenty-four hours, the following donations were generously given in aid of the Society.

Hon. Willard Hall, \$40; Jane Black, 5; Thomas Witherspoon, 5; A. M. Jones, 2; collection at a public meeting, 11; Female Praying Society, 10; Female Education Society of Brick Church, 15 50. *Annual subscriptions.* Hon. W. Hall, for two years, 12; Thomas C. Alricks, 6; Rev. E. W. Gilbert, 6; Robert Porter, 6; Thomas McCorkle, 2; M. Macley, 1 50; Jon. Pierson, 2; George Jones, 3; James Rice, 3. Total, \$130.

New York.

One hundred Temporary Scholarships had been subscribed in this city in 1828, by a few churches during an agency of the Secretary of the Parent Society. The principal design of the present visit, was to give increased stability to those subscriptions, to obtain new pledges and donations, and to awaken a deeper interest in the object generally. Owing to want of time, and to the local circumstances of a number of congregations, the agent was obliged to omit a part of the work assigned to him; but it is with peculiar gratification he is able to state, that never was the cause of the Society more warmly espoused, nor its principles and measures more unequivocally approved and supported. New scholarships were subscribed and numerous former pledges redeemed. Although the treasury of the Branch was nearly exhausted, when the agent commenced his efforts, between *five thousand* and *six thousand* dollars were received into it, in the course of a few weeks, which have been particularly acknowledged in the New York Observer. This liberal supply enabled the Branch to meet all its own engagements, amounting to nearly *three thousand* dollars, for the quarter; and to remit to the Parent Society in the present great emergency, *twenty-five hundred* dollars. The Presbyterian churches which either

have contributed, or will, stately to the funds of the Society, are, the Brick, Cedar street, Laight street, Bowery, Rutgers street, Central Church, Broome street, Bleecker street, Union Church, Allen St. Church, Free Church, 7th Church, North Church, and a Female Society in Pearl Street Church. These churches will annually contribute a sufficient amount to carry forward more than one hundred young men for the ministry.

Troy and Brooklyn, N. Y.

The Presbyterian churches in both these flourishing places were visited by the Secretary of the Parent Society, as agent of the Presbyterian Branch, in September last. Young Men's Education Societies were formed in Troy, auxiliary to the Branch, and in Brooklyn a very handsome annual subscription was obtained from the gentlemen, which, with one other subscription formerly given, will, it is hoped, enable the Society to educate ten men for the ministry.

The whole amount which may be reasonably expected from all the places visited, will not fall much below ten thousand dollars.

Testimonial of Rev. T. H. Skinner, D. D.

It may not be unsuitable to add in this place, the following recommendation of the Society from a minister of the Presbyterian church, eminently qualified to judge, whose opinion may serve as a specimen of the views of many others.

"The subscriber, being well acquainted with the character and design of the American Education Society, deems that Institution among the first of those benevolent associations which peculiarize and exalt the age. Its principles and measures have been severely scrutinized, and the result is, increased confidence in their wisdom. The young men assisted by this Society are more numerous than they have been, and applications for aid are regularly increasing. Its necessities at this moment are great, and specially commend it to the patronage of the friends of a well educated ministry."

THOS. H. SKINNER.

Philadelphia, Dec. 18, 1830.

Report of Rev. ANSEL R. CLARK, for the Quarter ending Dec. 31, 1830.

Immediately after attending the meeting of the Western Reserve Synod, held at Euclid in October last, I made my way with all possible despatch to Zanesville, for the purpose of attending the Synod of Ohio, which met there October 21. During the session of Synod I had an opportunity of disclosing to that body the object, principles, and claims of the American Education Society; also of conversing more fully with most of the members of Synod, on the subject. And I was happy in seeing some considerable interest excited.

After the rising of Synod, I entered upon the business of going from town to town, and laying before the people the object, and

of soliciting funds. The following table will show the success I have met with. The first line expresses the sum given by ladies in their respective towns, to constitute life memberships—the second line, what was subscribed yearly, for seven years—the third line, what was paid of the first year's payment—and the fourth line, what was given as a donation.

	<i>L. M. A. S. Paid. Dona.</i>			
<i>Olive, Morgan Co., to con.</i>				
in part, Rev. R. Rutherford an Hon. M. for Life,	3,25	6,00	1,75	,75
<i>Salem & Fearing, Wash. Co., to con. in part, Rev. Luke De Witt, Hon. M. for Life,</i>	12,00	17,00	7,75	2,37
<i>Marietta, to con. Rev. L. G. Bingham, Hon. M. for Life,</i>	40,00	77,00	74,00	192,00
<i>Gallipolis, Gallia Co., to con. in part, Rev. N. W. Fisher, Hon. M. for Life,</i>	18,00	18,00	3,00	8,20
<i>Waterford, Wash. Co., . . .</i>		7,50	6,50	2,73
<i>Benj. Dana, a note against J. D.,</i>				140,00
<i>Watertown, Wash. Co., to con. in part, Rev. Peter Kimball, Hon. M. for Life,</i>	9,18	11,00	4,00	10,50
<i>Belpre, Wash. Co., to con. in part, Rev. A. Kingsbury, Hon. M. for Life,</i>	13,13	5,00	2,00	6,96
<i>From a friend, a pair of gold ear rings.</i>				
<i>Alexander, Athens Co., to con. in part, Rev. Ebenezer Hobard, Hon. M. for Life,</i>	9,12	15,50	9,50	40
<i>Athens, Athens Co., to con. Rev. John Spaulding, Hon. Member for Life,</i>	40,31	75,75	49,00	15,06
<i>Chester, Meigs Co., . . .</i>				3,00

In addition to the above, I have received by the hand of Rev. S. S. Miles, from the Female Education Society, \$23 75.

I have also formed four sewing societies, obtained ten subscribers to the Quarterly Register, and found eight young men, the most of whom will probably soon enter upon a course of study preparatory for the ministry.

It was with mingled sensations that I learned, from your letter, and other documents, the present serious embarrassments of the American Education Society. Is it possible that the churches at the East are still slumbering—hesitating—"halting between two opinions?" Are not the voice of distress and the cry of alarm sufficient to awaken them to action? And will they continue to withhold their silver and gold, while infidelity and popery are making fearful progress in our land? Are not 3,000 destitute, drooping, dying churches, sufficient to affect their hearts? Where is the spirit of the Puritans? Where is the zeal, self-denial, and benevolence of those who first landed on the rock of Plymouth! The churches at the East have done considerable, and some of them are still doing to the extent of their ability for this object. This, however, cannot be said of them all. Otherwise we should not hear from your Quarterly Reports, that such a Branch has drawn from the treasury of the Parent Society, \$2,000, and another, \$1,000, and so on, while the Branches out of New England

support themselves. I am led to believe that if Christians in New England could be made acquainted with, or rather could they come and see for themselves, the zeal, self-denial, and benevolence of Christians in this Valley, they would give cheerfully, and give heartily of their abundance, to help on your Society, which is destined to raise up men to preach the Gospel in every village in this Valley, and also to carry the glad tidings of salvation to the perishing millions in heathen lands. I am inclined to believe that our eastern brethren are not sufficiently awake on this subject. They do not yet feel, as they ought, the importance of bringing the inhabitants of this Valley under the influence of the gospel. They are too slow to believe that the efforts of the Pope and his priests, and of infidels, are so ominous and alarming—so destructive in their tendency to the best interests of man. Yes, and before they are aware, unless the Lord God Almighty appear in our behalf, they will see the fair fabric of our civil and religious institutions fall to the ground—and themselves left to weep tears of blood over their slothfulness and neglect. The hands which are hoarding up, and holding wealth with the strength and sinew of a miser, may then be tied to the stake. This is no idle speculation—no wild flight of the imagination. Certain as the connection betwixt cause and effect, will our country be overrun with popery and infidelity, and consequently ruined, unless every friend of Christ and every friend of man, immediately and perseveringly puts forth his utmost exertions to support the institutions of the gospel.

Agency of Rev. HENRY LITTLE.

In the last Journal it was observed that Mr. Little was expected to labor, in future, under the direction of the Western Agency, established at Cincinnati. For this purpose he left New England in September last, and entered upon his duties as agent in October. He attended the annual meetings of the Synods of Kentucky, Indiana, and Cincinnati, preached as he had opportunity, and explained the objects and measures of the Society. The following extract will furnish a gratifying specimen of his efforts and of his success.

I can say without fear of being disputed, that where no prejudice has been previously fixed in the mind, the principles of the American Education Society are extremely popular. I do not believe that any other benevolent society can secure so great a subscription in these churches of the West, as this. We have only to point them to the uncultivated fields around them, and inquire whether they will help supply laborers to

cultivate them, and they very unanimously say—*Yes*. From Louisville I crossed the Ohio river, and visited five congregations in Indiana, and obtained the following subscriptions, viz. in Charlestown, \$49 50, by the gentlemen, and the Ladies' Society pledged themselves to make up the Temporary Scholarship; in New Albany, \$144 50; in Salem and Franklin, \$89 75; in Pisgah Congregation, \$94 50; in Madison, \$100. In the five places, \$503 75. These subscriptions in Indiana are like "the first fruits of Achaia," and show us what Indiana, and this Valley will one day do toward bringing in the latter day glory, if we will only help them a little now, while they are struggling into existence.

After spending three Sabbaths in Indiana, I returned to Cincinnati, and found that our treasury was overdrawn, \$150, and still that three beneficiaries had not received their appropriation; this being the case, it was determined that I should go out in some of the towns which Mr. Vail had visited, and collect some of the subscriptions. In this circuit of about 250 miles, I collected inclusive of what I received at Synod, more than \$400, which is enough to answer all the calls of beneficiaries at present. I was absent two Sabbaths, one of which I spent in a town which Mr. Vail had visited, and the other at B——. This is a little town where about six years ago the church raised at one time six dollars for Home Missionary purposes, and thought the result a noble one, as it was more than they had ever raised at one time before for a benevolent society. But the church has grown in number and in grace, so that the congregation now support a minister three fourths of the time, and though the evening that I addressed the people in behalf of the Education Society, was so rainy as to make our congregation very small, still more than ninety dollars were subscribed at the time; that by the ladies, annual, and by the gentlemen, annual for seven years. If the children of light were as wise as the children of this world, they would use the means, which, with the blessing of heaven, would raise up some hundreds of such churches immediately in this great Valley. These churches are the best kind of permanent funds to advance the cause of Christ.

The semi-annual Report of the Secretary of the Western Agency, may be expected in the next number of the Journal, to be published in May.

Temporary Scholarship.

A Temporary Scholarship of \$75 a year, for seven years, has recently been subscribed by the Congregational Church of New Milford, Conn. under the pastoral care of Rev. Heman Rood, the object of which is, "exclusively, to educate a young man to spend his days in the Valley of the Mississippi."

CORRESPONDENCE.

Among the letters which have been received during the last Quarter, none have evinced a warmer interest in the prosperity of the American Education Society, than those which have been communicated by former beneficiaries of the Society. Not a few have testified their affection by efforts to refund the whole or a part of what they received while obtaining their education.

The following letter from the Rev. Jonas King, the distinguished missionary in Greece, transmitted by the Ladies' Greek Committee of New York, was as unexpected as it was gratifying.

"Tenos, (Greece,) 27th May, 1830.

Rev. and Dear Sir,

In the year of 1816, as near as I recollect, just as I was about finishing my collegiate studies, I received from the American Education Society a donation of fifty dollars; and though it was not expected, as I suppose, by the Society, that I should ever refund that sum, and though, since the refunding system has been adopted, it is the custom of the Society, as I am informed, with regard to that system, to make an exception in favor of missionaries, still I am happy to return the above mentioned sum, with the interest, which, by this time nearly equals the principal; and I therefore send you *one hundred* dollars, which I wish you to accept as payment for the fifty dollars, which I received about fourteen years ago. It is not long since I have had it in my power to remit this sum, which I hope may be the means of aiding some one more worthy than myself.

With gratitude to the Society, and best wishes for its success, I am, Rev. and dear Sir, your very sincere friend, and ob't humble servant,

JONAS KING.

Rev. E. Cornelius, Sec'y of the Am. Ed. Soc."

The following extracts of letters received by the Treasurer, will show how strong is the interest felt for the Society by other ministers of Christ who were once depending on its bounty.

"Enclosed is ——— dollars.——— I am very glad Providence enables me to liquidate this debt of charity. Your Society, I conceive, lies at the basis of the religious charities of the day. We hope to do something in this town for the Education cause more than we have done. I am just going to meet our Ladies' Charitable Society, and shall urge upon them this object. If any one department of benevolent effort lies

nearer my heart than others, it is this; and it is my design to study economy for the purpose of promoting its interests, and to use my influence to have my people do so."

"I need not assure you that it gave me uneasiness to learn that the Society which had abounded towards me in my poverty, was under any embarrassment from want of funds.——What I *can* do I *will* do. I enclose ——— dollars; and think that I may safely promise to forward enough to meet the payment of the notes within three months.——While I live I believe that I cannot fail of cherishing feelings of lively gratitude towards the American Education Society. If my best wishes and prayers for its prosperity are availing, this Society will live and grow in strength and efficiency till the knowledge of God shall cover the earth."

"I feel a strong and imperishable obligation to the American Education Society, and deeply regret that I am not able to aid its funds, especially while in such a depressed state."

"I here enclose ——— dollars.———I shall be able to send ——— more before the appropriations in April. I do hope to be able to continue to remit, until every dollar shall have been refunded; no object is more my wish, or can give me more satisfaction."

Who make the most self-denying ministers?

The ignorant and prejudiced have sometimes impeached the motives of indigent and pious young men, who offer themselves for public patronage, as though it were love of ease or reputation that influenced them to leave the plough and the workshop. It is answer enough to such an unfounded and ungenerous aspersion, that *three fourths* of foreign missionaries, and a *majority* of domestic missionaries have been men of this very class. The writer of the extracts which follow, belongs to the same honorable description of self-made men.

"It was my purpose from the beginning to devote myself, should God permit, to the building up of some waste place. It was while reflecting on the condition of such places that the desire and the resolve to prepare for the ministry first arose in my breast. Such was this place when I came here. The church had never had a settled minister, and but very scanty means of instruction. I have had much to do and much to contend with.—A silent, gradual, and evidently genuine work of grace has been going on for about a year, and still continues. My salary is only three hundred dollars, and *three fourths* of that in grain."

"I arrived in Michigan in the latter part of September, 1829. About the first of December following, I became permanently located in this town. The place is new. Six years since there was not in it a human habitation. The people had never enjoyed stated preaching before my arrival. A church was organized consisting of ten members. At our communion in February, *four* were added to our number; in May, *seven*; in August, *thirteen*—the present month, (Nov. 1830,) *seven*. The church now consists of *forty-one*. *Twelve* of these have united by profession.

"During the months of April, May, and June, the Lord was pleased to send down a few drops of mercy upon us. *Seventeen* indulged hope in his pardoning love. *Three* of these have joined the Methodists—*eight* have joined us, *one* a neighboring Presbyterian church, and some are expecting to unite with us soon. I have thought best to give you this succinct statement of *facts*—that you may, if I have been instrumental of any good, see the fruit of your benefactions bestowed on me. I think I feel myself one of the most unworthy recipients of your bounty. But I hope God has owned your labor of love."

Although this devoted missionary is entitled to the benefit of the rules adopted by the Directors, concerning the obligations of beneficiaries—yet he will not be denied the privilege of making an effort to refund. He says,

"There are two prominent reasons why I wish ultimately to refund the amount of my benefactions. 1. As it is a debt of gratitude. Without the aid I have received I could never have had the privilege of preaching Christ to a dying world. 2. I wish that the money I have received may be once more cast into the Lord's treasury, that it may enable another to enter the vineyard 'white for the harvest.'"

INTELLIGENCE.

ENGAGEMENTS OF THE SOCIETY FOR JANUARY FULLY SUSTAINED.

THE meeting of the Directors in January was held at the appointed time. *Forty three* new candidates for patronage were reported, in addition to three hundred and seventy eight who had previously been received upon the funds. Of the latter class, a number send in their report only twice a year, in October and April, and some probably were induced to withhold their applications for the present, from fear of increasing the embarrassments of the Society. The Treasurer stated that, notwithstanding the efforts

to increase the funds, there was still a deficiency of several hundred dollars. The Board determined to adhere to their former resolution not to resort to any further loans, and were proceeding to cut down the appropriations to young men in the first and last stages of education, so as to bring them within the means at the disposal of the Board, when the following note was received by the Treasurer, from a highly valued member of the Board and of the Financial Committee.

"Mr. H. Ropes, Treasurer, &c.

Inclosed is *one thousand* dollars, a donation to the American Education Society, from
S. T. ARMSTRONG.

Jan. 12, 1831."

This seasonable and unlooked for aid turned the scale, and enabled the Board to redeem their pledges. The session was adjourned for one week, and before the members came together again, the prospects of the Society were rendered bright and cheering by further donations, and especially by a valuable remittance from the Presbyterian Branch, in whose service the Secretary of the Parent Society had been laboring for several weeks.

The severe pressure which the Society has experienced, had, for the time, awakened serious apprehensions that it would not be able to keep up with the opportunities of increasing the number of pious and educated ministers of the gospel; but it has evidently been overruled by Providence for the firmer establishment of the Society in the confidence and affections of Christians. It is felt that upon them it must lean for support; and, that were this to be withheld, only for a few months, the Society must fail. We are glad that it is so, since this dependence necessarily produces a higher responsibility, a livelier interest, and more fervent prayer than could be hoped for under other circumstances. At the same time the wants of the Society have called forth a very general sympathy from both its present and former beneficiaries, exciting the former to greater economy and self-denial, and the latter to more vigorous efforts to refund what they have received. In no former Quarter, has so great an amount been returned into the treasury, as during the last.

The Directors cannot but feel encouraged by these new proofs of confidence and attachment; and they desire to go forward in the work intrusted to them with a more believing and thankful reliance upon the favor and blessing of the great "Lord of the harvest." Let no young man of the proper character and qualifications be discouraged from applying for aid. God, who has hitherto sustained the enterprise, will not now suffer it to fail. Depending on Him, the friends and benefactors of the American Education Society renew their pledge to every such applicant, not otherwise provided for, and who will conform to their rules, within the United States.

Patronage withdrawn from three Young Men.

Three beneficiaries, one under the care of the Connecticut Branch, and two under the patronage of the Parent Society, were dropped at the above meeting, as not possessing the qualifications required by the rules of the Society. They were all in the first stage of education.

Branch Society formed in Illinois.

By a letter received from Rev. John M. Ellis, information was communicated that a new Branch Society had been formed in the State of Illinois, in connection with the American Education Society.

"Voted, That said Society be recognized as a Branch of the American Education Society."

New Auxiliary Society.

A letter was read from Rev. Caleb S. Henry, of Greenfield, Mass. Secretary of the Education Society of Franklin County, stating that the Society had voted to become auxiliary to the American Education Society.

Voted, That this Board accept the terms of union proposed by the Franklin Education Society, and do recognize said Society as an auxiliary of the American Education Society.

Obligations of a Foreign Missionary cancelled.

The following letter was read:—

"Boston, Dec. 4, 1830.

Dear Sir,

I am expecting to sail in a few days for the Sandwich Islands, as a Missionary of the American Board;—therefore it will not be in my power to pay the notes, which I gave

to the Directors of the American Education Society; and consequently would avail myself of the benefit of their Resolution, passed in favor of beneficiaries in my circumstances.

"I would also express to the Society my thanks for the aid which has been rendered me. Without it, I probably should not have undertaken to fit myself for the ministry. May the Lord succeed you in preparing young men, who may go every where, preaching the word.

Yours affectionately,

REUBEN TINKER.

Rev. E. Cornelius, Sec'y of the Am. Ed. Soc."

Voted, That the Secretary be authorized and directed to furnish Mr. Tinker with a certificate, stating that so long as he continues in the service of Christ, among the heathen, his obligations to the Society shall not be considered as binding.

To the Friends of the American Education Society in New Hampshire.

A BENEVOLENT individual offers to give either a Temporary or Permanent Scholarship, if nine others in the State will do the same within six months from October, 1830, and is ready to pay the first instalment into the treasury of the New Hampshire Branch. Let it be remembered that very little has yet been raised in New Hampshire for this object—that the Branch has never, since its formation, been able to support its own beneficiaries, and has drawn largely upon the Parent Society—that the last Quarter there was reported only fifteen dollars towards meeting the appropriations to more than twenty beneficiaries, under the care of the Branch. And will not the proposal of this generous friend of Christ be taken up, and at least nine other Temporary Scholarships of \$75 a year for seven years, be pledged by as many individuals in the State?

Annual Concert of Prayer for the Colleges, Thursday, Feb. 24, 1831.

THE last Thursday of February has, for eight years in succession, been observed as a day of Fasting and Prayer for the Colleges of this country. Numerous instances have occurred in which revivals of religion have followed these seasons of united supplication, and the church and the ministry have in consequence received, and are annually receiving an augmentation of strength. That day rapidly approaches again, and it seems proper to remind those who have hearts to pray, of the immense interest and responsibility which attach to the object and to the occasion. The considerations which follow are but

a few of the many which might be suggested, showing the importance of revivals of religion in Colleges.

1. Without continued Divine influence the Colleges themselves will become fountains of corruption. Experience proves that no restraints impose so effectual a check upon youthful folly and wickedness, as religion. No system of discipline, however wisely formed, or faithfully executed, can save a College from moral deterioration without the aid of *religious* principle. The ruin of hundreds and thousands of youth in seminaries of learning proves this, beyond a doubt. If parents would save their sons from destruction, let them pray for revivals of religion in Colleges. If officers and instructors would render the seminaries under their care places where pious parents may send their children with a *good conscience*, let them strive unceasingly for this blessing.

2. The influence which Colleges have upon community renders them an object of deep interest to every well wisher of mankind. They decide the character of the literature of a nation. They furnish the educated men of every profession. The mould, into which are cast the minds of future lawyers, statesmen, physicians, and ministers, is fashioned by their influence. A correct moral and religious sentiment pervading a College, is a well of water springing up unto everlasting life—a fountain, the streams of which grow wider and deeper as they flow down through society. But, if vice get the ascendancy, the exhalations of a stagnant lake are not so much to be feared and dreaded, as the moral contagion of one of these seats of learning upon the surrounding population. Let the Spirit of God dwell in our Colleges, and his influence be felt by all connected with them, and righteousness will soon become “the stability of our times.” The institutions which have been formed by the wisdom and toil of our ancestors will stand amid the convulsions of the world, for they will be founded upon a rock; and we shall possess a literature which a Christian people need not blush to own.

3. Another consideration which should enlist in favor of this object the prayers of every friend of Christ, is, that, of all means of increasing the number of well qualified ministers of the Gospel, there are none which promise such *speedy and effectual relief* as revivals of religion in Colleges. There are in the Colleges of the country between three thousand and four thousand students, all of whom will have finished their preparatory and professional studies in from three to seven years from this time. Of these, not a third, probably not a fourth, if even a fifth part,

are pious and intend to enter the ministry. Suppose one half of the remainder to be converted and to consecrate themselves to the sacred office. In five or six years, there would be brought into the field more than **ONE THOUSAND** liberally educated and pious ministers of the gospel, over and above the whole number that are *now* coming forward under the patronage of Education Societies, and in all other ways. One general revival of religion in our Colleges will produce this result. Where are they who weep day and night for the wants of Zion? Let them pour out their supplications for the Colleges of the land. Let them go to the throne of grace on the day set apart for this object, and at all other suitable times, and spread their requests before Him who has said, “Open thy mouth wide and I will fill it.”

This is the way to multiply ministers of the Gospel, and to aid effectually the cause for which Education Societies are laboring. If instead of devising ways to increase the number of *uneducated*, or but *half educated* men, those who feel the deepest solicitude for the speedy supply of the destitute, should, with corresponding faith and energy, direct attention to the spiritual good of hundreds of unsanctified youth in the Schools, Academies, and Colleges of the country, an untold amount of evil would be prevented, and the work of raising up a competent ministry, would be *sooner and better* done, than in any other way. Knowledge is power; and he who acts on any other supposition in such an age as this, must prepare for disappointment. Piety, it is true, eminently devoted piety, is greatly needed and must be sought with unceasing effort—but a *novice* in human or divine knowledge, is not the man whom the church is called upon to invest with the high duties and responsibilities of a minister of the Lord Jesus Christ; especially when Providence so clearly points out “a more excellent way.”

4. It should deeply affect the hearts of Christians, that there are so few revivals of religion, at present, in our Colleges. For three or four years there has scarcely been an instance of an extensive revival in a single College in the land. Hundreds of youth have finished their collegiate course, without ever witnessing any special attention to religion, in the places of their education. How different might have been their prospects, as well as their pursuits for life, had the Church been properly engaged to pray for revivals of religion in Colleges? What numbers will follow them in the same state of alienation from God and his cause, if *effectual* fervent prayer be not offered up for these seminaries of learning? There is something ominous in this suspension of divine influence, and all who feel for the king-

dom of Jesus Christ, should set themselves, as did Ezra and Nehemiah with fasting and prayer, to ascertain the cause of this withdrawal of divine influence, and to seek its return.

5. The recollection of what God has done in past years for our Colleges, and of what he is now doing for his church in the world, should encourage every friend of the Redeemer, to pray fervently for the descent of the Holy Spirit upon all institutions of learning. God is the same. His hand is not shortened, nor his ear heavy. The signs of the times also indicate that he is about to set up his kingdom in the world; and he will doubtless provide the necessary instruments. In many places he is, at this time, reviving religion in a glorious manner, and converts are multiplied as drops of morning dew. Why should not the same heavenly influence be felt in our Colleges? What can there be to hinder, if, with one heart and voice, we will arise and go to our Father and importunately seek the blessing.

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from Oct. 1st, to December 31st, 1830.

DONATIONS.

<i>Ashfield</i> , Ms. Fem. Ed. Soc. by Miss Maria Wells	9 00
<i>Boston</i> , from a Friend	5 00
From a Friend, by J. B.	25 00
Fem. Aux. Ed. Soc. by Miss Miriam Phillips	8 00
<i>Fairfield Co.</i> Conn. collected by Rev. J. K. Young, Agent:	
Of Gov. Tomlinson	5 00
Of other individuals	137 34
	<hr/> 142 34
Paid by Mr. Young to Tr. of Conn. Branch	95 00—47 34
<i>Henniker</i> , N. H. Fem. Aux. Ed. Soc. by Mrs. N. B. Scales, Pres.	15 00
<i>Hardwick</i> , Vt. fr. Elnathan Strong,	10 00
<i>Middlefield</i> , N. Y. by Henry Hill, fr. Mary Ann Ingalls	3 00
Fr. Sarah W. Walker	1 00—4 00
<i>Marlboro'</i> , Conn. fr. Dr. Lee, by Rev. J. K. Young	2 00
<i>Nelson</i> , N. H. Fem. Char. Fund, by Rev. Mr. Newell	50
<i>New York City</i> , from Hon. Richard Varick	100 00
<i>Plymouth</i> , N. H. fr. Elizabeth Thompson	25 00
<i>Russell</i> , Ms. fr. Moses King, by Rev. D. Clark of Blandford	2 00

AUXILIARY SOCIETIES.

BERKSHIRE COUNTY.	
Fr. H. Bartlett, on account of Lee Temp. Scho.	12 00
ESSEX COUNTY.	
Fr. Joseph Adams, Tr. as follows:	
<i>Danvers</i> N. Par. Ed. Soc.	25
<i>Newburyport</i> . Asso. Cir. Indus. 2d semi annual payment towards Temp. Scho. by Miss Mary C. Greenleaf, Tr.	37 50
	<hr/> 37 75
<i>Marblehead Branch</i> of Essex Co. Ed. Soc. by William Reed	11 00

Fr. Joseph Adams, Tr. paid him by Rev. Mr. Cogswell, viz.	
<i>Beverly</i> , Lad. Aux. Ed. Soc. by Dea. John Safford	26 75
<i>Byfield</i> , fr. individuals, by Dea. Putnam Perley	10 00
<i>Ipswich</i> , Fem. Ed. Soc. 1st Par. by Miss Abigail Lord, Tr.	18 25
<i>Newburyport</i> , fr. Fitz William Rogers, for Gent. first Temp. Scho.	51 00
Fr. Miss Mary C. Greenleaf, Tr. Cir. Indus. Lad. 1st Temp. Scho. 3d semi-annual payment	37 50
Fr. Lad. 1st Presb. Chh. 40 dolls. of which to constitute their pastor, Rev. John Proudfit, L. M. of the A. E. Soc. by Miss M. C. Greenleaf	41 80
<i>Rowley</i> , fr. individuals of 1st Par. by Dr. Joshua Jewitt	20 56
Fem. Ed. Soc. of 1st Par. by Miss Mehitabel Hobson	5 00
<i>Salem</i> , Union Temp. Scho. by Miss Anna Batchelder, Tr. balance of 1st pay't of 75 dolls.	40 70
Rev. Mr. and Mrs. Cleaveland	3 00
<i>Williams</i> Temp. Scho. first pay't, by Elijah Porter, Tr.	75 00
<i>Wenham</i> , from Mrs. Lucy Kimball	1 00
Ladies Reading and Char. Soc. by Mrs. Foster, Tr.	9 50—340 06—388 81
MIDDLESEX.	
<i>Charlestown</i> , fr. a Friend, by W. Tufts,	3 50
Fr. a Friend,	5 00—8 50
<i>Newton</i> , fr. Stephen Goodhue, a donation	10 00
Fr. do. ann. sub. for 1829 and 1830	10 00—20 00
<i>Reading</i> , fr. John Damon, Reid Temp. Scho. 3 00 and 20 50	23 50
<i>South Reading</i> , fr. Mrs. Sarah S. Yale, on account Temp. Scho.	15 00
<i>Townsend</i> , fr. Middlesex North and Vicinity Char. Soc. 40 dolls. of which is to constitute Rev. D. Palmer, of T., L. M. of A. E. S.	68 97—135 97
NORFOLK.	
Aux. Ed. Soc. by Rev. Dr. Codman, Tr.	68 77
<i>Brookline</i> , proceeds 20 boxes cherries	4 30—73 07
SOUTH MASSACHUSETTS.	
Ed. Soc. by Dea. Morton Eddy, Tr.	47 00
<i>Attleboro'</i> , fr. a few ladies of First Cong. Chh. by Rev. Stephen Chapin	13 00
<i>Seekonk</i> , fr. Young Lad. Lib. and Char. Soc. by Mrs. J. O. Barney	6 02—66 02
WORCESTER SOUTH.	
Fr. Anabel Bigelow, Tr.	96 25
<i>Brookfield</i> , fr. a Friend	3 00—99 25
WORCESTER NORTH.	
<i>Fitchburg</i> , by Rev. R. A. Putnam, fr. Fem. E. S. by Miss S. Wood, Tr.	28 72
Fr. a Friend, in memory of a departed daughter, 4th ann. payment	1 00
Fr. a Friend	1 00
Fr. Fem. Praying Cir. of F. by Miss Fidelia Eaton	5 00—35 72
<i>Leominster</i> , Fem. Aux. Ed. Soc. by Miss Susan Lincoln,	3 76—39 48
	<hr/> \$1,067 44

The following, collected by Rev. J. K. Young, in N. Hampshire, and omitted in August, as follows:

Bedford Temp. Scho. in part	9 50
Deerfield,	6 33
Francestown Scho. in part,	21 62
Greenland,	8 25
Londonderry,	21 88
Northwood,	2 38
New Ipswich,	4 00
Do. Scho.	3 00
Rochester, 8 50; Windham, 17 02	25 52—102 48
Amount of donations	\$1,169 92

ANNUAL SUBSCRIPTIONS.

Henniker, N. H. Hon. J. Darling	5 00
Wenham, Ms. Mr. Edmund Kimball	5 00
Rev. Chester Colton, for 6 years	12 00—22 00

INCOME FROM SCHOLARSHIPS.

One year's interest on the following, viz.	
Homes, Bumstead, Munroe, and Tappan, 60 dolla. each	240 00
Of Aaron P. Cleaveland, one year on his half amount of Martyn	30 00
Six months' interest on the New England	30 00
One year on am't unpaid, of Green	33 90
On Brown Emerson, of Caleb Warner, by Rev. Wm. Cogswell	68 79—402 69

REFUNDED BY FORMER BENEFICIARIES.

No. 161, part of am't loaned	50 00
245 " "	50 00
582 " "	12 00
168 " "	5 00
194 " " 20 and 50	70 00
327 " "	58 00
91 " "	75 00
230 " "	20 00
492 " "	50 00
177 " "	10 00
370 balance of am't loaned	96 00
94 " "	18 00
58 " "	7 00
268 " "	25 00
269 whole "	16 50—562 50

TEMPORARY SCHOLARSHIPS.

Baltimore, Md. fr. Roswell L. Colt, Esq. 2d pay't of his subscrip.	75 00
Charleston, S. C. fr. Jasper Corning, Esq. 3d do. do.	75 00
Monson, Ms. rec'd fr. the deacons of the church	52 00—202 00

LEGACIES.

Rev. Daniel Staniford, of Hawks, N. H. by Rev. John Kelly, Ex'r	200 00
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LIFE SUBSCRIPTIONS.

Rev. Nathaniel Kingsbury, Mr. Vernon, N. H. by ladies of his Soc.—in part*	16 20
Rev. Robert Page, of Durham, N. H. by lad. and gent. of his Soc.	40 00—56 20

INCOME FROM FUNDS.

Dividend on Bank Stock	147 50
Interest on money loaned	662 17—809 67
Amount rec'd for present use	\$3,424 98

PRINCIPAL OF SCHOLARSHIPS.

Asahel Hecker, rec'd of W. C. Gilman	263 50
Dartmouth, rec'd of M. Olcott	117 12
Green, rec'd of Mrs. L. Green, Tr. balance of \$100, for 1830	11 52
Saco and Biddeford, rec'd of L. Ward, Tr.	62 88
Worcester, rec'd of Jos. Adams	90 15—545 17

* Remitted to P. Soc. by mistake, intended for L. M. of H. Co. Aux. Soc.

MAINE BRANCH.

Divid. on Shares in Portland Bank	94 00
Do. " Augusta Bank	21 50—45 50
Donation from a Lady	50
Do. South Cong. Society in Bath, by Messrs. Richardson & Marston	450 00
Rec. from Mr. C. Blanchard, Tr. Camb. Co. Aux. Society, by Rev. W. Cogswell, Gen. Agent, viz.	
From individuals in Rev. Dr. Tyler's Soc.	30 00
From L. Cutler, Tr. of Tyler Temp. Scho.	75 00
From Miss I. Libby, Tr. Jenkins Temp. Scho.	75 00
From Mrs. P. Upham, coll. at Lad. Monthly Praying Circle,	5 00—185 00
From Mr. Cyril Pearl, of Bangor,	1 00
" a Lady in Hallowell	5 12—6 12
Appropriation to S. Peabody, of Bowdoin College, deceased, refunded by Pres. Allen	18 00
Donation from a friend to education	50 00
	\$755 12

NEW HAMPSHIRE BRANCH.

Rec'd of Rev. J. Woods, ann. sub. for 1829 and 1830	2 00
Donation from individuals in Newport	55
Fr. Pembroke Lad. Con. Prayer for A. E. S. by Rev. Abr. Burnham	5 00
Fr. Concord Fem. Aux. Ed. Soc. by Sarah Kimball, Tr.	8 00—15 55

NORTH WESTERN BRANCH.

Barre, Rev. J. W. French, principal and int. on 29 dolla. loaned by an individ. 9 years since, on condition it should be refunded to the Ed Soc.	44 00
Burlington, Heman Allen	3 00
M. Burdick	2 00
M. Blinn	1 00
A. Thompson	3 00—9 00
Brandon, Ladies in Rev. I. Ingraham's Soc.	4 00
Coventry, fr. Henry Boynton	1 00
Chelsea, fr. an individual	1 00
Charlotte, fr. Elias Grant	3 00
L. Hall	2 00
Benajah Root	5 00—10 00
Judbury, fr. subscribers	81
Montpelier, fr. Rev. Ches. Wright	3 36
Royalton, fr. Gen. John Francis	10 00
Waitfield, from Rev. A. Chandler	3 00
Fr. Dea. Bushnell	38—3 38
Clintonville, N. Y. rec'd fr. a former Beneficiary of this Branch	40 00—196 55

CONNECTICUT BRANCH.

Middletown, donation fr. Henry S. Ward	20 00
New Canaan, legacy in part fr. the Ex'rs of T. Fitch, deceased, by Seth Terry	222 23
Fr. the Lydian Soc. by Lucy Bonney	32 00
Fairfield County, fr. individuals, 40 dolla. of which is to constitute Rev. D. Smith, of Stamford, a L. M. of the Am. Ed. Soc. by Rev. J. K. Young, Agent	95 00
Int. in part on Lavenham Scho. by J. R. Woodbridge	18 00
Do. do. on Wilcox Scho. by A. M. Collins	7 20
Do. on money loaned	109 05
Do. on Linsley Scho. by Henry Francis	66 00—200 25

Donation fr. Julia Bronson, by J. R. Woodbridge	3 00	
Do. fr. Rev. C. Woodbridge	5 00	
Do. fr. Abiel Wolcott	5 00	
From members of the Soc. of Rev. Samuel H. Riddel, of Glastenbury, to constitute him a L. M. of the A. E. Soc. by Rev. J. K. Young	40 00—622 48	
Rec'd by the hand of Rev. J. K. Young, Agent, the following, viz.		
Manchester, Temp. Scho.	75 00	
Fr. ladies of Rev. Bennet F. Northrop's Soc. to constitute him a L. M. of the Am. Ed. Soc.	40 00	
Enfield, from members of the Soc. of Rev. Francis L. Robbins, to constitute him a L. M. of the Am. Ed. Soc.	40 00	
East Windsor, sundry donations	10 75	
Wapping Soc. in E. Windsor, in part to constitute Rev. Mr. Morris a L. M. of the Conn. Br.	11 10	
Potwine Parish, Tempora. Scho. in part	39 00—60 85	
Eastbury, in part to constitute Rev. Mr. Allen a L. M. of Conn. Br.	15 37	
East Hartford, Temp. Scho. in part	63 50	
Glastenbury, do. do. do.	67 75	
Marlboro', in part to constitute Rev. Chauncy Lee L. M. Conn. Branch	15 75—378 22	

For present use \$1,000 70

Scholarship Fund.

Lavenham, in part, by J. R. Woodbridge	50 00	
Hawes, in part, by Miss Chester	42 87	
Do. " " J. R. Woodbridge	30 00	
Wilcox, " " A. M. Collins	120 00—242 87	
	\$1,243 57	

PRESBYTERIAN BRANCH.

Allen St. Church Scho. New York, of R. T. Haynes, Esq. a subscrip.	150 00	
Brick Chh. Scho. N. York, of Geo. Douglas, first year	75 00	
Of M. & H. L. Murray, third year	75 00	
" Fisher Howe	100 00	
" J. D. Holbrook	37 50	
" Miss Bouquette Ivers	75 00	
" Horace Holden	37 50	
" Abijah Fisher	37 50—437 50	
Brooklyn, First Presb. Chh. Scho. on acc't of 10 Scho's, proposed to be supported annually	235 75	
Central Presb. Chh. Broome St. Scho. half of 3d year	375 00	
Cedar St. Scho. of Caleb O. Halsted	37 50	
Of Wm. M. Halsted	150 00—187 50	
Laight St. Chh. Scho. of R. Lockwood, balance first year sub.	18 75	
Of O. Falconer, 3d year	75 00	
" James Brown, 3d year	75 00	
" Arthur Tappan, in part, 3d yr.	375 00	
" Mrs. A. Tappan, in part, 3d yr.	37 50	
Fem. Asso. of Laight St. Church	75 00—656 25	
Pennsylvania, Carlisle, rec'd from ladies of Mr. Duffield's cong.	83 76	
Huntingdon, Presb. Chh.	22 00—105 76	
N. Jersey, Morristown Fem. Aux. Ed. Soc.	44 50	

Donations.

Chazy, N. Y. of J. C. Hubbell	3 00	
New York, of J. Nitchie	5 00	
Of Geo. W. McClelland, by Rev. E. Cornelius	625 65	
Of Prof. Storrs, by Rev. W. Patton	5 00—635 65	

Troy, N.Y. fr. Yo. Men's Ed. Soc. 2d Presb. Chh.	107 00	
Fr. young men of 1st Presb. Chh.	75 12—182 12	
Western Ed. Society, rec'd of the Treasurer	*115 00—935 77	
	\$3,128 03	

WESTERN RESERVE BRANCH.

Am't rec'd into the Treasury, from Aug. to Dec. 31, 1830, in cash	366 06	
In clothing	55 08—421 14	

WESTERN AGENCY.

Lower Bethel Chh. by Wm. Spence	14 00	
Red Oak, " Rev. Mr. Gilliland	98 50	
Chillicothe Fem. Society, Mrs. J. McCoy	50 75	
Pleasant Ridge Fem. Asso. Mrs. C. Wood	37 50	
Dayton, by J. L. Fenn	50 00	
Greenfield, by Samuel Smith,	48 00	
Salem and Concord	40 00	
Bloomington	26 00	
Cincinnati, S. Wade, 5 00; D. Corwin, 5 00; J. F. Keys, 5 00	15 00	
J. McIntire, 25 00; S. Burroughs, 25 00; Geo. C. Miller, 12 50	62 50	
F. W. Athan, 12 50; Philip Skinner, 5 00; J. D. Thorp, 5 00	22 50	
Woodruff & White, 5 00; J. Duval, 5 00; S. Kellogg, 5 00	15 00	
J. Curtis, 5 00; John Molinda, 5 00	10 00	
A. Heredeth, 5 00; N. Bird, 5 00	10 00	
Wm. McLaughlin, 2 50; D. K. Leavitt, 1 50; William Board, 2 00	6 00	
J. G. Speer, 5 00; Wm. Nisbet, 15 00	20 00	
Mr. Stevenson, 2 50; I. Twitchell, 5 00; Mr. Shileto, 5 00	12 50	
Mr. Paine, 5 00; Mr. Starr, 5 00	10 00	
Mr. Sample, 2 50; W. S. Merrill, 25 00	27 00—211 00	
Chillicothe, of Nathaniel Sawyer	37 50	
Of William Long, half year	18 75—56 25	
	\$632 00	

SUMMARY.

	Present use.	Scho. Fund.	Whole am't.
Parent Society	3,424 98	545 17	3,970 15
Maine Branch	755 12		755 12
N. Hampshire do.	15 55		15 55
North Western	126 55		126 55
Connecticut	1,000 70	242 87	1,243 57
Presbyterian	3,128 03		3,128 03
Western Reserve	421 14		421 14
Western Agency	632 00		632 00
	\$9,504 07	\$788 04	\$10,292 11

Clothing received during the quarter.

Boston, Hanover Soc. Ladies' Social Meeting, 18 pr. drawers (cotton).		
Fitchburg, Ms. fr. Ladies, 1 comforter and 1 pr. cotton socks.		
Henniker, N. H. Fem. Aux. Ed. Soc. by Mrs. Nancy B. Scales, President, 18 yds. full'd cloth.		
Leominster, Ms. Fem. Aux. Ed. Soc. by Miss Susan Lincoln, Tr. a quantity of bedquilts, cotton and woollen socks, cravats, shirts, collars, pillow-cases, and flannel, valued at 32 66		
New Ipswich, N. H. fr. Fem. Reading Char. Soc. by Miss Nancy Newhall, 1 box, containing quilts, comforters, sheets, pillow-cases, shirts, and woollen and cotton socks, valued at 19 17.		
Sharon, Ms. Dorcas Society, 2 quilts and 3 prs. socks, valued at 5 50.		

* For the particulars of donations to the West. Ed. Soc. see Western Recorder of Jan. 18.

QUARTERLY REGISTER

OF THE

AMERICAN EDUCATION SOCIETY.

VOL. III.

MAY, 1831.

No. 4.

For the Quarterly Register.

ON DECIDING EARLY TO BECOME A MISSIONARY TO THE HEATHEN.

Communicated by Rev. Rufus Anderson, Assistant
Secretary of the American Board of Commission-
ers for Foreign Missions.

THE object of this article is, to assign reasons in favor of the following proposition, viz: *That every student, looking forward to the sacred ministry, should decide EARLY, in view of existing circumstances, whether duty requires him to become a missionary to the heathen.*

I have my mind upon a current maxim, which has deprived the heathen world, I fear, of many excellent missionaries. The maxim is this—"That it is better to delay deciding on our personal duty to the heathen, till near the close of our studies preparatory to the ministry." The reasons for such a delay are plausible. The student will be older—his judgment more matured—his mind better informed—the whole case more completely before him. My appeal, however, is to facts. For ten years and more, I have watched the operation of this maxim, and am sure that its influence is, to prevent a thorough and impartial examination. The procrastination which it requires, becomes a habit, and is usually too long persisted in. The "more convenient season" for investigation, is generally allowed to pass by. Engagements are formed, rendering the case more complicated; solicitations and inducements to remain at home,

multiply; the natural love of one's own country grows stronger and stronger; the early predilection for the missionary life, if there had been one, wears away; the cries of the heathen, and their distress, move with less and less power; and the man remains at home:—not as the result of any vigorous exercise of the understanding upon the question of duty, but because he decided to postpone consideration upon it till he was about to launch into the world, and then surrendered himself *passively* to the control of circumstances.

This is not the way to learn our duty on the momentous question, Where is the field and the work, to which the Holy Ghost hath called us? And what inquiry is there, which can be more important than this to our growth in grace, and to our happiness and usefulness in future life? And what more directly connected with the sentence to be passed upon us, at the great day, as the stewards of Christ? Next to the relation which we sustain to the Lord Jesus, there is nothing we are more interested to know, as his ministers, than where he would have us spend our lives; where the field is, which he commands us to cultivate; and where the Holy Ghost, the Comforter, will complacently regard our residence, and delight to bless our exertions, and alleviate our trials. Is there not a foundation for solicitude on this point? Can it be a matter of perfect indifference to the Head of the church,

where we preach, provided only we are diligent, and preach the truth? It was not so in respect to the Apostles;* nor is it so now. Mistakes on this subject, when committed needlessly, much more when committed because we *will not* consider, must have a very serious bearing upon us as ministers of the gospel.

The proposition is, that we should begin to look *early* at this question, with reference to the claims of the heathen world upon us, and that we should decide it *early*, in view of existing circumstances. An unconditional decision is not desired. Such an one is indeed forbidden, by the word of God, in reference to *all* our future measures. We must say, "If the Lord will, we shall live, and do this or that." The decision should be in view of things as they now appear, and with an understanding that the grounds of it shall be occasionally revised—certainly as often as there is a manifest change in our circumstances. And is it not true, that however late the decision is made, it must still be conditional?

It is not necessary that the resolution to spend life among the heathen should be unconditional, in order to insure the advantages to be mentioned in the sequel, as resulting from its being made early. It is formed with reference to the Lord's will. As that will is now indicated, the determination is unreserved and decisive. No sooner is it formed, than a mission to the heathen world stands up before the mind as the great, paramount duty of life. The command to "preach the gospel to every creature," comes to us with a distinct specification of the unevangelized world as our field; and we rest in this decision, till unanticipated, unsought-for events change the grounds of our decision, and call for reconsideration, and perhaps a reversal.

Some may ask, Why decide early

upon the claims of the heathen world, and not also decide early upon the relative claims of the different parts of our own country? And truly I see no objection to deciding upon them, too, whenever the duty can be made clear. This latter question, however, is not one of so easy solution at an early period of our preparatory studies, as the other. The relative necessities, and of course the claims, of some parts of our country, are rapidly changing; and there is not such a broad distinction existing between any of them, as is found on comparing our own country with the heathen world. Moreover the difference between parochial life in our northern and middle States, and that of a missionary in our western settlements, is not of so serious a nature, as that which distinguishes a foreign from a domestic mission. The labors of a foreign missionary, and his exposures and hardships, may not be greater than those of a missionary in our new settlements; and, in many instances, there may be less of travel, and more of the conveniences of life. But the sorest trials of a missionary, whether he be foreign or domestic, are those which chiefly concern the spirit; and this is pre-eminently true of him, whose dwelling and labors are in the midst of a heathen people. He is peculiarly insulated from the religious world—from society congenial to a man who has been nurtured in a civilized community—from that sympathetic, companionable intercourse, which ministers in this country may soon find almost everywhere. And even when God blesses the labors of a foreign missionary, and multiplies converts among the heathen around him, though this must be a source of unspeakable joy, those converts do not rise so high on the scale of intelligence, but that they are still far below him in almost all that constitutes a foundation for free and familiar intercourse between mind and mind. They are children—*emphatically* babes in Christ.

* Acts, xiii. 2; xvi. 10.

The limits of this article do not allow me to illustrate the numerous other points of difference. Some of them are sufficiently obvious. It is a serious matter to leave one's friends and country for life, and spend that life amid the darkness and pollution of heathenism. The question whether we shall remove far to the west, and preach the gospel there, and raise up families there, *where the wave of civilization will inevitably overtake us in a few years*, is nothing, in comparison with the other;—much less is that, whether we shall build up waste places surrounded by the institutions and privileges of our older States.

The way is now prepared for stating some of the principal reasons in favor of an early decision of the question, whether we ought to become missionaries to the heathen.

1. *In college, and often in the academy, the student may enjoy nearly or quite all the helps in forming a decision, that he will find in the theological seminary.* With a little pains he may have access to all the important books, and to intelligent and discreet advisers, and may gain all the essential information respecting the moral condition of the world. There is not a principle, and there is scarcely a fact bearing on the case, of which he may not obtain as full possession before, as after, he enters the theological seminary. What need, then, of delay? Is the student competent to decide the momentous question, whether he ought to be a minister of Christ, and yet, with the data all before him, can he not determine whether it be lawful for him to devote himself to the service of Christ in heathen lands?

Indeed, I believe that the student may not only ascertain his personal duty to the heathen, at an early period of his education, but that he may then ascertain it with comparative ease,—being, in some respects, more favorably situated for deciding

correctly, than at the more advanced periods. The subject is really very simple; and it is most apt to appear so to the student while his position is remote from the world. He, too, is then more entirely uncommitted; and his views of the comparative claims of the heathen world upon himself, will be more likely to accord with what is the actual fact, than in the later stages. Hence the reason why you find a greater proportion of pious students beginning to prepare for the ministry with some special reference to a mission in heathen lands, than is seen entering the missionary field.

2. *An early decision is desirable in reference to its bearing on the mind and conscience of the student.* Whether he desires to make advances in learning, or grace, he should aim to preserve a tranquil mind. He should have as few unsettled and perplexing questions of duty, as possible. He should endeavor always to preserve peace of conscience, that he may have joy in the Holy Ghost. When cases of conscience arise, and demand a settlement, he should endeavor to settle them thoroughly and speedily. He must either do this, or else do violence to his moral nature; and if the case be one of importance, and of frequent recurrence, he must either determine it, or submit to the alternative of suffering much inquietude, and weakening his conscience, if not all his mental powers. Now it is true of some institutions of learning, with which I am acquainted, that duty to the heathen early becomes in them a serious question of conscience. In several theological seminaries, it is among the first and most solemn inquiries, of a prospective nature, excited in the minds of students newly entered. And as the cause of missions advances, the members of all our seminaries will find it more and more difficult to avoid coming to a speedy decision; and their interest, as well as duty, in such cases, will obviously

be to make up their minds with as little delay as possible. The only way in which they will be able to avoid meeting the subject, will be, to place themselves in the attitude of resistance to the light, and to be less active in promoting the cause of Christ, than they otherwise might be—and thus retard greatly their growth in grace, and their preparation for usefulness. The wisest course for them will be that described in the proposition I am endeavoring to establish. Let the inquiry come up early in the seminary, if it has not been settled before; or, what is better still, let it come up in the college, and even in the academy, if it will; let it be met with a cheerful determination to examine into its merits; let the only question be, “Where will the Lord have me go, when my preparations for the ministry are completed?” And let the decision be formed in view of the existing indications of Providence. Whenever these indications materially change, or when the mind is led to regard them in new lights, then let the student inquire how his relations to the heathen world are affected by the change. Thus the mind will be preserved from useless, and worse than useless, agitation, and will always be cheerfully advancing with a definite object in view.

3. *A student, who decides early to devote himself to the cause of foreign missions, will be more useful to that cause during his studies preparatory to the ministry, than he otherwise would be.* Indeed, should he, after a conscientious examination of the subject, decide that it is his duty to go on a domestic mission, or to settle near his paternal home, I should expect him to be more active and efficient in the cause of foreign missions, than while he holds his mind in suspense. What I want is, an early investigation and decision—no halting between two opinions—no shrinking from this great question of duty. But, if a man is led by his

views of duty heartily to consecrate himself to the work of evangelizing the heathen, such a man begins immediately to think, with a special interest, how he may increase the number of missionaries, and the means of sending them forth, and how the deep intellectual and moral gloom, which rests upon the heathen world, may be dispelled. There is no estimating how desirable it is that every college and seminary in the land had such men among its students. What may not a man devoted to missions do in the seven or eight years of his preparatory studies? The greater part of the influence, which Samuel J. Mills exerted directly upon foreign missions, and which has given him an imperishable name in our churches, he exerted while in the college and seminary. He decided on his duty to the heathen before entering college—imparted the noble design, which the Spirit of God had implanted in his own bosom, to the kindred minds of Hall and Richards, whose dust now rests beneath the sods of India—and, after seeking divine direction many times on the banks of the Hoosack, formed a society, in which the members pledged themselves to effect, in their own persons, a mission among the heathen. Here was the germ of our foreign missions, and it was the fruit of an early decision. Had Mills, and Hall, and Richards, and Fisk, and others who might be named, deferred all consideration of the subject till they were on the point of entering the ministry, what a loss would the cause have sustained! And what good will be prevented, if the maxim, controverted in this article, becomes a common law of duty to our pious students! Every man has a circle of friends of greater or less extent, and an early decision to be a missionary gives him time and power to exert a salutary influence upon them. If he is a man of the right character and spirit, his influence will increase from year to year, and he may often effect as

much for the cause, during the last two or three years of his residence in his own country, as in the first three or four of his labors among the heathen. Where we specially need the influence of such men, however, is in our public institutions of learning. Men in these institutions, who are not themselves decided to be missionaries, will rarely make vigorous attempts to persuade others to devote themselves to a foreign mission; and if they do make an effort, in public addresses to their fellow-students, while they are themselves generally supposed not to have given the subject a thorough investigation in regard to their own duty, (as I have sometimes known to be the case,) the effect is anything but that which they aim to produce. But a man, who has given himself to this work, and is sincerely devoted, heartily interested, discreetly zealous, and properly qualified, may almost certainly increase the number of missionaries. And those, to whose direction missions among the heathen are specially committed, need such co-workers in all our colleges and religious seminaries.

4. *An early decision in favor of becoming a missionary to the heathen, makes a man more courageous and cheerful, when in the field of missions.* I believe this is the general experience of those missionaries, who came to their decision early, of whom the number is considerable. By long anticipation, they had become in a manner familiarized with the missionary life, before they entered upon it. Its peculiar trials were in some good degree understood, and the mind and heart acquired a sort of assimilation to the missionary work. This lightened the shock, which must always be felt on transferring our residence from a civilized and Christian land to one that is heathen and barbarous. The disgusting manners of the people, their sottish ignorance, their deep degradation, and their horrid rites, had been contem-

plated for years; and again and again had the work been chosen with these things all in view. And when, after long and laborious toil, the obstinacy of the heathen still seemed unbroken, and success delayed, causing the spirits to flag, and faith sometimes to tremble; the mind was not invaded and harassed by misgivings on the subject of duty, as might have been the case, had not the subject, for a course of years, before entering the heathen world, often been carried to the throne of grace, and considered in all its bearings in the light of God's word. These seasons are recollected, in days of adversity, and are as anchors to the soul. "It looks dark," the missionary says to himself, "but *here is the field of my duty*. I am where I ought to be, and God will not forsake me." He had long before taken time to lay a broad and deep foundation, and his superstructure stands. He went to the heathen from no sudden impulse of passion, but from a long revolved conviction of duty, to which the feelings of his heart and the habits of his mind gradually came into sweet subserviency. Till that conviction is destroyed, he will find delight in his work, and, on the whole, will be contented and happy. To have this conviction of duty well rooted in the mind, when the missionary is in the midst of disheartening trials with few outward supports, is of itself a sufficient reason for beginning early to look seriously at the subject; and, indeed, for looking at it with reference to a speedy decision;—for, whoever commences an inquiry with a determination to hold his mind in suspense whatever may be the merits of the case, will certainly be superficial in his examination.

5. *An early consecration to the missionary work will render a man more efficient and useful as a missionary.* It will do this for the reasons mentioned under the preceding head; and, also, by the attainments it will lead him to make with par-

ticular reference to a mission, while acquiring his education, and by the effect it will be likely to exert on his intellectual and moral character. Whatever increases a man's courage and cheerfulness in the performance of the missionary work, increases his usefulness. The fact of having come to an early decision, and of having had the work long before the mind, may sometimes be the very thing, which God employs to sustain a missionary under sharp adversity, and prevent his sinking in despondency, and leaving the field. Besides, he who has had the missionary life in view through nearly the whole course of his education, will necessarily acquire a great number of principles and facts and considerations, which would probably be overlooked by scholars having in view only the common circumstances and duties of pastoral life, and which, in thousands of instances, will be of use to him. These peculiar acquisitions are such as may be made, and ought to be made, without neglecting any of the studies required in the collegiate and theological course. So far as I have yet learned, all those studies are as important for the missionary, as they are for the minister at home; and there is this additional reason why the candidate for a mission should give them thorough attention, that it is almost certain he will have little opportunity to revise them after he has entered the field of his labors. Let then the foundations of general science be laid as thoroughly as possible by the man who would be a missionary; let him discipline his faculties to the most vigorous exercise upon every subject, and acquire comprehensive views in every department of knowledge; and I am sure that *he* will be very far from regretting the attention he devoted to the studies prescribed for him in the public institutions where he acquired his education.

In addition to the peculiar acquisitions, just now mentioned—which

will bear some proportion to the length of time between the forming of the decision and the departure on a mission—there will be an important influence exerted upon all the other acquisitions, with direct reference to the missionary work. The degree of this influence must of course vary in different men. Where there is that intense interest in the cause of missions, which is desirable in all who aspire to a mission among the heathen, the mind will make all its acquisitions under the influence of this ruling passion. It is easy to find illustrations of this principle. The student who has given his soul to medicine, or the law, digests and secretes his learning (so to speak) according to the laws of the profession he has chosen. The mere divine makes every thing bear upon natural and revealed religion. He who, like Payson, has consecrated every faculty to the high endeavor of drawing sinners to Christ, converts every thing into argument to flee from the wrath to come. So he, who has devoted himself to the mighty enterprise of diffusing the knowledge and blessings of the gospel through the world, makes his acquisitions, and associates and stores them in the mind, with reference to that result. Ideas of all sorts acquire, as they enter his mind, a relation to the conversion of the world, and are marshalled and trained for the spiritual and holy wars of universal conquest. I cannot conceive of a more desirable influence; nor can I help regretting that it cannot *always* be felt through the whole course of that man's education, who is destined to become a missionary in pagan lands.

I shall not do justice to this subject, unless I mention the influence, which an early decision to be a missionary may be expected to have upon the *heart*. Let it be remembered, that I am not speaking of a devotion to the cause, in which the affections of the heart are imperfectly enlisted; but of a devotion, in which they are

all active. The decision, which is the ground of all my illustrations, is formed no less by the heart, than by the judgment. The whole soul chooses, and chooses cordially and joyfully. I wish not to speak of this particular exercise of Christian duty so as to excite spiritual pride in those, who have determined to be missionaries. Let such as have been led to resolve on proclaiming their Saviour's love to nations that never heard the glad tidings, give Him the glory, and wonder that *they* should be sent on an errand, which angels from heaven once rejoiced to perform. It is obvious, however, that, next to the determination which gave the soul to God, the decision to devote one's life to preaching the gospel to the heathen, must be the most important of those voluntary acts, which the grace of God employs to set the soul at liberty from the enchantments of the world. At God's command, the man resolves, like Abraham, to go out from his own country, probably without knowing where, and to become a stranger and pilgrim on the earth. He chooses a course of living for his whole earthly existence, which, if he has just notions of it, can appear desirable and tolerable only as the soul is animated and sustained by the faith that "overcometh the world." Such a choice, sincerely and understandingly made, must exert a great influence on the heart; for the influence of it must reach every earthly thing, and tend strongly to shut the world out from the affections, and to open the soul to the afflations of the Spirit. From the moment, too, in which a man forms this decision, he realizes, more affectingly than perhaps he otherwise could do, the relations he sustains, as a disciple of Christ, to the world of souls in pagan darkness. They are brought nearer, and seem more like neighbors and kinsmen. The motives, which act on his benevolent regards, are increased prodigiously in magnitude and power. Numbers, extension, variety, all lay siege to his

heart with mighty force. Six hundred millions of men, living in a moral gloom as dark as midnight; and this vast multitude spread over three-fourths of the world—found in all climes—exhibiting every painful variety of human condition and character—going from this state of probation at the rate of a million and a half a month, and in thirty years all gone! What affecting, what overwhelming objects of contemplation to any pious man; but peculiarly so to him, who has chosen his earthly home among those very millions. Let the decision, then, be formed early, that such contemplations may exert their influence on the heart for a longer time, rousing its sensibilities into habitual activity, and imparting comprehensiveness and efficiency to its desires. This will be a qualification of a high order for a mission to the unevangelized world.

6. *An early decision to be a missionary, will be no disadvantage to a man, who is providentially prevented from becoming one.* It will rather be an advantage. Some of the most devoted ministers in our churches, once had a foreign mission in view for a considerable period of time. They did not go, because unforeseen and unavoidable occurrences prevented, making it necessary for them to remain in their own country. They lost no character by so doing, because it was manifestly their duty to relinquish their purpose. Neither did the "God of all grace" forsake them. They were enabled to carry their missionary fervor into their parishes. They remembered the heathen themselves, and suffered not their people to forget them. The acquisitions they had made in missionary history, while looking forward to a mission, and the habits they then acquired of reading, remembering, and communicating missionary intelligence, laid a foundation for their usefulness as pastors in a most important, but much neglected, department of ministerial duty. Their monthly concerts were not suf-

ferred to become lifeless and unedifying. Those occasions were embraced for opening *the volume of God's providence*, which is full of matter. At any rate, the habits acquired, and the attainments commonly made, by persons who, for several years, have a mission constantly in view, must be exceedingly favorable to the performance of this and other kindred duties of a parish minister.

Nor will it be any disadvantage to the parish minister to have cherished for years a spirit of self-denying enterprize, with reference to a mission in remote and barbarous countries. He will be none the less faithful as a preacher; none the less active and enterprizing as a pastor; none the less alive to the calls of Christian charity; none the less "a workman that needeth not to be ashamed, rightly dividing" to every one, and to every object of pastoral duty, "the word of truth."

7. *An early and serious consideration of this subject, with a view to a speedy decision, either that it is or is not our duty to become missionaries, with an occasional reconsideration of the subject, is the most likely way of avoiding mistakes in regard to our proper sphere of labor.* I repeat what I have already said, that it is of the greatest importance to us to be in that field, in which God would have us be. And there will be many seasons, in the course of our lives, when it will support us exceedingly to be in possession of ample and clear evidence, that such is the fact. How, then, shall we avoid mistake in the selection of this field, and how shall we acquire this evidence? Shall we do it, by delaying all serious thought on the subject, till we have so little time left us, and so many applications from different quarters, as to create a feverish anxiety in the mind? Shall we do it, when, immediately after our decision is made, we are under the necessity of committing ourselves, either by accepting or refusing an appointment

from some church or benevolent society? And *can* we do it, if we postpone all thorough investigation till the close of our preparatory studies, and then, at the last, yield without much reflection, to the force of any current that happens to strike us? Certain it is, that not so many have gone to the heathen, as ought to have gone, and therefore some must have mistaken the field of their duty! How desirable that *they* had examined more thoroughly, and reflected more profoundly! Had they pursued the course recommended in this article, they could scarcely have fallen into such an error. And whoever comes to the question early, with a sincere desire to know and do his duty, and with fervent prayer for divine guidance; and decides early, with an humble reference to the divine will; and occasionally reconsiders the grounds of his decision, and habitually cherishes a benevolent and obedient spirit;—will be likely to understand where the Head of the church requires him to exercise his ministry.

In concluding this article, I ask, Whether there are not many, well qualified to be missionaries, who have more fear lest they shall go without being sent, than they have lest they shall stay at home when they are commanded to go? To them I would put the question, Whether the greatest danger is not the other way? Does not the tide of feeling, in the great body of our pious students, set against the life of a foreign missionary? Far be it from me to intimate, that there is no danger of a man's mistaking the field of his duty when he decides to become a missionary. Such mistakes have been committed, and have had a most unhappy influence; and the inquiry should be approached with a godly jealousy of our motives, and with humble prayer for the illuminations of the Spirit. But I insist that, taking into view the whole body of young

men preparing for the ministry, the paramount danger is, that a man will give undue force to the reasons in favor of spending his life in his own country.

And now, what is it that I ask? Not that a man should become a foreign missionary; not that he should decide in favor of becoming one; but that he should look the question of his duty in the face, and look at it early in his education, and look at it with the determination to discover his duty if possible, and to do his duty.* Is there any danger in this course? And is there any man, so destitute of moral courage and of the spirit of obedience to Christ, that he shrinks from this inquiry? Are you afraid that you shall be told to proclaim to the heathen the unsearchable riches of Christ? Consider well what you do. You have consecrated yourself to the Lord Jesus, and have solemnly engaged to do his will, and you will gain nothing by a neglect of your duty. No path will be so good for you, as that—wherever it may lead—which your Divine Master shall prescribe. Nowhere else will you be so respectable, and happy, and useful; nowhere else will you find so much joy in God—a hope so full of immortality. Stray from that path, and you are on forbidden ground. You may avoid the wilderness, and many a rugged steep, but must not expect God to accompany you, unless it be with the rod of rebuke.

You need have no fear whatever of this question. If it shall be your duty to leave your country and the charms of cultivated and Christian so-

ciety, and you resolve to do so, you will have grace imparted to make the sacrifice with cheerfulness. He who commands you to go, engages to go with you; and he will go with you, and will give you “manifold more in this present time, and in the world to come life everlasting.”

Should friends object to a man's devoting himself to a foreign mission, let him bring all their objections to the light of God's word, and if they will not bear that light, he must not allow them to have any weight in determining the merits of the case; but if they will bear the light, they are among the facts, which he is seriously to consider.

The probability or improbability that the churches will furnish the requisite means of sending him forth, need not come into the inquiry. I am not aware that any man, well qualified for missionary service, has ever yet been rejected because there were not the pecuniary means for supporting him among the heathen. I trust this never will be necessary. The disposition of the churches to make pecuniary contributions to the missionary cause, will generally be greater or less, very much in proportion to the number of suitable men, who are pressing into the field.

When a decision is formed to become a missionary, the proper course to pursue in relation to it is, neither to take pains to conceal it, nor to make it known. If a man is under the guidance of humble benevolence, with his selfish desires subdued by love to Christ and to souls redeemed by the blood of Christ, he will be in little danger of ostentation, and need not fear the consequences of having it known, that he is aspiring to the missionary office, even should he afterwards find that his duty requires him to remain at home. A sincere regard for duty, and a resolute pursuit of it, are far less apt to be injurious to a man's usefulness, than is a timorous shrinking from responsibility, when duty calls.

* As an excellent help in relation to this subject, I recommend a work lately republished in this country, entitled, “Swan's Letters on Missions:” indeed it should not fail of being attentively perused. And when the question is reconsidered, let the method pursued by the lamented Pliny Fisk (see pp. 66—87 of his Memoir) be the model adopted for the reconsideration.

For the Quarterly Register.

HEALTH OF LITERARY MEN.

Dyspepsy Forestalled and Resisted:
or Lectures on Diet, Regimen and Em-
ployment; Delivered to the Students of
Amherst College, Spring Term, 1830.
By Edward Hitchcock, Prof. of Chem.
and Natural History in that Institution.
Second Edition, corrected, and enlarged
by the addition of an Address delivered
before the Mechanical Association in
Andover Theological Institution, Sept.
21, 1830; and an Appendix of Notes.
 pp. 452.

IN our number for Aug. 1830, we noticed the first edition of Professor Hitchcock's Lectures, and gave a synopsis of their contents. We are much gratified with the manifest and thorough change which they are producing in the habits of the community. They lay the axe at the root of the evil. The effects may not be immediately visible, but we are persuaded that they will be permanent and great. The second edition is enlarged, improved in its literary character, but unaltered in its essential principles. We still think that these principles are tenable, and, with the cautions* which we formerly suggested, still earnestly recommend them to the literary, and particularly to the clerical reader. We still think (if we may be permitted to give a bird's eye view of them) that the food of the sedentary should be simple, consisting of animal as well as vegetable substances, contain-

* As we do not design to repeat a full statement of these principles and cautions, it may be proper here to remark, that, grateful as we feel for the Professor's flattering notice of our former Review, we fear that in some of his animadversions upon it, he has misapprehended our meaning. When we quoted the maxim of Lord Bacon, we quoted it with an approbation of the principle on which it was founded, but did not design to justify the practice of occasional revels, or even of modern *feasts*. We meant no more, and we hoped that our accompanying remarks would shield us from the imputation of meaning more, than that uniformity in our mode of living may be *excessive*. We perhaps should have been more fortunate, had we quoted the rule of Jeremy Taylor: "Propound to thyself (if thou beest in a capacity) a constant rule of living, of eating, and drinking: which, though it may not be fit to observe scrupulously, lest it become a snare to thy conscience, or endanger thy health upon every accidental violence; yet let not thy rule be broken often, nor much, but upon great necessity, and in small degrees."—*Holy Living*, p. 76.

ing meat however in but small proportion, and excluding as far as possible narcotics and the stimulating liquors. Though we would not attempt to reduce all constitutions to one invariable standard, yet we still think, and refer for our reasons to our former Review, that the quantity of the scholar's daily food should not ordinarily exceed 16 ounces of solid, and 24 of liquid, and that this quantity should be eaten slowly and cheerfully, after moderate and interesting exercise, and at such regular hours as may allow early retirement and early rising. We never expected, that such principles as our author advocates and as we attempted in our former notice to state *in extenso*, would receive universal approbation. We knew the power of appetite too well to anticipate their exemption from frequent sneers, and, indeed, open attacks. For the preservation of their health some will yield almost every citadel, will perform journeys by land and sea, will free themselves from care and live at ease, will banish, bravely, as they imagine, all unhealthful *kinds* of food; but the quantity, when one makes onset upon the quantity, he storms the very citadel of life, that citadel which is the last to surrender, and yet the most important to be taken.

Hard, "ah who can tell *how* hard it is," to redeem ourselves from vassalage to our animal desires. At one time they plead a *prescriptive* right to govern. "Do not be wiser than all your fathers were." At another, they plead the sanction of high names, and whisper of Noah, who planted a vineyard, and our Saviour, who made wine by a miracle; just as if the vineyard of Noah were a modern distillery, and the wine which was made of pure water, contained the poison of modern alcohol. *Now*, our desires become syrens, and cajole with silver accents, and spread before the oscillating reformer their soft couches and almost ambrosial food. And *now* they take the scourge of the Eumenides, and terrify to obedi-

ence. "Eat, or your body shall pine, gnawing pains shall consume your life's spirits, and sickness steal over your body and soul." Here the half converted prodigal, who has confronted all their reasonings and allurements, is checked in his course of reform. No sooner does he experience the hunger which results from the absence of his accustomed stimuli; no sooner the weakness which inevitably follows a change from voluptuousness to temperance; than he shrinks even from those harmless sensations of which philosophy forewarns him, and slides back, easily convinced of what he is glad to think true, to his former excesses.

It is said in objection to Professor Hitchcock's system of hygiene, that we must follow nature and not artificial rules. Aye, and *what* nature shall we follow? Our vitiated nature? Shall we chain ourselves to the car of our inordinate appetites, and yield to the inclinations of our natural sloth? Who then will adopt the maxim of Franklin, "Eat not to dulness, drink not to elevation;" and who in his morning exercise will anticipate the sun? *What* nature shall we follow? The nature of reasonable man; of man as distinguished from the brute, and as evincing that distinction by the control of his corporeal desires? This is the very nature which we mean to follow; the very nature of which the system of our author is a transcript. It is because this system is adapted to the principles of our constitution, because it neither leads nor forestalls, but assists nature, that we commend its general principles. Our whole souls are tired, and our whole hearts disgusted, with the report of elixirs, catholicons, and panaceas, which "make the well man sick, and the sick man, kill;" and we rejoice that we have found a system, which, while it manufactures no new wheels and springs for the animal powers, extricates these powers from the rubbish and rust that impede their motion.

It is stated in the Christian Examiner,* that the quantity of food, which is barely sufficient for health and strength, is not sufficient for the *complete* developement of our animal powers, and therefore that the system of Prof. H. is incompatible with the perfection of our bodies. It is true that our digestive organs may be educated to control more than our *necessary* aliment, and may thus perfect the *grosser* part of our natures; but it is not true that they will in this manner benefit *every* part, or that the loss in the soul will be compensated by the gain in the body. The power of the system will be diverted from our spiritual, and concentrated in our animal nature; the spiritual will be weakened in proportion as the animal is invigorated, and the whole system will resemble a field in which cultivation is confined to one spot, and that spot is a fertile garden in the midst of an arid plain. It is true, indeed, that by disproportionate culture our bodies may improve; but their improvement will be temporary, their life a rapid life, and will soon close. The steed, richly fed and excited by the spur, may move more briskly and appear more beautifully than the horse of the wilderness, but becomes sooner decrepit and dies sooner. Shall we then benefit our bodies by abridging their existence, by permitting them to rob the mind, as the sucker robs the stalk, by encouraging the principle that indulgences are useful, and thus breaking down the barriers of temperance, by "keeping back" for our bodies "part of the price," and giving, like Ananias, but part to the Lord?

There is another objection, advanced both by the Examiner and by the American Quarterly Review,† against such systems as that of our author. The rich, it is said, live longer than the poor. What if they do? Do the poor follow the rules

* Vol. ii. New Series. Review of Hitchcock's Lectures.

† Article Longevity, Vol. viii. No. 16.

which these objectors condemn? Do they observe regularity in diet, moderation in exercise, care in the selection of clothing, and caution in regard to exposures? No; sadly as the true laws of health are violated by all classes of the community, they are violated less by those who are comfortably sheltered, clothed, and fed, than by those who are harrowed by incessant anxiety and pinched by daily want. They are violated far less by the rich than by the extremely poor, and were their violations by both classes more infrequent, the lives of both would be protracted.

It was suggested by the Spirit of the Pilgrims,* as it has been often suggested by others, and merits our solemn consideration, that systems of regimen, when adopted, attract too much of the scholar's attention, and occupy too much of his time. That is a sorry life which is devoted to the questions, "What shall I eat, and what shall I drink?" and those are pernicious rules which, like the frogs of Egypt, are perpetually thrusting themselves into one's "kneading troughs" and study. What though we be able, by incessant thought and care, to preserve our bodies until old age? A poor consolation is it to the Christian, with his almond blossoms to say, and say *only*, "I have lived." The maxim which we would engrave on our hearts is, "Edimus ut vivamus, non vivimus ut edamus." However excellent a system of rules may be, we should remember that the rules were made for us, and not we for them. "Lord Chesterfield somewhere observes, that a gentleman, after having once dressed himself with proper care, will think no more about his dress during the remainder of the day. In like manner, after having adjusted the habits of regimen, according to the most approved model, a wise man will banish the subject from his mind. He will, as uniformly as he can, adhere to

the rules of living which he has laid down for himself, but will have them as little as possible in his thoughts."*

It has been feared, that the objection now under review, would apply in a peculiar degree to our Manual Labor Schools. We have repeatedly assured our readers of the high estimation in which we hold these schools, and, by the cheering intelligence which we frequently receive from them, we are fortified in our persuasion of their subserviency to health as well as pecuniary support. Their corporeal exercises are found to be in many respects superior to those of the gymnasium, or indeed of any mere *sport* or mere *movement*. The consciousness of the respectability and even dignity of the labor, contributes not a little to the cheerfulness of the laborer. In some species of exercise one cannot forget that he is at play; in others, like those of Mr. Halsted, one cannot feel that he is a *man*, or at least that he "*shows* himself a man;" but in an employment which conduces to one's own benefit and that of the church; which simultaneously confirms his health, and facilitates his pecuniary support, he is conscious of both attaining and imparting good. The opportunities for social intercourse and for the constant exercise of mechanical genius, which the manual labor of these schools affords, impart to it an interest which is indispensable to its utility. To exercise the body without at the same time unbending the mind is comparatively useless. So is it to labor, *merely and directly for health*, with this object alone in view. The chase for health is in a great measure fruitless unless some interesting object intervenes to please the eye. The regularity, too, of the exercise at these schools is of immense importance. By being independent of the vicissitudes of weather, the labor can be always performed at the regular

* Review of Prof. Hitchcock, Vol. iii. No. 11.

* Dr. Reed, as quoted by Prof. Hitchcock.

hour; and by being *required* at this hour, is not subject to the changes of the scholar's ever mutable inclinations. It can be taken regularly, and yet be freed from a disgusting monotony; for the interchange of the plane, the saw, the axe, spade, and hoe, may render it sufficiently various to interest the mind, and exert all the muscles of the body. With such exercise, these schools may connect a simple and natural diet, and thus secure to the scholar early and sound sleep, the regular play of all his organs, and consequent cheerfulness and vigor. It is for these and similar reasons, that we have recommended, and do still recommend our Manual Labor Institutions.

We yet do not conceal our fear, that by injudicious management the institutions may be liable to objection. We deprecate the day when the *body* shall attract more attention than the *soul*; when the corporeal regimen which these institutions require shall emerge from its proper place, as means subsidiary to an end, and assume the attitude of the end itself. The object of these institutions is defeated in proportion to the prominence of their mechanical and agricultural, above their literary departments.

In Prof. Hitchcock's valuable address before the Mechanical Association of Andover Theological Seminary, a plan is proposed by which a pious youth may support himself nearly or entirely through the various stages of his academical and professional education. He may do it by devoting to lucrative exercise from three to six hours per day, and, if necessary, an additional half or whole day per week; by adopting at a temperance boarding house such a diet as the Professor's Lectures recommend, and perhaps by occasionally engaging in the instruction of schools. Serviceable as this plan may be to the health of the scholar, and adapted as it is to relieve our Education Societies from pecuniary embarrass-

ment, we yet hope that our author did not intend to sanction it, in its full extent. If adopted in connection with his system of hygiene, it would fearfully exalt the corporeal above the intellectual man. In all its latitude and accompaniments, it would devote six hours to exercise, one and a half to meals, probably eight to sleep; and thus, if continued, would give up nearly two thirds of our life to the *means* of living. Short at best is that portion of our earthly existence in which we may be said to *live*. It is not less than one half of our time which the bed, the table, and the gymnasium call their own; and every trespass of the book upon this is rewarded with subsequent vengeance. We are startled at the thought of thus devoting twelve hours a day to the wants of the body, and shall he who is to be "God's mouth" devote nearly sixteen? Besides, some additional moments must and will be given to mental relaxation, some to the minor business which every day presents itself, and some, not *moments*, but *hours*, to devotion.* Where then is the time for study? *Where* is it, and *what* is it? Worn down by protracted exercise, the body claims the resources of the whole system, and instead of bestowing vigor and freedom of movement, puts an embargo on the mind. The animal nature faints, the spiritual sympathizes with it. *This* is the time for study! and unless the mind of the student is disciplined as rigidly as it is taxed heavily, it will be found at this time wandering over the shop and farm, or lingering beside the "single dish."

We know that ministerial usefulness is promoted by a knowledge of mechanical arts, but is it not pro-

* The following calendar shows the proportion of time given to devotional exercises by Dr. Buchanan, while a member of Cambridge University.

Time for devotional studies, from half past four o'clock, A. M. to eight o'clock; breakfast from eight to nine; mathematics from nine, A. M. to two o'clock, P. M.; dinner and recreation from two o'clock to four o'clock; classics from four to six; engagements or recreations from six to seven; classics and logic from seven to nine; devotions from nine to ten; sleep from ten, P. M. to four o'clock, A. M.

moted more by a knowledge of the sciences? It is important, we grant, that a clergyman, especially a missionary, be a carpenter, but infinitely more important that he be a divine, and never would we favor a system which tends to substitute the scaffolding of a building for the building itself. The church weeps for want of men, but, be it remembered, for want of able men. Her enemy have their Goliaths who defy her to combat; she needs "mighty valiant men," who shall breast power to power. Her enemy are wily in stratagem and unremitted in effort; she needs ministers of eagle eye to detect their wiles, and of hardy nerve to scale their towers. She needs and must have them; and unwise policy will it be to prevent the thorough training of her future champions, by diverting for one moment their attention to themselves; mis-spent will be the time occupied, not in mental culture, but in such manual labors as have no tendency to promote that culture. Better that the teachers of the church depend upon her resources for their complete education, than that they be unable to oppose sanctified to unsanctified talent, and to take shields from the same armory which furnishes the infidel with javelins. The treasury of the church, small as it is, will be made still smaller, by refusing it for the promotion of learning in her ministry.

The extent, then, to which our author's plan will allow the scholar to look from his grand object, to the means of obtaining that object, we think entirely inexpedient, and even if not inexpedient, unnecessary. In some of its features the plan has already been adopted, and its success on a partial trial, warrants a prediction concerning the result of the whole. The members of the Wesleyan Seminary at Readfield, Maine, labor during the afternoon of each day, and gain their board and tuition; of the Oneida Institute at

Whitesborough, New York, three hours and a half per day, and gain their board; of the school at Danville, Kentucky, two hours per day, and gain nearly their board; at Maryville, Tennessee, one day per week, and gain their board. In these and similar institutions, the system of *exercise* merely is introduced, and yet is productive of such encouraging results. There is connected with the Classical and the English academies at Andover, a temperance boarding house, which now accommodates forty students, and in consequence of numerous applications, will soon be enlarged so as to accommodate sixty. By exercise for only two hours per day, and by school teaching during the winter vacation and a few succeeding weeks, these students are enabled to defray the expense of their board and tuition. The effect of their exercise and diet upon their health is good, and upon their progress in study eminently so. A similar influence is visible at all the manual labor schools of which we have heard; and when the laws of temperance are more rigidly and generally obeyed, the advantages of these schools will be increased, as well as their expenses much diminished.

It appears then that a pious and enterprising scholar may nearly or quite support himself without such a tax upon his time as would interfere with mental improvement, and that the objection against systems of regimen, that they unduly occupy the mind, applies not to the systems, but to the abuse of them. No reason, then, can be offered against the adoption of such principles by all men, and particularly by pious students.

Indeed, such systems must be adopted. We must no longer lie under the imputation of such authorities as Bacon and Franklin, that "men eat about twice as much as nature requires," and such authorities as Cheyne, Abernethy, the Ed-

inburgh Encyclopædiasts, and our most eminent physicians, "that what is eaten and drank is the original cause of by far the greater number of human diseases." But where shall we look for the commencement of a reform? To the man of the world? "Look not on his countenance, or on the height of his stature." To the church? She will *follow*, but who ever heard of an army that rushed to battle with its leaders in the rear? We must look for the commencement of this reform to the Christian ministry, to our fathers in the ministry, to our "chosen men" who have just entered it, and whose unhealthful habits are less like a *second nature*, to our candidates for it, many of whom are aided to their office by sacred and inalienable charities. We know that our literary institutions present peculiar obstacles to such reform; and that many who have acquired the habits of these institutions will find it difficult to resist the appetite, made vociferous by disease; to exercise the body, when study seems to have drank up its energies; and, counteracting the strong influence of sympathy, to be moderate not only in the quantity of food and exercise taken, but also in the manner of taking it. Even hospitality itself adds to the temptations by which the clergyman is besieged. It perhaps reflects upon public feeling, yet it is often true, that a sight of the approaching minister suggests to his worthy parishioner, the importance of pastry and cakes and fruits. They must all be exhibited, and how unsocial if he neglect them!

But however peculiar the obstacles which he must encounter, let the pious scholar observe the principles of our author's lectures, and he will find them conducive to his *intellectual and moral improvement*, and the *usefulness of his example*. The character of the mind is as the aggregate of its several states; plentiful repasts and bodily inaction induce states of

torpor and listlessness, and these states, in proportion to their frequency, characterize the mind as torpid and listless. Every hour of stupor from indolence or repletion, throws a leaden weight on the springs of the soul. When Newton, Locke, Franklin, Edwards, and the great majority of illustrious men, attest that by abstemious diet "it was morning to them all the day long," they encourage us to deliver our minds from the dullness of *afternoon*, and to disencumber them, as the stripling of Israel disencumbered his body, of weights which are onerous and obstructive.

There is one situation in which, above all others, the preacher needs the elasticity which may result from regimen. It is when he speaks in public. The uniform abstemiousness of Curran, and his caution on the days of his public addresses to diminish even his usual small allowance of food, contributed not a little to that vivacity which distinguished his mind. It is stated in the Memoirs of President Holley, that when called to preach on the Sabbath, he rose early in the morning, continued alone during the day, denied his appetite to a degree which would be detrimental to ordinary constitutions, and chained his attention to the subjects of his discourses. And shall not he, who preaches to the depraved heart doctrines which are naturally distasteful, and still must be loved or the soul be lost, shall not he discipline both mind and body to the arduous labor? Shall he not learn wisdom even from the advocate of popular error? Oh, if at any time, one should lay aside every weight and the sin which does so easily beset him, if ever he should preserve his mind *clear*,—*sober*, by abstinence from superfluous and stimulating diet; clear and open to the full influence of truth, sober and free from all excitement which is not caused by that truth; it is when he assumes the fearful office of ambassador from God to a gainsaying peo-

ple. Let bodily discipline be disregarded, and no wonder if hebetude will lie as an incubus on the mind of the speaker, his hearers anticipate, and before its utterance rebuff, his reproof. No wonder if he fall a victim to frequent disease, and leave his spiritual charge unfed, or even devoured by sectaries; no wonder if his mind share in the debility of his body, each dragging out a dull existence, subject to frequent prostration, and sinking into premature decay.

But it is not the *mind* alone, it is the *heart* still more conspicuously, that is improved by a proper attention to health. "Physical and moral health are as nearly related as body and soul."* Here, indeed, nearly all agree. It is recorded of a celebrated orator,† that he spent many whole days of severe study in his bed, and, like Byron, often stole his inspiration from the flask. His own words are; "If an idea is slow to come, a glass of good wine encourages it; and when it does come, a glass of good wine rewards it." Concerning the influence of this practice upon his intellect, some may be skeptical, although we are decided; but concerning its moral influence, not even that voluptuary himself would doubt, and the circumstances of his tragical death remove all doubt from his survivors. Whoever has read the Memoirs of John Newton will perceive, that in quelling his tumultuous passions rigid temperance was indispensable; and whoever is familiar with the writings of Dr. Rush, will not question the tendency of excess in eating or neglect of exercise to influence our sinful passions, even those of "the baser sort." Does not experience testify, that after an undue indulgence a thick fog lies between us and the throne of grace, hope seldom penetrating it from our own hearts,

nor light from above? Who is the irritable and melancholy Christian, borne down under the altar, and afraid to look up lest he awake conscience to louder remonstrances? Is it not often the Christian whose body by inaction has contracted disease, as coin by disuse contracts rust, and by being unduly plied has fallen down like a palace, and buried its fair inmate, the soul, under its ruins?

We would not be understood as sanctioning those idle and pernicious mortifications which are said to subtilize our nature and metamorphose the tangible into the etherial; nor as thinking with Basil, that the meagreness of visage which characterized the fasting anchorite, was the mark by which the angel knew whose foreheads to sign and thus whom to save from the wrath of God. We have no sympathy with these relics of darkness. They form an extreme, as unfriendly to health and piety as the opposite; and, says Baxter, "when we consider how frequently men offend in both extremes, and how few use their bodies aright, we cannot wonder if they are much hindered in their converse with heaven."

But if the pious scholar should not be induced to accelerate by a healthful regimen, his advance in knowledge and piety, he cannot but be induced to increase by it, the usefulness of his example. Every one knows that the situation of a clergyman is peculiarly difficult and discouraging; that abstemiousness in a layman, is indulgence in a minister; and that an hyperbole for the bad influence of example in the latter, is an ellipsis for it in the former.—Doomed like Sisyphus to roll a stone up hill, his severest efforts affect not half so much *for* his object as the slightest remissness does *against* it. Even from his comparatively innocent indulgences goes forth an influence in favor of general excess; if he loves sleep, the layman must love a "little more sleep," if he drinks

* Hufeland, as quoted by Professor Hitchcock.

† Richard B. Sheridan.

wine, the layman may drink the "spirits of wine."

It is becoming, every day, a more interesting inquiry, what is the tendency of unhealthful habits to counteract the influence of the gospel, and thus what tendency the minister's example may have to defeat his own object. The day on which pre-eminently the preacher expects to benefit his hearers is the Sabbath, but this day is *solemnized* by some of his hearers as a thanksgiving festival, and its effects through the week are deplorable. Often it is, that in the morning an elaborate discourse from the pulpit is made the instrument of awakening a sinner, but when he returns home and a table of delicious viands enchants his eye and invites him to bow the knee to its pleasures, then is his seriousness buried, and the spark of light extinguished. The couch must sustain his surcharged body in the afternoon, or if he again visits the church, it is to sit in apathy, and shield himself from truth behind a wall of triple brass.

This is not a picture of fancy; it is something which we see every week. How can the effect be otherwise? When the soul directs its attention to spiritual objects, there is a demand for its whole power. It will not survey the lofty themes of God and eternity, and on the summit of some sublime view form its purpose of a surrender to Christ, unless it is unclouded in its vision and unfettered in its movements. There is, too, as well as between the sciences, a secret golden chain which links all our duties; so that he who keepeth the "law in one point" is the more easily persuaded to keep it in all. There is no sensual appetite to be yielded by the temperate man when he goes to the Saviour, but he that "fareth sumptuously every day" must unclench his hand from pleasures which are plucked from him only as a right eye, and the tearing away of which is like the giving up of

the ghost. The single circumstance of having commenced the discharge of duty is encouraging; *inceptum dimidium fasti*; and although temperance is not necessarily the result of holiness, it is yet so connected with it, and so similar to its developments, that he who ceases to be "overcharged with surfeiting and drunkenness," becomes less unable to "watch and pray," "lest the day of the Lord come upon him unawares." Unless we are mistaken, we see an exemplification of these remarks in the present circumstances of the church. This is a glorious day; and although "the wind bloweth where it listeth" and we "know not whence it cometh," we yet are not forbidden to observe the signs of the times, nor to predict the approach of summer from the shootings of the fig tree. To what instrumentality shall we ascribe the unprecedented revivals which equally astonish the world and bless the church? Is it not remarkable, that so wonderful a visitation from on high, follows so rapidly our wonderful temperance reform; that as improvements in the mode of living have never been so thorough, revivals have never been so general; that as our young men have never been so abstinent, they have never been so frequently converted; and that as our Colleges have just formed their temperance societies, so they have just begun to be shaken to their very foundation by the breath of the Almighty? In the past history of our Colleges, how many youth have plunged from sobriety into licentiousness, ruined their own souls, and blasted the fond hopes of their parents! But recently how many have been elevated from vice to virtue, and instead of the song of the profligate, have sung—"the Lord is the portion of our inheritance and our cup." Among the thirteen colleges which have recently been visited with revivals, there is, we believe, not one in which temperance societies have not been in flourishing operation.

In four of the academies thus visited, there had previously been a striking reform in bodily regimen. There is scarcely a town in which an important temperance reformation has not preceded the revival in that town; it has been an immediate precursor in some places, and in all an efficient aid. Nor should it be omitted, that in a few towns of which we have heard, the reform in religion has been confined to those who have adopted the reform in temperance.*

Who now can estimate the probable effects of an attention to *all* the rules of health? If intemperance in drinking has brought "more dishonor on the cause of Christ than any other crime which can be mentioned,"† who can doubt the pernicious influence of intemperance in eating, and of every sin against our constitutions? True, inattention to health, is a *latent* cause: and was not the philosophical speculation of Voltaire still and unrevealed, but was it not followed by the turmoil of a city and the roar of war? Latent as this cause is, it forms an outlet for many solemn resolutions, and obstructs the accomplishment even of the best desires. Apparently the admission of the fabled horse within the walls of Troy was harmless, but it was the means of opening the gates of the city, and introducing the torch and sword of the foe.

We are prepared, then, for our appeal to ministers and candidates for the ministry. Here are the effects of even imperfect temperance on a small portion of our community. Imagination cannot foresee the effects of perfect temperance, still less of perfect conformity to the laws of health, on our whole race. And the day of judgment only can disclose the tendency of ministerial example

* We rejoice to find that a thorough investigation of this subject has been commenced by Rev. Dr. Edwards, of Andover, and hope that all who have any important information relating to it, will comply with his request, and transmit such information to him.

† Rev. Mr. Nettleton's Letter, inserted in the Spirit of the Pilgrims.

to promote or retard this conformity. We ask our pious scholars, not merely that they endeavor to divert into the garden of the Lord, the \$15,000,000 which annually flow from the *church* to be wasted on fields of unhealthful produce; not merely that they endeavor to save our country from its annual expense of \$200,000,000 for superfluous and injurious food; not merely that they attempt to diminish the pauperism, and wretchedness, and disease, which are consequent upon improper regimen; but more especially that they give the influence of their example to the cause of revivals, of the gospel, and of God. We are all inundated by the waters of a mighty river;—let us labor to roll back its waters and raise mounds and dykes about them, and green pastures will smile where now these waters devastate, and trees will bud and blossom where now is confusion and waste.

The second edition of Professor Hitchcock's Lectures has many valuable additions and improvements. The following is an analysis of the Address delivered at Andover. Proportion, a characteristic of nature. Man distinguished for a violation of its laws. Society in its different stages. The physical powers disproportionably cultivated. The present an intellectual age. The success of Pestalozzi and Fellenberg. The present times demand peculiar physical cultivation. The pecuniary demands of benevolence, at the present day, call for thorough, systematic, and bodily culture. The poor as well as the rich must be educated. Plan of self-support. Water the best of all beverages. How shall we change our dietetic habits? This system of diet not a novel one. This system more promotive of happiness than any other. Practical adoption of this plan of self-support. Efforts for simplifying and diffusing knowledge. Painful but common examples. Longevity of ancient philosophers. Average length of life among learned moderns. Medium longevity of scholars in all ages. Exceptions. A feeble constitution sometimes favorable to literary distinction. Invalids should not be discouraged. Eminent usefulness peculiarly dependent on physical cultivation. Little superstitious reverence for ministers. Ministers must mingle familiarly with their parishioners. Ignorance of common affairs injures a clergyman's usefulness. More vigorous bodily health needed by ministers. Physical culture, not stimulants, should be his dependence. John Wesley. Examples of failure. Effect on piety. Wants of the church. Motives for effort. Seventy-six pages of valuable Notes close this volume.—Eds.

HISTORY OF AMERICAN COLLEGES.

By B. B. Edwards, Junior Editor.

HARVARD COLLEGE.

THE early settlers of New England placed a high estimate upon learning. In regard to this point we are not accustomed, perhaps, to give them the credit which they deserved. We admire their simple, fervent piety, their unimpeachable integrity, their unshrinking self-denial; but we do not assign to them that elevated rank in mental power, and in the attainments of knowledge, to which they were fairly entitled. A great proportion of the ministers, who came with the first emigrants, were educated at the English Universities. The Rev. John Cotton, of Boston, had been Head Lecturer and Dean of Emanuel College, Cambridge. He had a very accurate knowledge of the languages, and was able to converse in Hebrew and Latin. John Norton, first of Ipswich, then of Boston, was offered a fellowship at Cambridge. So various were the attainments of John Davenport, of New Haven, that he was called the *universal scholar*. Thomas Hooker, of Hartford, *the light of the western churches*, had been advanced to a fellowship in Cambridge. Thomas Thacher, of Weymouth, composed an Hebrew Lexicon. Charles Chauncy, afterwards President of Harvard College, was Greek Professor for some time, in Trinity College, Cambridge. Many others were signal examples of scholarship and genius.

Scarcely had they arrived in this western world before their thoughts were turned to the establishment of a College. Cotton Mather says, "that the primitive Christians were not more prudently careful to settle schools for the education of persons, to succeed the more immediately inspired ministry of the apostles and such as had been ordained by the apostles, than the Christians, in the most early times of New England were to found a COLLEGE, wherein a succession of a learned and able ministry might be educated. And, indeed, they foresaw, that without such a provision for a sufficient ministry, the churches of New England must have soon come to nothing; the other

hemisphere of the world would never have sent us over men enough to have answered our necessities; but without a nursery for such men among ourselves, darkness must have soon covered the land, and gross darkness the people." Increase Mather calls the College the glory, not of Cambridge only, but of New England. "The ends for which our fathers did chiefly erect a College in New England," says this eminent man, "were, that so scholars might there be educated for the service of Christ and his churches, in the work of the ministry, and that they might be seasoned in their tender years with such *principles* as brought their blessed progenitors into this wilderness. There is no one thing of greater concernment to these churches, in present and after-times, than the prosperity of that society. *They cannot subsist without a College.* There are at this day not above two or three churches but what are supplied from thence."*

Of a complete list of the ministers of New England, inserted in the *Magnalia*, containing one hundred and sixteen names, *one hundred and seven* were graduated at Cambridge. "At the time of the founding of Harvard College there were, probably, forty or fifty sons of the University of Cambridge in Old England—one for every 200 or 250 inhabitants, dwelling in the few villages of Massachusetts and Connecticut. The sons of Oxford were not few."†

The General Court held in Boston, advanced four hundred pounds towards the establishment of a College. This was more than the whole tax levied on the colony, at that time, in a single year. In 1637, it was ordered that the College be located at Newtown. In May, 1638, the name of the town was changed to Cambridge. A Committee, consisting of Governor Winthrop, Deputy Governor Dudley, Counsellors Humphrey, Harlackenden, Stoughton, and the ministers Cotton, Wilson, Davenport, Wells, Shepard,

* See the fifth book of the *Magnalia*.

† Savage, Note upon Winthrop.

and Peters, was appointed to carry the design into effect. In 1636-7, the Rev. John Harvard came to Massachusetts, and after preaching a short time at Charlestown, died of the consumption in 1638. He left to the school at Cambridge a bequest of £779 17s. 2d. In honor of this munificent benefactor the General Court gave to the College the name of *Harvard*. Other benefactors were raised up, and the different colonies sent some small donations. In the mean time a few students were instructed under the care of a Mr. Nathaniel Eaton, who was at length dismissed from the employment on account of some unjustifiable severities, which he practised towards the scholars. In 1640, the General Court granted to the College the income of the Charlestown ferry. In the same year, the Rev. HENRY DUNSTER was elected President. Mr. Dunster was the minister of Cambridge, and in 1648 entered on his duties as President of the College. He discharged them with distinguished reputation till he resigned his office in 1654, on account of a change of his views on the subject of baptism. He was remarkably skilled in Hebrew, and did much to improve the New England version of the Psalms. He died in 1659. A charter was given in 1650 by the General Court, which made it a corporate body, consisting of a President, two Fellows, and a Treasurer. The Governor, Deputy Governor, all the Magistrates, and the Ministers of Cambridge, Boston, Roxbury, Dorchester, Charlestown, and Watertown, were constituted Visitors or Overseers. Some valuable donations were given to the College by its friends in England, among whom were Usher, Richard Baxter, Sir Kenelm Digby, Sir John Maynard, Hopkins, &c. Rev. Theophilus Gale bequeathed his whole library to it.

It was the practice at morning and evening prayers for the students to read out of the Hebrew into Greek, from the Old Testament, and from English into Greek, in the New Testament. The Fellows, resident in the place, instructed the classes in Hebrew, and in the arts and sciences. Those, who were candidates for the first degree, attended in the Hall, for certain hours, on Mondays, and Tuesdays, for three weeks, in June, so that all who pleased might examine them in the languages and sciences. The first commencement at

Harvard College was holden on the ninth of October, 1642, when nine candidates took the degree of bachelor of arts. Most of the members of the General Court were present, and for the encouragement of the students dined at the "ordinary commons." "They were young men of good hope, and performed their parts so as to give good proof of their proficiency in the tongues and arts,"*

After the resignation of President Dunster, JOHN AMOS COMMENIUS, of Moravia, distinguished as a grammarian, was induced to accept of the appointment of President, but afterwards declined, on account of an invitation to take charge of the public schools of Sweden.

On the second of November, 1654, the Rev. CHARLES CHAUNCY was chosen President. He was born in Hertfordshire, Eng., in 1589, educated at Trinity College, Cambridge, in which he was afterwards chosen Hebrew and then Greek Professor, preached the gospel, for some time, at Ware, arrived at Plymouth, in New England, January 1, 1638, preached a short time in that town, removed to Scituate, where he remained for twelve years, was inaugurated at Cambridge, in Nov. 1654, died in the latter part of 1671. He was a most indefatigable student, rising at 4 o'clock the year round. He was also an eminently pious man. It was his practice to devote between three and four hours, every day, to private devotions, and sometimes he spent whole nights in prayer. The church at Cambridge, of which he was pastor, after he had been with them a year or two, kept an entire day of *thanksgiving* to God, for the mercy of enjoying such a preacher. He had six sons, all educated at Harvard, and all ministers of the gospel.

In 1659, the General Court ordered that in addition to the income of Charlestown ferry, there should be annually levied £100, by addition to the country rate, for the maintenance of the President and Fellows. This was to continue during the pleasure of the country.†

On the 13th of July, 1672, LEONARD HOAR, M. D., was elected President. He received his degree at Harvard, in 1650, was settled in the ministry, in Wensted, Eng.; in 1672, returned to

* Winthrop, ii. 87. † Holmes' Annals, i. 312.

New England. He remained but three years in his office as President. He resigned on account of some popular disturbances in the College. His talents were respectable, and his piety exemplary. He died on the 28th of Nov. 1675, of a consumption, and was buried at Braintree. In 1672, the General Court passed a new act, for confirming the charter of the College, and for encouraging donations to the institution. The first college edifice being small and decayed, a collection was made, this year, for erecting a new building. It amounted to £1,895 2s. 9d. In Boston were collected £800, of which £100 were given by Sir Thomas Temple, "as true a gentleman," says the *Magnalia*, "as ever sat foot on the American strand."* The town of Portsmouth, "which was now become the richest" in New Hampshire, made a subscription of £60 per annum, for seven years. Dover gave £32, and Exeter £10.†

After the resignation of Dr. Hoar, the Rev. URIAN OAKES performed the duties of President pro tempore, till February 2, 1679, when he was formally chosen. He was a native of England, and born about the year 1631. He was graduated at Harvard, in 1649. After taking his degrees, he went to England, and was settled in the ministry at Tichfield. Such was his celebrity for ministerial qualifications, learning, and piety, that on the decease of Mr. Mitchel, the church and society, at Cambridge, sent a messenger to England to invite him to their pastoral charge. He was a man of extensive erudition and of distinguished usefulness. Dr. I. Mather says that he was "one of the greatest lights which ever shone in this part of the world." A new brick edifice was so nearly completed in 1677, that the public exercises of the commencement were performed in it. At the time of the death of President Oakes about 240 individuals had been educated in the College, the largest class was that of 1661, twelve in number.

On the death of Mr. Oakes, Dr. INCREASE MATHER was chosen, but his church refused to dismiss him. On the 12th of August, 1683, the Rev. JOHN ROGERS was inaugurated President. He died on the second of July, 1684. He was the son of the Rev. Na-

thaniel Rogers, of Ipswich; "and he was himself a preacher at Ipswich, till his disposition for medicinal studies caused him to abate of his labors in the pulpit. He was one of so sweet a temper, that the title of *deliciae humanæ generis* might have on that score been given him; and his real piety, set off with the accomplishments of a gentleman, as a gem set in gold."*

By an unanimous choice, Dr. INCREASE MATHER was again elected, and without leaving his house or church in Boston, he managed the general interests of the College, presided at the weekly disputations, at the commencements, and often preached at Cambridge. In 1692, Dr. Mather returned from a mission to England, which had been undertaken partly for the colony and partly for the College. In the charter, which he obtained for the colony, permission was given to confer more ample privileges on the College. Among its new powers was the one to confer such degrees as were given by the Universities in Europe. None higher than that of Master of Arts, had been previously conferred. The President, himself, was the only individual, who received the degree of D. D., under this charter. Before the expiration of three years the act of incorporation was disallowed. Dr. Mather was born in Dorchester, in June, 1639. He was graduated at the College in 1656, settled in the North Church, in Boston, in 1664, and continued there in the labors of the ministry, till his death in 1723. He had great reputation for talents and piety. He was a most indefatigable student, and published a large number of useful works. He resigned the office of President in 1701, on account of an act of the General Court, requiring the President to reside at Cambridge.†

In 1698, an additional college edifice was erected at Cambridge, at the expense of Lieut. Gov. Stoughton, and named Stoughton Hall.

In 1701, the Rev. SAMUEL WILLARD, pastor of the Old South Church in

* *Magnalia*, Book iv. 13.

† In a letter which this venerable man addressed to the students at Cambridge, he says, "Do not think it is enough, if you be orthodox, in the fundamental points of religion. It was not, I can assure you, on any such account that your fathers followed Christ into this wilderness, when it was a land not sown. If you degenerate from the order of the gospel, as well as from the faith of the gospel, you will justly merit the name of apostates and of degenerate plants."

* *Magnalia*, Book iv. 12.

† Belknap, i. 117.

Boston, was chosen Vice President of Harvard College, and discharged the duties of the Presidency, from the death of Dr. Mather, till a little before his own decease, in 1707, still continuing his ministerial labors in Boston. Mr. Willard was a native of the colony, and graduated at Harvard in 1659, settled at Groton about twelve years in the ministry, and thence removed to be colleague pastor with Mr. Thomas Thacher, in the Old South Church in 1678. He was a great proficient in theology, and published a volume of 914 pages, which was the first body of divinity, and the first folio, ever printed in this country.*

Various provincial acts had been passed since the Revolution of William and Mary, for enlarging the privileges of Harvard College; but they were disallowed in England. All hope of a new foundation being relinquished, the old charter was resorted to in 1707, and observed till the revolutionary war. The reason assigned for these failures is, that Sir Henry Ashurst refused to allow a clause in the charter, for a visitation by the king, or his governor.†

Mr. Willard was succeeded by JOHN LEVERETT, F. R. S. He was a grandson of Gov. John Leverett, and was born in Boston. He was first a member of the Assembly, of which he was often chosen speaker, then in his Majesty's Council, and at length, Judge of the Supreme Court. He was endowed with talents of a very superior order, equally distinguished for his learning, sound judgment, uprightness, knowledge of theology, and unaffected piety. He entered on the Presidency in Jan. 1708, and retained the office till his death on the third of May, 1724. In 1720, Massachusetts Hall, a college edifice, was built by the Legislature.

In 1722, a Professorship of Divinity was founded at Harvard College, by Thomas Hollis, a merchant of London. Edward Wigglesworth was elected the first Professor. Provision was now also made by Mr. Hollis, for an annual bounty of £10 apiece to "several pious young students devoted to the work of the ministry."‡ Mr. Hollis, in 1726, found-

ed a Professorship of Mathematics, and sent over rules in regard to it, as he had done, in reference to the Professorship of Divinity. He was born in 1659, and died in 1731, highly respected as a merchant and a Christian. He also presented to the College a philosophical apparatus, and many valuable books. His nephew, Thomas Hollis, who died in 1774, presented benefactions to the library amounting to £1,400.

In 1725, Rev. BENJAMIN WADSWORTH was elected President of Harvard College. He was born in Milton, in 1669, graduated at Harvard, in 1690, ordained pastor of the First Church in Boston, in 1696. His mind was marked by strength, more than by brilliancy. His style of preaching was grave. His learning was considerable, and his piety exemplary. He died in 1737.*

Rev. EDWARD HOLYOKE succeeded to the Presidency in 1737. He was a native of Boston, was descended from an ancient family in England, graduated at Harvard in 1705, and afterwards settled in the ministry in Marblehead. He was eminent for his knowledge of Mathematics and Natural Philosophy. In attendance on the duties of the Presidency, he was remarkably distinguished for punctuality and exactness. Prof. Sewall says "that he shone in the whole circle of the sciences, but was especially eminent in Mathematics, Philosophy, and Latin." Dr. Ezekiel Hersey, of Hingham, who died in 1770, bequeathed £1,000 towards founding a Professorship of Anatomy and Surgery: his widow gave the same sum for the same purpose; and his brother, Dr. Abner Hersey, of Barnstable, £500, towards the establishment of a Professorship of the Theory and Practice of Physic.

In 1764, a new edifice was built in Cambridge, and named Hollis Hall. Soon after, Harvard Hall was burnt. It contained the library of the College,

denominations, Congregational, Presbyterian, or Baptist; that his province be to instruct the students in the several parts of theology, by reading a system of positive, and a course of controversial divinity, beginning always with a short prayer; that the Professor read publicly once a week upon divinity, either positive, or controversial, or casuistical; and as often upon church history, critical exposition of the Scripture, or Jewish antiquities, as the Corporation, with the approbation of the Overseers, shall judge fit; and the person chosen from time to time to be a Professor, be a man of solid learning in divinity, of sound or Orthodox principles, one who is well gifted to teach, of a sober and pious life, and of a grave conversation."—*Holmes' Annals*, i. 529.

* Lord's Edition of Lempriere's Biography, ii. 767.

* Rev. Dr. Wiener's Historical Sermons, p. 13.

† Holmes' Annals, i. 497.

‡ Mr. Hollis, after consultation with several respectable dissenting ministers, some of whom were educated at the Universities of Edinburgh and Leyden, established certain rules, relating to his Professor of Divinity; which, among other things, required "that the Professor be a Master of Arts, and in communion with some Christian church, of one of three

consisting of 5,000 volumes, and a valuable philosophical apparatus, which were consumed. In this emergency, among other donations, the General Assembly of New Hampshire granted £300 sterling. Hollis Hall was built at the expense of the government of the State. A Professorship of Hebrew was founded in 1765, by a donation of £1,000 from Thomas Hancock, Esq. of Boston. Edward Wigglesworth, D. D. a distinguished Professor of Divinity, died this year. He was the first on the Hollis foundation.

In March, 1770, SAMUEL LOCKE, D. D. was advanced to the Presidency, and continued in the office till his resignation in 1773. He graduated at the College in 1755, and two years after settled in the ministry at Sherburne. He was an accomplished preacher.

SAMUEL LANGDON, D. D. the next President, was a native of Boston, and was graduated in 1740 at Harvard. In 1747, he was settled in the ministry at Portsmouth, N. H., where he remained till his appointment to the Presidency in 1774. A want of dignity and energy rendered him unpopular. In 1780 he resigned, and became a highly useful minister at Hampton Falls, N. H. He died, Nov. 27, 1797. In 1722, Nicholas Boylston, Esq. of Boston, bequeathed £1,500 to found a Professorship of Rhetoric and Oratory. In consideration of the dark aspect of public affairs, the Corporation of Harvard College voted, in 1774, that there be no public commencement this year; the candidates received their degrees in a general diploma.

In 1781, JOSEPH WILLARD, D. D. LL. D., succeeded to the presidential chair. He was born in Biddeford, Me. in Dec. 1738, graduated at Harvard in 1765, in 1766 chosen a Tutor, and held the office till 1772, when he was settled in the ministry at Beverly, Mass. He died in Sept. 1804. He was a distinguished man, and performed his duties with great propriety. He was pre-eminently skilled in Greek literature. He was a great grandson of the former President, Samuel Willard. A medical institution was established in 1782, in connection with the College, and three Professors appointed. On the 14th of February, 1805, the Rev. Henry Ware was elected Hollis Professor of Divinity. The Rev. Dr. Morse and others strenuously opposed his election, on

the ground that his religious belief was not in conformity to the statutes of the founder. The Corporation was at one time equally divided between two candidates. It consisted of six members. The question was determined by the change of an individual vote. In the Board of Overseers, the vote was thirty-three in favor of Mr. Ware, and twenty-three in opposition.

In May, 1806, SAMUEL WEBER, D. D., Professor of Mathematics in the College, was inaugurated President. He devoted himself with great assiduity to the duties of his station. He was an eminent mathematician. He published a very good work on the subject of Mathematics, which has been a text book in many seminaries. He was a native of Byfield, Mass. He died suddenly, July 17th, 1810.

In 1809, an act was passed by the Legislature of Massachusetts to alter and amend the Constitution of the Board of Overseers, &c. of Harvard College. In the Constitution of 1780, it was provided that the Governor, Lieut. Governor, Council and Senate, with the President of the College, and the Ministers of the Congregational Churches in Cambridge, Watertown, Boston, Dorchester, Roxbury, and Charlestown, should constitute the Board of Overseers. This was in substance according to the provisions of the act of 1642. The government of the College, as it now exists, is as follows. The *Corporation* consists of six members; it invests the revenues, protects the property, and has the immediate charge of the interests of the College; it appoints the officers of instruction, &c. Subject, however, in all these appointments to the approbation, or disapprobation, of the Board of Overseers. The *Board of Overseers* is composed of the Governor, Lieutenant Governor, Council, Senate, Speaker of the House of Representatives, President of the College, together with fifteen Ministers of Congregational churches, and fifteen laymen, all inhabitants of the State, elected and to be elected as vacancies occur, by the Board itself. The full Board consists of nearly 70 members, of whom 46 are annually chosen into the civil offices of the State.*

In 1810, the Rev. JOHN T. KIRKLAND, D. D. LL. D., was inducted into the office of President. He resigned in

* See Report made to the State Convention, January 4, 1821.

1828. In 1829, Hon. JOSIAH QUINCY, LL. D., formerly Mayor of Boston, was appointed to the office.

The following are the principal donations, &c. which have been made to the University by the State. The colony gave for the first endowment in 1638, £400. In 1640, the Charles River ferry, yielding for a number of years, £12 annually. In 1786, it had become so important that the proprietors of the bridge became bound, in their charter, to pay the College £200 annually. Two other bridges over the same river pay each £100 annually. In early times the General Court of the colony was in the habit of making annual grants, to assist the College in various ways. This practice was long continued, and did not entirely cease, till after the revolution. From lands in Maine, about \$15,000 were realized. Massachusetts Hall was built by the province in 1723; Hollis Hall, in 1763; Harvard Hall rebuilt, in 1765. Holworthy Hall, and Stoughton Hall, were built principally by the proceeds of lotteries, authorized by the Legislature. In 1814, the Legislature granted it from the tax on banks, \$10,000 a year, for ten years. In 1821, the amount of all the personal property, holden by the College, and yielding an income, was about \$300,000, of which more than \$200,000, were given by individuals, for specific purposes. The income of Harvard College, for the year ending Aug. 31, 1829, was \$44,159 87; the expenses of all kinds, \$41,361 88. Of the income, about \$23,000 was received from the term bills. Of the expenses, \$21,000 were for salaries. The income and expenditure of the year ending Aug. 31, 1830, was estimated, at an advance of two or three thousand dollars, over those of the preceding. The college library is the largest and most valuable in the United States, the whole number of books is about 35,000; which, with the books in the social libraries of the students, will make about *forty thousand* volumes in all. Mr. Thorndike, of Boston, presented about 3,000 volumes of rare and valuable books, which had been collected by Professor Ebeling, of Hamburg.

The whole number, who have been educated at the College, is five thousand six hundred and twenty-one, of whom thirteen hundred and twelve were or are ministers. Of the 2,210 alumni

living, 302 are ministers. The institution is, perhaps, nearly, in the European sense, an University; law, medical, and theological schools existing in connection with it. By two acts of the Board of Overseers, the last passed in February, 1831, after considerable opposition, the theological school was placed in more direct connection with the College.

WILLIAM AND MARY COLLEGE.

This is the second Collegiate Institution established in the United States. It is situated in Williamsburg, a borough, in James City County, Va., between two rivulets, one of which flows into York, the other into James river, twelve miles west of Yorktown, and fifty-five miles southeast of Richmond. Williamsburg was formerly the metropolis of the State, and contains several public buildings.

In the year 1662, the Assembly of Virginia passed an act to make provision for a College. After premising the want of able and faithful ministers, and the improbability of a constant supply from the parent country, the act declares, "That for the advancement of learning, education of youth, supply of the ministry, and promotion of piety, there be land taken up, and purchased for a College and Free School; and, that with all convenient speed, there be buildings erected upon it for the entertainment of students and scholars." The preamble has the following language; "The want of able and faithful ministers in this country, deprives us of those great blessings and mercies that always attend upon the service of God," &c.

In 1691, the Assembly solicited a charter from the crown, for establishing a College. Francis Nicholson, Lieut. Governor, under Lord Effingham, greatly encouraged the project. The subscription of Nicholson, the Council, and several merchants of London, amounted to about £2,500. An Assembly which was now called, espoused the cause of the College, prepared an address to King William and Queen Mary in its behalf, and sent the Rev. JAMES BLAIR as their agent to England, to solicit a charter for it. It was proposed that Languages, Divinity, and Natural Philosophy, should be taught in the College. The Assembly presented £300

as a testimony of their regard, to Mr. Nicholson, one half of which he gave to the College. The charter was granted by their Majesties, with complete powers and privileges. They gave towards its founding and endowment, £1,985 14s. 10d.; 20,000 acres of land, the revenue of one penny on a pound of the tobacco, exported to the plantations, from Virginia and Maryland, the surveyor general's place, and a representation in the Assembly. The Assembly added a duty on skins and furs exported, worth £100 a year. The College was to be called William and Mary, to consist of a President, six Masters or Professors, and 100 scholars, more or less, to enjoy annuities of £2,000 per annum, for building a College, and to hold real estate to the value of £2,000 a year, and no more.

Beverly, in his history of Virginia, says, "That it was a great satisfaction to the Archbishops and Bishops, to see such a nursery of religion founded in that new world; especially for that it was begun in an Episcopal way, and carried on wholly by zealous conformists to the Church of England. In Governor Nicholson's time, two sides of a quadrangle were finished, affording accommodations to the Professors, scholars, &c. During the administration of Gov. Nott, it was burnt to the ground, and was not rebuilt till about 1720. It seems that it was one of the principal designs of the founders to provide instruction for the Indians. Hon. Robert Boyle, one of the Governors, gave large sums of money for this purpose. He was very zealous in this work, sending 400 miles to collect Indian children, "first establishing a school, on the frontiers convenient to the Indians, that they might often see their children under the first management, where they learnt to read, paying £500 per annum out of his own pocket to the schoolmaster there, after which they were brought to the College," &c.*

Pres. Blair was a native of Scotland, and was sent out to Virginia in 1685, as a missionary, by the Bishop of London. The College owed its foundation very much to his influence. He was President of the Council of Virginia. After presiding over the College, for nearly fifty years, in the most exemplary manner, he died in a good old

age, in 1743. In 1718, the Assembly of the State granted £1,000 from the public funds for maintaining and educating scholars at the College.

The charter given by William and Mary is the one under which the College is now governed. We have not a complete list of the Presidents, who have succeeded Mr. Blair. Mr. WILLIAM H. WILMER, and Mr. JAMES A. SMITH are among the number of his successors. Rev. ADAM EMPIE, D. D., is now President. The College has experienced times of depression, but we believe it is now in a flourishing state. The productive funds amount to about \$120,000, a sum not sufficient for its full endowment. No complete list of the graduates has ever been published. A greater part of the students have gone through one course, without applying for a degree, which is given only to those who apply and are found qualified. Until recently a large number of the distinguished men of the State, were educated at William and Mary, and some from the adjoining States. The aggregate number of students is about one hundred; forty in the department of ancient languages, sixty in that of the modern. The number of academic instructors is seven. The number of volumes in the various libraries, is about 4,200. The Law School, in connection, has a few students.

YALE COLLEGE.

Every town in Connecticut, consisting of fifty families, was obliged by the laws, to maintain a good school, in which reading and writing should be taught; and in every county town, a good grammar school was instituted. Large tracts of land were given and appropriated by the Legislature, to afford them a permanent support. As the colonies of Connecticut and New Haven were not able, of themselves, at first, to erect a College, they united with Massachusetts, and contributed to the support of that at Cambridge. Frequent contributions were made for that purpose, and money was paid from the public treasury.

The colony of New Haven early attempted to found a College. A proposal was made to this effect to the General Court, in 1654. The next year, it appeared that New Haven had made a donation of £300, and Milford £100 to

* Beverly's History of Virginia, p. 232.

promote the design. Mr. Davenport wrote to Gov. Hopkins, then in England, and solicited his assistance. Soon after, the people of New Haven gave some lands for the furtherance of the object. It was ordered that £40 should be annually paid from the public treasury for its support; £100 were given to purchase books. Mr. Hopkins, dying soon after, left £1,000 for the support of Grammar Schools at Hartford and New Haven. In 1660, the donation of Gov. Hopkins having come into the possession of Mr. Davenport, he surrendered it into the hands of the General Court, for the purpose of founding a College. The Court accepted the donation, gave £100 from the treasury, &c. for the same object. They also ordained that both the Grammar School and College should be established at New Haven. But both were of short continuance. The school afterwards revived, and continues to the present day.

In 1698, on account of an increasing demand for educated and pious ministers, a number of individuals conceived the design of making another attempt to found a College. In planning the measures, and in carrying them into execution, the Rev. James Pierpont of New Haven, Samuel Andrew of Milford, and Noadiah Russell of Middletown, were the most efficient. The object was made known and canvassed, in various quarters. In 1699, the three gentlemen above named, and Rev. Messrs. James Noyes of Stonington, Thos. Buckingham of Saybrook, Samuel Mather of Windsor, Timothy Woodbridge of Hartford, Joseph Webb of Fairfield, Israel Chauncy of Stratford, and Abraham Pierson of Killingworth, were named trustees. In 1700, these gentlemen convened at New Haven, and formed themselves into a society, to consist of eleven ministers, and determined to found a College. They had another meeting at Branford, the same year, and established the College in this manner. Each gentleman gave a number of books, and laying them on a table, pronounced words to this effect, "I give these books for the founding a College in this colony." About 40 volumes were given. Various other donations in books and money were soon after added. In 1700, a petition, drawn up by Judge Sewall, and Mr. Addington of Boston, and signed by a

large number of ministers and others, was presented to the Legislature for an act of incorporation. The petition represented, that the measure originated from a sincere desire "to uphold the Protestant religion, by means of a succession of learned and orthodox men," &c. To facilitate the design, the Hon. James Fitch of Norwich, gave a tract of land in Killingly, of 600 acres, and all the glass and nails, which should be sufficient to build a college house and hall. The General Assembly in October, 1701, incorporated the trustees nominated, granting them a charter, with all necessary powers and privileges. The charter ordained that the corporation should consist of ministers only, and that none should be chosen trustees under the age of forty years. The Assembly made them an annual grant of forty pounds sterling.

The first meeting of the corporation was at Saybrook, Nov. 11, 1701. Rev. ABRAHAM PIERSON of Killingworth, was chosen rector, and Rev. Samuel Russel was chosen a trustee to complete the number. The rector was ordered, among other things, "to ground the students well in theoretical divinity, to take effectual care that the students be weekly caused to recite, memoriter, the Assembly's Catechism, Ames's Theological Theses, Ames's Cases of Conscience," &c. "and in all ways to make it his endeavor to promote the power and purity of religion, and the best edification of these New England churches."

For the present the trustees decided that the College should be established at Saybrook, and that Mr. Pierson should remove, as soon as practicable, from Killingworth. But this was not effected. The people of Mr. P.'s congregation were entirely opposed to it, and the students continued at Killingworth, during his life. Eight students were admitted into various classes. The first commencement was at Saybrook, Sept. 13, 1702. To avoid charge, the commencements were for several years private. In 1703, there was a general contribution, throughout the colony, to build a college house.

Mr. Pierson was educated at Harvard, where he obtained his degree in 1668. He was highly respected for abilities and piety. He wrote a system of Natural Philosophy, which was for a long time studied in college. He died in 1707. After his death, the condition

of the College was far from being prosperous. The senior class were at Milford, under the care of Mr. Andrew, the rector pro tempore; and the other classes were at Saybrook, under the instruction of two tutors. From the beginning there had been a disagreement in regard to the place where the College should be fixed. Warm parties were created in the colony. A division of opinion existed among the trustees. The scholars, in the mean time, became very disorderly and discontented. A large number repaired to Wethersfield, and put themselves under the care of Rev. Elisha Williams. Some went to other places, and a part remained at Saybrook. Soon after, considerable sums were subscribed, for the building of a College, in different places. £700 sterling, were subscribed for fixing it at New Haven, £400 for Saybrook, &c. On the 17th of October, 1716, the trustees voted to establish the College at New Haven. Most of the students resorted there soon after. Mr. Andrew was continued rector pro tempore. The first commencement at New Haven was in 1717. Four individuals were admitted to the degree of Bachelor of Arts. The number of students was thirty-one. In the same year £100 were given by the Assembly to be distributed among the instructors. A part of the students continued to study at Wethersfield, the northern portion of the colony being still opposed to the establishment of the College at New Haven.

The College, about this time, received several valuable gifts. Gov. Yale, of London, gave donations of books worth £100, and goods to the amount of £300. Gov. Saltonstall, and others, added important donations. The college building was now completed, 170 feet in length, 22 feet in breadth, three stories in height, at a cost of about £1,000. On the 12th of September, 1718, "there was a splendid commencement," most of the principal laymen and clergymen of the colony being present. In the morning, a testimonial of gratitude to Gov. Yale, was published, with solemn pomp, in the college hall, in Latin and English, and the Institution was named **YALE COLLEGE**. "Gov. Saltonstall crowned the exercises with an elegant Latin oration."

On the same day, a dissatisfied party held a commencement at Wethersfield.

By some moderate and conciliatory acts of the Legislature, soon after, these unhappy differences were ended. Rev. Timothy Woodbridge, of Hartford, the principal individual in the opposition to the establishment of the College at New Haven, was appointed rector pro tempore. In March, 1719, the Rev. **TIMOTHY CUTLER**, of Stratford, was chosen rector. Mr. Cutler was popular, and acceptable to both the students and people. But at the commencement in 1722, it was discovered, that Mr. Cutler, Mr. Brown, one of the tutors, and several neighboring ministers, had embraced Episcopacy. The matter was discussed publicly between Mr. Cutler and Gov. Saltonstall. At a meeting in October, the trustees voted to excuse Mr. Cutler from all further services as rector, and also that every individual, hereafter elected to that office, should give his solemn assent to the Saybrook Platform, the constitution of the Congregational church. Mr. Cutler, with the others, went to England, and received episcopal ordination. Mr. C. also received from the universities the degree of D. D., and returned to Boston, in the capacity of Episcopal missionary. This was the commencement of Episcopacy in New England. On the 8th of July, 1721, Gov. Yale died in England. He was born at New Haven, in 1648, completed his education in England, went to India at the age of thirty years, where he remained twenty years. After his return to London, he was chosen governor of the East India Company. He was a gentleman of great wealth and generosity. For some time the trustees performed the duties of rector by monthly rotation. On the 29th of September, 1725, Rev. **ELISHA WILLIAMS**, of Wethersfield, was chosen rector. The College flourished under his administration. Mr. Williams was rector thirteen years. "He was a gentleman of solid learning, great prudence, and popular talents." In 1732, the General Assembly gave 1500 acres of land to the College. In the same year, Bishop **BERKELEY**, of Ireland, established a foundation for the maintenance of the three best scholars in the Latin and Greek languages, who should reside at College, three years after their graduation. He also gave a fund for a premium "for the undergraduate, who should make the best composition or declamation in Latin;" also 1,000 vol-

times of valuable books. In 1739, Mr. Williams resigned, on account of ill health, became a member of the Assembly, and speaker of the house of representatives. He died in 1755.

On the second of April, 1740, Rev. THOMAS CLAP, of Windham, Ct., was installed as rector. He managed the affairs of the College with great energy and success. He made a new code of laws, complete catalogues of the library, and obtained a new charter from the Legislature, with additional powers. An annual grant for ten years, commencing in 1746, was made by the Legislature to the College. In 1752, a new College was completed, 100 feet long, 40 feet wide, and three stories high, and named *Connecticut Hall*, the Legislature having given largely to the object. In 1755, Rev. NAPHITALI DAGGETT, pastor of a church on Long Island, was appointed Professor of Divinity.

In 1757, a church was formed in the college, of which Prof. Daggett was an able and useful pastor. In 1763, President Clap appeared before the Legislature, and triumphantly defended the College against the violent attacks of a considerable party in the colony, who were opposed to the College, and who were determined, at all events, to destroy it. A new chapel was built, in the same year, at an expense of £715, for various public purposes. In 1766, President Clap resigned his office, and died in the following year. He possessed strong powers of mind, and was one of the most learned men in the country. He advanced the College to a distinguished rank, by his talents, and high reputation.

In 1766, Prof. DAGGETT was chosen President. He was a native of Attleborough, Mass., and graduated in 1748. He resigned his office as President, in 1777, but continued Professor till his death, in 1780. He was an accomplished classical scholar. Owing to various circumstances, "the discipline of College," says the biographer of Dr. Dwight, "had been for several years chiefly annihilated. Loose opinions on morals and religion prevailed extensively in the country, and their pernicious influence was felt in the College."

In 1777, the Rev. EZRA STILES, D. D. a minister of Newport, R. I., entered on the duties of the Presidency. He remained in the station till his death, in

May, 1795, in his 68th year. He was a very learned man, and had made very extensive acquisitions in the languages. He was born at New Haven, Dec. 15, 1727, graduated at Yale, in 1746, and in 1749, was appointed a tutor in the seminary, in which office he remained six years.

In 1792, the Legislature gave to the institution the arrearages of certain taxes, which had, for some time, been due to the State, in its paper currency, on the condition that the Governor, Lieut. Governor, and six senior Counsellors, should, for the time being, by a vote of the corporation, as well as by the authority of the State, be received as members of their Board; the clerical side of the Board however, retaining the power of filling up their own vacancies. The proposal was unanimously accepted by the corporation. This arrangement allayed jealousies, made the College more popular, and was, in every way attended with happy results. In consequence of this legislative benefaction, the trustees were enabled to purchase the whole front of the square on the north western side of the green, and on this ground to erect three new academical buildings, and a house for the President, to procure a complete philosophical and chemical apparatus; and to establish three new Professorships,—Chemistry, Law, and Language.

In September, 1795, Rev. TIMOTHY DWIGHT, D. D. LL. D. was inaugurated President, and till his death in 1817, conducted the affairs of the College, and performed the duties of his high office, with almost unequalled reputation and success. During the whole of his Presidency no general opposition to the collegiate government existed, or even a momentary interruption to the regular operation of law. He was most happily fitted for his office by a rare combination of important qualities—dignified and popular manners—comprehensive intellect, great experience in education, extraordinary talents for communicating knowledge, superior endowment, and acquaintance with science and literature. He also filled the Divinity chair with great reputation. Since his death his theological lectures have been published in five volumes octavo, and have passed through five or six large editions in Great Britain, as well as several in this country. Dr. Dwight

was born at Northampton, Mass. in 1752. In 1783, he was settled in the ministry in Fairfield, Ct. where he remained twelve years. His death was more generally and sincerely lamented than perhaps that of any other man in this country, with the exception of Washington.

In 1817, Rev. JEREMIAH DAY, D. D. LL. D. was appointed President.

In April, 1822, Mr. Alexander M. Fisher, Professor of Mathematics in Yale College, perished in the wreck of the packet Albion, on the coast of Ireland. He was a native of Franklin, Mass. and was appointed Professor in the College in 1817, at the age of twenty-four years. He had a genius of the highest order for the department of science to which he was devoted; and his attainments were as extraordinary as his endowments.

Yale College has frequently enjoyed special manifestations of the Divine influence, and has exerted a very great and happy influence on the state of morals and religion throughout the country. It has been, for some years, in point of numbers, the first College in the country.

The whole number of alumni is 4,355, of whom 2,373 are living; of these 534 are ministers. The number of volumes in all the libraries is about 18,000.

COLLEGE OF NEW JERSEY.*

The College of New Jersey was the fourth institution of the kind established in the United States. Those which were founded previously, were Harvard, in 1638; William and Mary, in Virginia, in 1691; and Yale, in 1701. The reasons which prevented the earlier establishment of an institution in the States between Connecticut and Virginia, were the difficulty of procuring both funds and teachers, and more particularly a charter by which funds could be managed, and degrees conferred. The views of the court in the mother country were always to be consulted, and they frequently militated against the wishes of the colonies. In such circumstances the College of New Jersey traces its origin to the influence of religion.

In 1741, the synod of Philadelphia,

embodying the whole Presbyterian church in the colonies, was rent in sunder, and the synod of New York was formed. The synod of New York were unanimously in favor of Whitefield, while the synod of Philadelphia were generally his decided opposers. The latter body, also, were accused of introducing men to the ministry without a due regard to their personal piety; and the former, with licensing men to preach the gospel without the adequate literary attainments. Every clergyman in the province of New Jersey belonged to the synod of New York. This synod, desiring to remove the necessity of introducing individuals into the ministry without the necessary intellectual attainments, resolved forthwith to found a College in New Jersey. In this province lived the ablest champions of their cause, particularly the Rev. JONATHAN DICKINSON of Elizabethtown. On the 22d of October, 1746, John Hamilton, Esq. President of the council of the province, granted a charter, which was enlarged by Gov. Belcher in 1748. Mr. Dickinson was President of the College only under the first charter. Who were the trustees named in their charter, when or where they met, or at what time Mr. Dickinson was appointed President, is not now known. It is probable that Mr. D. had long been accustomed to instruct young men in the elements of classical learning. How many pupils were under his care, at the time of his decease, cannot be known. It was, probably, not far from twenty. About a year after his decease, six individuals were graduated under President Burr. No public buildings had been erected at Elizabethtown.

Mr. Dickinson died in October, 1747, at the age of sixty years. He was a native of Hatfield, Ms., graduated at Yale College in 1706; in 1708, ordained at Elizabethtown, where he continued forty years. Mr. D. was an able defender of the doctrines of grace, and by the union of a sound judgment, valuable acquisitions in knowledge, and fervent piety, was greatly respected and honored.

On the 9th of November, 1748, the Rev. AARON BURR was chosen President; a code of laws was formed, and various measures were adopted to establish the Institution on a sure foundation.

The College, under the amended

* Our principal authority is the very valuable Historical Notes appended to the Baccalaureate Discourses of the Rev. Dr. Ashbel Green, Philadelphia, 1822.

charter, was first opened in the town of Newark; the public academical exercises were usually performed in the county court house, and the students were dispersed in private lodgings.

The trustees, in 1752, voted that the College should be removed to Princeton, upon several conditions, which the inhabitants of the town afterwards complied with. Upon the recommendation of Gov. Belcher, it was determined to erect a large and commodious building. The Rev. Gilbert Tennent, and Rev. Samuel Davies were sent to England to solicit contributions. From the sums which they obtained in England and Scotland, the expense of building the college edifice, and a house for the President, were chiefly defrayed. Gov. Belcher gave the College his library, amounting to 474 volumes, and other valuable articles. The proposal of the trustees to name the college building **BELCHER HALL**, he declined, and requested that it might be called **NASSAU HALL**, in memory of king William III. who was a branch of the illustrious house of Nassau.

The village of Princeton was fixed upon as the site of the College, being near the centre of the colony, on the public road between New York and Philadelphia, and possessing many advantages from the salubrity of its air, &c.

In the year 1757, the students, to the number of about 70, were removed from Newark to Princeton. In conducting the business of teaching, the labor devolved principally on President Burr. One or two tutors assisted him. Pres. Burr died in Sept. 1757, soon after his removal to Princeton. He was a native of Fairfield, Conn., was born in 1716, graduated at Yale College in 1735, and took the pastoral charge of the Presbyterian church in Newark in 1738. No clergyman in the State of New Jersey, says Dr. Green, was probably ever more beloved, respected, and influential than President Burr.

Two days after the death of Mr. Burr, the trustees made choice of the Rev. **JONATHAN EDWARDS**, then residing as a missionary in Stockbridge, Ms. After repeated and urgent invitations, Mr. Edwards accepted the appointment. The College derived reputation from the acceptance of Mr. Edwards, but his administration was too short to permit him to do much service. He was

inoculated for the small pox on the 13th of February, three days before the meeting of the Board, at which he was formally invested with his office; and he died on the 22d of March. He preached in the college chapel for several Sabbaths with great acceptance, but did nothing in the way of instruction, except to give out some questions in divinity to the senior class. He was born on the 5th of October, 1703, at Windsor, Conn., graduated at Yale College in 1720, was settled in the ministry, in Northampton, Ms. in 1727, was dismissed in 1750, removed to Stockbridge, where he continued till his appointment to the Presidency, in 1758.

Rev. **JAMES LOCKWOOD**, of Wethersfield, Conn., was elected his successor, but he did not see fit to accept. In August, 1758, the Rev. **SAMUEL DAVIES**, of Virginia, was elected. On a second application Mr. Davies accepted of the appointment.

Mr. Davies entered on his office, July 26th, 1759. About six months before the death of Pres. Burr, a revival of religion was enjoyed in the College. "Our glorious Redeemer," says Mr. Finley, "poured out his Holy Spirit upon the students of our College, not one of all who were present neglected; and they were in number sixty. The whole house was a *Bochim*." The interest in religion was rational and scriptural. "Though the College was well founded and conducted," says Mr. Davies, "yet I must own, I was often afraid it was degenerating into a College of mere learning. But my fears are removed by the prospect, that sincere piety, that grand ministerial qualification, will make equal advances."

Pres. Davies's administration continued from July 26th, 1759, to Feb. 4th, 1761. During this short period, his reputation, talents, and services, were of incalculable benefit to the institution. His popularity in the church to which he belonged was great and unrivalled. A poet and orator himself, he turned the attention of his pupils to the cultivation of English composition and eloquence. The number of students under his care was about 100.

President Davies was born at New Castle, Delaware, November 3d, 1724. His mother was a woman of eminent piety and intelligence. Mr. Davies says, "that the most important blessings of

his life he regarded as immediate answers to the prayers of a pious mother." When about twelve years of age he was enabled to consecrate himself to his Lord and Redeemer. He acquired the greater part of his academical and theological education at the academy of the Rev. Samuel Blair, in Chester county, Penn. He was supported by the generous donations of the very people in Virginia, then unknown to him, of whom he was afterwards pastor. He was ordained as a minister of several congregations in Virginia in 1748. He officiated, for some time, in seven different meeting houses, situated in five counties. The celebrated Patrick Henry lived near Mr. Davies, and was accustomed to speak, with enthusiasm, of his eloquence and character. His popularity was almost unbounded; so that he was invited and urged to preach in almost all the settled portions of the State. His were those powers of eloquence, accompanied with that ardent desire for doing good, which found their way to every heart, and which were accommodated to every gradation of intellect and rank in society.

On the 30th of September, 1761, the Rev. SAMUEL FINLEY, of Nottingham, Md., was inaugurated President. Dr. Finley was a native of the county of Armagh, in Ireland, and was born in 1715. He arrived in Philadelphia in 1734. In 1744, he was ordained as minister of a congregation in Nottingham, Md., where he remained seventeen years. He established an academy, which acquired great reputation. His learning was extensive. Among other duties he taught Latin, Greek, and Hebrew, to the senior class. The number of students in the College was about 100. Dr. Finley was remarkable for sweetness of temper and politeness of behavior. His death was attended by remarkable circumstances of triumph and joy. It took place on the 17th of July, 1766, in the 50th year of his age.

On the 19th of November following, the trustees made choice of the Rev. JOHN WITHERSPOON, D. D. LL. D., of Paisley, in Scotland, as President. On account of some misrepresentations as to the state of the College, the appointment was declined; thereupon the Rev. SAMUEL BLAIR, of Boston, Ms. was chosen. Shortly after Mr. B. had removed to Princeton, it was understood that Dr. Witherspoon would ac-

cept, if appointed again. Mr. Blair resigned, and Dr. W. was rechosen, and on the 17th of August, 1767, was inaugurated.

Dr. Witherspoon was born at Yester, in Scotland, February 5th, 1722. He became one of the most distinguished of the Scottish clergy for talents and influence. After his removal to Princeton, the dispersion of the students, on account of the war of the Revolution, left him at leisure to engage in civil pursuits. In 1776, he was appointed a member of Congress. He was one of the illustrious band who signed the Declaration of Independence. He died on the 15th of November, 1794. He possessed a very powerful and vigorous mind, and exerted a very extensive and happy influence, both by his efforts while he lived, and by his writings, which have been published since his death.

In 1795, the Rev. SAMUEL STANHOPE SMITH, D. D. LL. D., was chosen President. He was born in Lancaster county, Penn., in 1750. He was graduated at the College of New Jersey in 1769. After serving the institution as tutor for several years, he was ordained to the work of the ministry in Virginia. Through his influence, the College of Hampden Sidney, in Prince Edward county, was founded, of which he was the first President. In 1779, he accepted the office of Professor of Moral Philosophy, at Princeton, to which that of Theology was soon added. Here he remained till his elevation to the Presidency. He discharged the duties of his office with great ability. His publications are numerous, and give him an honorable rank among American writers.

In 1812, the Rev. ASHBEL GREEN, D. D. LL. D., was chosen President. He resigned his office in 1822, when the Rev. JAMES CARNAHAN, D. D., was appointed.

At various times, particularly during the Presidency of Mr. Burr, Dr. Finley, and Dr. Green, a special divine influence was enjoyed, which was marked with very happy results on the College and on the community.

The whole number of alumni is about 1,930; four hundred and six ministers, and one hundred and thirty-four magistrates. Of the whole number of alumni, 1,190 are living. Some of the individuals who have received their education at this College, are Richard Stockton, Dr.

Benjamin Rush, Judge Tapping Reeve, Pres. Edwards of Schenectady, the historian David Ramsay, Oliver Ellsworth, Nathaniel Niles, Rev. Dr. Nathan Perkins, Rev. Dr. Samuel Spring, Aaron Burr, Morgan Lewis, Aaron Ogden, Gov. Giles of Virginia, James A. Bayard, Robert G. Harper, Smith Thompson, Bishop Hobart, John Sergeant, &c. &c.

The principal benefactors to the College are the following:—Col. Henry Rutgers of N. York, and his sisters, gave \$6,500; Dr. Elias Boudinot \$15,000 and 4,000 acres of land; Dr. David Hosack of New York, 1,000 valuable specimens of minerals, &c.; and the family of the late Lieut. Gov. Phillips of Boston, who gave \$2,000.

MISCELLANIES.

ROBERT HALL.

THIS eminent servant of the Lord Jesus died at his residence, in Bristol, England, on the 21st of February, 1831.

His father was the Rev. Robert Hall, of Arnsby, in the county of Leicester, and author of a valuable little book, entitled, "Help to Zion's Travellers." The son was born on the 22d of May, 1764. At the age of nine, as his father relates, he comprehended the profound metaphysical reasoning of Jonathan Edwards. In 1773, he was placed in the academy of the Rev. Dr. Ryland, of Northampton. From thence he was removed to the institution established for the education of young men intended for the ministry, among the Particular Baptists. Between the instructor, Dr. Caleb Evans, and young Hall, there commenced a mutual attachment, which continued to increase till the death of Mr. Evans. At the age of seventeen, Mr. Hall joined King's College, Aberdeen. Here, during his residence of four years, he constantly attended the lectures of the distinguished Dr. George Campbell. He commenced preaching at sixteen, and while connected with College, occasionally officiated in the pulpit, particularly in vacations. After he had taken the degree of Master of Arts, he became colleague with Dr. Evans at Bristol, and associate instructor in the academy. Among his admiring hearers were many

distinguished men of the Established Church. It pleased the Sovereign Disposer of events, soon after, to afflict him with the most terrible of all human calamities, mental alienation. Mr. Hall was taken home to his friends in Liecestershire, as it was supposed that his disease was incurable. By judicious treatment, however, the light of reason at length returned. Soon after his recovery, Mr. Hall accepted an invitation to settle in the ministry at Cambridge, as successor to Robert Robinson. About the year 1805, another distressing attack of the same malady was the cause of his removal from Cambridge. He again, however, soon recovered, and became connected with the Baptist church in Leicester.

In 1825, he was induced to remove to Bristol, to take charge of the congregation left destitute by the death of Dr. Ryland.

After a short but severe illness, he slept in Jesus, on the 21st of February, in the sixty-seventh year of his age. His last words were, "Come Lord Jesus, come quickly." Ministers and people of every religious denomination joined in the most unaffected lamentations at his death. Throughout the funeral service the utmost solemnity prevailed, and there were few present who refrained from tears. The chapel, in which he had imparted the truths of the gospel, with an eloquence of language, depth of reasoning, and splendor of intellect, that left him without a rival, was deeply hung with black, and was crowded to excess.

Mr. Hall left four children. As they were placed in rather destitute circumstances, a liberal subscription is about being taken up, in their behalf, among the numerous friends of their father.

Mr. Hall, it is supposed, has left very few manuscripts, as he had an invincible aversion to committing his thoughts to writing.

A complete edition of his published works, in two elegant volumes, octavo, has been collected by the diligence and care of Mr. William Adams, and published at Andover. There are very few volumes, in any language, of equal value. His sermon on infidelity is a masterly examination of the infidel philosophy. His apology for the

Freedom of the Press, Dugald Stewart pronounced to be the finest specimen of English composition then in existence. His sermon at the death of the Princess Charlotte, is pronounced by the London Christian Observer, decidedly superior to anything else produced by that mournful event.

His discourses were premeditated, but not written before delivery. "In the commencement of his sermons, like the orb of day, his first efforts were scarcely perceptible, but as he proceeded he increased in splendor, scattering the darkness in his progress, till his subject was enveloped in a flame of light—his utterance at the same time becoming vehement, rapid, and impassioned." His command of the powers and graces of language was astonishingly great. His habits of reading were philosophical, and his stores from reading and reflection immense.

But the most interesting trait in his character was *humility*. He was apparently unconscious of his great abilities. In him were sweetly mingled the modesty of true science and the meekness of true Christianity. He was easy of access, open to conviction, ready to receive and communicate instruction and entertainment. In an uncommon degree he was devoid of austerity, rancor, ostentation; and he combined ardent piety with the most winning and graceful demeanor. Mr. Hall had that catholic spirit which is the result of deep piety and most extraordinary mental endowment. He acted on the principles which he nobly advocated in his writings, and in his church Baptists and Pedobaptists were alike admitted to communion.

In short, to use his own language, "One of the great lights and ornaments of the world, placed aloft to conduct its inferior movements, is extinguished." In mere mental power, in a single attribute of mind, one or two other individuals might stand in the same rank, but taking into the account all which constitutes a great man, he has not left his equal.

But he has gone to be with "those whom he loved on earth, where every tear is wiped away, to recount the toils of combat and the labors of the way, to join in the symphonies of heavenly voices,

amidst the splendors and fruitions of the beatific vision."

DR. CHALMERS' SERMON AT THE FUNERAL OF DR. THOMSON.

Rev. Dr. ANDREW THOMSON, one of the most eminent ministers of the Established Church of Scotland, lately died in Edinburgh, at the age of fifty-two years. He was born in June, 1778, and was ordained in the year 1802. A very deep sensation was produced throughout Scotland by his sudden death. He belonged to that party in the church which has defended the rights of the people, in opposition to the rigorous enforcement of the law of patronage. "He has," says the Caledonian Mercury, "for many years, displayed his unrivalled talents as a public speaker, sustained by an intrepidity, which was unawed by power, and a fortitude, which was proof against overwhelming majorities." Of late years he has devoted a great portion of his labors to the defence of a pure circulation of the Scriptures, and to the emancipation of the degraded negroes in the West Indies. He was decidedly evangelical in his doctrinal sentiments.

Dr. Chalmers, in a funeral sermon of characteristic energy, says, "that his peculiarity lay in this, that present him with a subject, he, of all other men, saw the principle which was embodied in it. His was never a puerile conflict, but a conflict of moral strength—the warfare of a giant enlisted on the side of some great principle, and which he held always in the right place. In him were concentrated all the powers necessary to maintain and carry questions of the greatest difficulty and magnitude. He could bring the whole of his great powers to bear immediately on the subject with sweeping and resistless effect."

ORME'S LIFE AND TIMES OF BAXTER.

Baxter lived in one of the most interesting periods in English history. It was a time of great excitement. Never before was the love of freedom, which peculiarly belongs to the Saxon race, so thoroughly roused and strengthened. Great exigencies produced great men. Strong passions nur-

tured strong thoughts. The wreck of earthly hopes made men seek for an abiding treasure in the skies. The strength of the religious principle was tested in fire, and it grew brighter under the terrible ordeal.

These books, we have no doubt, will be read with intense interest, and with serious advantage. We shall notice them more at large hereafter.

DOUGLAS ON THE TRUTHS OF RELIGION.

Many controversies are now agitating the minds of men in the religious world. In this country the Deity of the Saviour, the necessity of an atonement, the nature of sin, the nature of human agency in the work of salvation, the inspiration of the Scriptures, and other important subjects, are the themes of earnest, and sometimes of angry discussion.

In England and Scotland, the possibility or reality of modern miracles, the human nature of Christ, the millennium, the nature and ground of assurance, and of pardon through the blood of Christ, are extensively and warmly controverted.

In such circumstances, it is very timely and very important to bring forward the great truths of religion, in a clear, impressive, and scriptural manner, irrespective of doubts and controversies. Give us the truth and let errors take care of themselves. Bring over this world the Sun of Righteousness, and fogs and darkness will flee away.

Mr. Douglas, in the work noticed at the head of this article, has treated of the fundamental points of Christianity. He has held up to our eyes the great features of our faith. We are persuaded that he has performed an important service. On two or three points there will be much diversity of opinion, but no diligent reader can peruse the volume without advantage. Mr. Douglas does not contend for a sect, but for the common cause of Christianity.

MEMOIR OF HENRY MARTYN.

We have long regarded this volume as one of the most finished and delightful specimens of biography in the language, and we are much gratified in seeing a new edition, the mechanical execution of which is so creditable to the American press.

From an introductory essay prefixed to it we make the following extract.

“This is not the age of the world to proclaim a divorce between science and piety. Every opening leaf, in the volume of God’s providence, shows, with greater distinctness, the necessity of the highest attainments, in all who minister at the altar. The effusion of the Divine Spirit in this country, so abundant as almost to constitute a new era in the history of redeeming love, speaks with a very intelligible voice on this subject. When crowds are pressing on the narrow road to Life, there is required in the *guides* the most intense wakefulness, the most ample experience. When men of taste and genius, in great numbers, are bowing at the cross of Christ, the public dispensers of religious truth should show them by example and precept, that Christianity opens boundless fields of knowledge, and is adapted to the intellect of man in its highest developments. Say not that simple piety is sufficient. The light and grace of the Holy Spirit comes pure from His throne, but on earth it passes through a thousand imperfect and polluted channels. Besides, the grand corrupter and deceiver is peculiarly alert and efficient at such a time as this. Prudence, foresight, wisdom, eminent knowledge, and eminent piety, are of inconceivable importance in the Christian ministry. The church needs Whitefields and Tennents, and she also needs pre-eminently such men as Jonathan Dickinson and Jonathan Edwards— *fervent piety in union with consummate judgment and exalted intellect.*

“Indeed, every voice which comes from the providence, or the Spirit, or the word of God, every intimation of the signs of the times, every note which reaches us from past or future ages, from lands of light or darkness, from the Christian records, or the Jewish economy, from earth and heaven, proclaims in most emphatic terms, that the redemption of this lost earth is intimately and essentially connected with a HOLY AND LEARNED MINISTRY. Those who are concerned in preparing men for the sacred office, stand, like the apocalyptic angel, in the sun, in the very centre and focus of those means which are to renovate this world. Let them look well to their high calling. Let them stand fast on those great principles which have borne the test of most abundant experience. Let them labor indefatigably to keep the public opinion pure on this subject. Let them not be shaken from their purpose by the breath of any popular excitement. Let all the youthful ministers of Christ, who have had the advantages of a thorough education, show by their practical habits, their good sense, their ardent piety, their unshrinking self-denial, the value of the systems under which they have been trained.”

LITERARY REGISTER:

OR

ANNUAL VIEW

OF THE

STATE AND PROGRESS OF EDUCATION, AND OF LITERARY INSTITUTIONS,
THROUGHOUT THE WORLD.

1831.

INTRODUCTORY.

"THE science of education," says the late Dr. Brown, "implies a skilful observation of the past, and that long foresight of the future, which experience and judgment united afford. It is the art of seeing, not the *immediate effect* only, but the *series of effects*, which may follow any particular thought or feeling, in the infinite variety of possible combinations,—the art often of drawing virtue from apparent evil, and of averting evil that may arise from apparent good. It is, in short, the philosophy of the human mind,—applied practically to the human mind, enriching it, indeed, with all that is useful, or ornamental, in knowledge, but at the same time, giving its chief regard to objects of yet greater moment,—averting evil, which all the sciences together could not compensate, or producing good, compared with which all the sciences together are as nothing. It is that noble art, which has the charge of training the ignorance and imbecility of infancy, into all the virtue, and power, and wisdom of maturer manhood,—of forming, of a creature, the frailest, and feeblest perhaps which heaven has made, the intelligent and fearless sovereign of the whole animated creation, the interpreter, and adorer, and almost the representative of the Divinity."

To accomplish these great results, and attain the full ends of this sublime science, as described by this eloquent writer, education should be placed on its proper basis. It should be regarded as the most important of all the sciences. It should have a distinct and well-ascertained department—a specific, and appropriate province. It has been, for the most part, left out of view in systems of instruction. The most practical of all the sciences, and that from which all the others derive their value, has been wholly excluded, or nearly overlooked. A change in this respect, is among the great *desiderata*. The instructors of the young ought to be looked upon, not simply as the dispensers of knowledge, but as set apart to watch and train the human understanding, to guard the public morals, and to sustain all which is precious in our interests for time and eternity.

We need, pre-eminently, some books on the *philosophy of education*. We have philosophies of the human mind in its mature state—of minds like those of Reid and Brown. We need to have the *infant* soul developed, and its hidden and mysterious phenomena observed and arranged. The intelligent mother could furnish facts and observations which would be of far greater importance, in the advancement of knowledge, than the minute analyses of many philosophers.

Education will never reach the perfection, of which it is susceptible, till the instruction of a *class* can be combined with *individual* instruction, or in other words, till the personal defects and excellencies of every mind shall be known

and attended to. The *individuality* of the scholar is frequently and mournfully lost sight of. Perhaps, in the existing arrangements of most institutions, the evil is irremediable.

The want of well-qualified teachers is, doubtless, the fundamental difficulty. This, unquestionably, impedes the advance of education, more than any other three causes, which could be named. A college cannot flourish without gifted and able professors. No more can a common school, if left to the irregular and irresponsible, if not totally defective services of a casual teacher. The most valuable of all sciences, the most difficult of all arts—that of education, cannot safely be trusted to any but to those, who have elevated conceptions of its importance, and who are ready to make any sacrifices for the attainment of the objects, which all have, professedly, in view. The subject of the establishment of seminaries, for the education of school teachers, has awakened considerable interest in the United States; but it seems that the time has not yet come to carry the measure into full effect. The public are not prepared to appreciate and reward good schoolmasters. A more enlightened sentiment must pervade the great mass of the community. In the mean time some partial efforts may be made in existing institutions to remedy the difficulty.

Another most obvious deficiency is the want of proper books for children and youth, arising, indeed, from the fact that but few men have that union of practical and theoretical knowledge, which will enable them to present facts and truths in an interesting manner to children. There is a great variety of books, which are written in the language of infancy and childhood, but the ideas, the sentiments, are those of mature age.

Men are ever separating what the God of truth and of nature has joined together. It is, perhaps, the error of this age, to bring every thing down to the level of *practical utility*, to discard theory altogether, and in the rage for producing *present* effect, to overlook permanent and enduring principles. The demand, in this country, for mental labor of all kinds, is very great, and will be greater. Such being the fact, merely popular talent, or the power of communicating knowledge, will be the test of the value of a system of education. But woe to him who goes upon the ocean of public life, in its present agitated state, without the anchor of fixed principles. Radically defective is that system of collegiate or professional instruction, which does not lay the foundation of knowledge, below the waves of excitement, on the Rock of eternal truth, on the basis of certain and fixed principle. While the youthful mind is preparing for the expected exigencies of the sphere in which it is going to move, its growth and expansion, or the implantation of such principles as are contained in the treatises of Locke and Milton, should be the main object.

Unwillingness to adopt manifest improvements, and eagerness for innovation, are alike to be avoided. Doubtless, those who banish the classics from our schools, and those who would give them undue prominence, are equally in fault. If the classics have not been taught in our schools so as to produce the results which might be desired, the difficulty is unquestionably in the manner of teaching, and not in the nature of the study. If they have encroached on other more important studies, let the evil be remedied, not by a war of extermination against them, but by making the best use of them, and in the proper proportion.

An object of great importance is to render our popular plans of education as permanent as possible. They need some connecting links, some principle of vitality. The Lyceum may be made of great and essential utility, if it can be made to *exist* long enough.

The due cultivation of the physical, and mental, and moral powers, will be deemed of importance in proportion as a man can look over the whole face of society, and over the whole existence of man. The great object of education is “to discover, and apply or obey, the laws under which God has placed the universe.”* To accomplish this sublime purpose, the physical energies are to be trained, the intellect is to be developed to its fullest extent, and the passions are to be inured to discipline; the **WHOLE MAN** is to be the object of vigilant and unceasing care.

* President Wayland.

The benefits of education must be made to extend to the extremities of society. No class is to be shut out from the blessing. Very great efforts are needed to educate all the community. Ignorance will be associated with poverty, and crime will follow in the footsteps of ignorance, unless the most intense watchfulness be exercised.

It is also worthy of serious inquiry, In what way can government most effectually patronize education? If a universal system of elementary instruction ought to be established, by public authority, it is a matter of high importance to ascertain in what way the government and individuals can co-operate so as to extend the blessings of knowledge as extensively as possible.

The ends to be attained are to communicate the advantages of education to all classes, to preserve society in as compact a state as possible, by preventing all unnatural distinctions between the rich and the poor, and to awaken individual interest and responsibility, while the Legislature holds out its fostering hand.

Voluntary associations of all the friends of education in this country and in Europe, would doubtless be a most advantageous measure. Friendly and free discussion is the spring of generous and praiseworthy effort. In this way real improvements will be far more rapidly and kindly communicated and adopted, while useless innovations would be discountenanced and abandoned. We should rejoice to see all the States of our Republic sending their deputies, every fifth year, at least, not to an Olympic, but to a literary festival.

Another most desirable event is the incorporation of the Hebrew and Greek languages, of the original Scriptures, into all our courses of collegiate instruction. We cannot but hope that the time is near, when this Day-spring from on High shall visit our seminaries, when the Sun of Righteousness shall break forth with healing in his wings, when the strains of the Hebrew poets shall be the theme of delighted contemplation and study to all our young men of taste and genius.

VIEW OF ELEMENTARY INSTRUCTION.

UNITED STATES.

In many of the States, schools are supported by an annual tax levied by the order of government. The principles and results of the legislative provisions made in many of the States for common schools, are very forcibly expressed by Mr. Webster. "For the purpose of public instruction we hold every man subject to taxation in proportion to his property, and we look not to the question whether he himself have or have not children to be benefited by the education for which he pays; we regard it as a wise and liberal system of police, by which property, life, and the peace of society are secured. We seek to prevent, in some measure, the extension of the penal code, by inspiring a salutary and conservative principle of virtue and of knowledge in an early age. We hope to excite a feeling of respectability and a sense of character, by enlarging the capacities and increasing the sphere of intellectual enjoyment. By general instruction we seek, so far as possible, to purify the moral atmosphere; to keep good sentiments uppermost, and to turn the strong current of feeling and opinion, as well as the censures of the law, and the denunciations of religion, against immorality and crime. We rejoice that every man in this community may call all property his own, so far as he has occasion for it to furnish for himself and his children, the blessings of religious instruction, and the elements of knowledge. This celestial and this earthly light he is entitled to by the fundamental laws."^{*}

MAINE.

Every town is required by law to raise, annually, for the support of common schools, a sum equal at least to 40 cents for each person in the town, and to distribute this sum among the several school districts. According to the reports made in 1826, there were in the State, 2,499 school districts; 137,931 children between the ages of four and twenty one; of which 101,325 usually attended school; the sum required by law to be annually raised, \$119,334; annual expenditure, \$137,878 57.

^{*} Speeches and Forensic Arguments, pp. 210, 211.

Gov. Smith, in his late message says, that the literary institutions of the State are in a prosperous condition, and under the fostering care of the government, are spreading the influence of mental light and good morals among the people.

NEW HAMPSHIRE.

Common schools are established throughout the State, and for their support a sum, amounting each year since 1818, to \$90,000, is annually raised by a separate tax. The State has a literary fund amounting to \$64,000, formed by a tax of one half per cent on the capital of the banks. The proceeds of this fund, and also an annual income of \$9,000 derived from a tax on banks, are appropriated to aid the support of schools.

VERMONT.

The money raised by the general law for the support of schools, at three per cent on the grand list, (the valuation of taxes,) would be about \$51,119 42; and about as much more is supposed to be raised by school district taxes. The State has a literary fund derived principally from a tax of six per cent on the annual profits of the banks; the amount on loan in September, 1829, was \$23,763 32.

MASSACHUSETTS.

The laws require that every town or district, containing fifty families, shall be provided with a school, or schools, equivalent in time to six months for one school in a year; containing 100 families, twelve months; 150 families, 18 months; and the several towns in the State are authorized and directed to raise such sums of money as are necessary for the support of the schools, and to assess and collect the money in the same manner as other town taxes. Each town is also required to choose annually a school committee of three, five, or seven persons, to take the general charge of the schools, examine teachers, &c. &c. This last arrangement is but partially carried into effect. A very imperfect return of the state of the schools was made in 1827, in which there were reported 972 public school districts; 708 private schools and academies; 18,143 pupils in private schools, and \$158,809, paid for instruction; 71,000 pupils in public schools, and \$163,929 76 paid for instruction. In all the schools in Boston, there are about 12,000 pupils, at an expense for tuition, fuel, books, &c. of about \$200,000.

RHODE ISLAND.

In 1828, the Legislature appropriated \$10,000 annually for the support of public schools, with authority to each town to raise by tax double the amount of its proportion of the \$10,000. All the towns have availed themselves of its provisions. The whole number of schools, probably exceeds 700. Till within a short period, education has been very much neglected in this State.

CONNECTICUT.

The Connecticut school fund, on the first of April, 1829, was \$1,882,261 68. The income of this fund is appropriated to the support of common schools. In the year ending March 31, 1830, the sum of \$72,933 was divided among the different free schools throughout the State. The number of children between the ages of four and sixteen, was 85,482, and the dividends amounted to a little more than 85 cents for each child. This fund has been wisely managed, and faithfully applied, but it has not answered all the purposes which are desirable. It has diminished very much that feeling of personal interest and responsibility in the minds of the people generally, which is indispensable in sustaining popular systems of education.

NEW YORK.

Gov. Throop, in his message of January 4, 1831, says, "there are 9,062 school districts in this State, and 8,630 have made returns according to the statute. One hundred and ninety new districts have been formed during the year, and the number which have made returns has increased 338 in the same period. There are in the districts from which reports have been received, 497,508 children between five and sixteen years of age, and 499,424 scholars have been taught, during the year, in the common schools of the State; the general average of instruction having been about eight months. The returns show an increase of children between five and sixteen, compared with the preceding year, of 24,194; and an increase of the number instructed of 19,383 scholars.

The public money apportioned among the several school districts during the past year, amounts to \$239,713. Of this sum \$100,000 was paid from the State treasury, and the residue was derived from a tax upon the several towns, and from local funds possessed by

some of them. In addition to the public money, there has been paid to teachers by the inhabitants of the districts \$346,807, making a total of \$586,520, paid for teachers' wages alone, in the common schools of the State."

The productive capital of the school fund now amounts to \$1,696,743 66. The revenue actually received into the treasury in 1830, was \$100,078 60. This is the first year in which the revenue of the fund has produced the sum required for the annual distribution. The system of the common school instruction in this State, is founded on the principle, that the State, or the revenue of the school fund, will pay only a share of the expense; and that at least an equal share, as the condition of receiving the State fund, shall be assessed upon the property of the town. In addition to all this, and as a necessary prerequisite to a participation in the public money, the inhabitants of each district are required to tax themselves for building a school house, and furnishing it with necessary fuel and appendages.

About \$1,928,236 are supposed to be vested in school houses in this

State, which at an interest of six per cent would amount to	\$115,604 00
Annual expense for books for 449,434 scholars, at 50 cts. each,	249,717 00
Fuel for 8,846 schools at \$10 each,	88,460 00
Amount of public money for teachers' wages,	239,713 00
Amount paid in the districts for teachers' wages besides the public money,	346,807 00
Estimating for 43 towns not returned,	21,308 00

Total for support of common schools of the State, \$1,061,609 00

A complete census of the scholars in the colleges, academies, private and common schools, would present a total of at least 550,000 scholars receiving instruction annually in the whole State, which is equal to one person attending school to three and a half of the whole population.

The whole number of schools in the city of New York, of all kinds, (besides Sunday schools,) is

Number of teachers 484, assistants 311,	463
Pupils,	795
Estimated number of children between five and fifteen who attend no school whatever.	24,952
	20,000

NEW JERSEY.

This State has a school fund, which amounted in October, 1829, to \$245,404 47, which is all in productive stocks, yielding an interest, on an average, of about five per cent. A tax of half of one per cent on the amount of the capital stock of the several banks subscribed and paid in, is also appropriated to this fund; and the whole annual income is about \$22,000. By a law passed in 1829, \$20,000 were annually appropriated to the support of the common schools out of the income of the fund.

PENNSYLVANIA.

The constitution declares that the "Legislature shall, as soon as conveniently may be, provide by law for the establishment of schools in such manner that the poor may be taught gratis." In conformity with this provision, means of instruction have been provided in nearly all the counties of the State, for the children of indigent parents. They are sent to the most convenient schools of the neighborhoods in which they respectively reside, and the expense is paid by the county commissioners. It seems, however, that far more decided and thorough measures need to be taken in this State. An unhappy result of the plan adopted is to separate, in a considerable measure, the children of the poor from those of the rich. In our primary schools, the children of all classes in the community should mingle together so far as practicable. Gov. Wolfe, in his message of December last, observes, that "out of four hundred thousand children in the State, between the age of five and fifteen, more than *two hundred and fifty thousand*, capable of receiving instruction, were not within a school, during the last year. What an incalculable loss has this Commonwealth sustained in the talents that might have been elicited, in the ingenuity and skill which might have been imparted to labor and science, and in the moral and intellectual endowments that might have been engrafted and matured."

DELAWARE.

This State has a school fund, amounting to \$170,000, the interest of which, together with a small tax levied on each school district of four miles square, at the will of a majority of the taxable inhabitants, is appropriated to the support of free schools. No district is entitled to any share of the school fund, that will not raise, by taxation, a sum equal to its share of the income of the fund. The Governor of Delaware, in his late message, urges, in the strongest terms, the importance of universal primary education.

MARYLAND.

A law in favor of primary schools was passed in 1825, and has been partially carried into effect in two or three of the counties. The State has a school fund, consisting of a sum advanced by Maryland during the late war, and paid by the national government, amounting to \$75,000, together with a tax on bank capital of twenty cents on a hundred dollars. The fund is at interest, and the amount received from the banks has also generally been at interest to the credit of the several counties; but in some instances it has been expended for its proper object. The intention of the State was, that it should be used to pay teachers only; and that the expense of building school houses, and also other expenses, should be paid by a tax on property within the several school districts.

VIRGINIA.

This State has a literary fund, created in 1809, and amounting in available capital, according to a late report, to \$1,233,522 97. All escheats, confiscations, and derelict property; also all lands forfeited for non-payment of taxes, and all sums refunded by the national government, for the expenses of the late war, have been appropriated to the encouragement of learning. Of the interest of the fund, \$15,000 are annually appropriated to the University of Virginia, and \$45,000 to the education of the poor in the respective counties. This sum is divided among the several counties according to the ratio of white population; and the court of each county appoints commissioners to manage and superintend the application of the share belonging to it. Within a year from October, 1828, 26,690 persons made application to be educated, of whom 12,642 were received. The average cost of education was \$9 per annum. Gov. Floyd, in his late message, takes no notice of the condition of the schools.

NORTH CAROLINA.

This State has a literary fund arising from bank dividends, &c. to the amount of upwards of \$70,000. It is provided that when this sum shall have accumulated to a sufficient amount, the income of it shall be divided among the several counties, in proportion to the free population, for the support of common schools.

SOUTH CAROLINA.

Gov. Hamilton, in a recent communication to the Legislature, remarks, that the only safe and effectual Agrarian system, is the scheme of public education. This alone will secure to the poor their just rights; and he commends the subject to the consideration of the Legislature. The Legislature makes an annual appropriation of nearly \$40,000 for the support of *free schools*. In 1828, 840 schools were established throughout the State, in which 9,036 scholars were instructed, at the expense of \$39,716. The annual appropriation in 1829, was \$37,200.

GEORGIA.

Schools were early in operation in Savannah, Augusta, and a few other towns in the lower part of the State; but little attention was paid to learning above Augusta, till the year 1800, with the exception of two or three schools. The academy and free school funds consist of \$500,000;—stock in the bank of Darien, \$200,000; State bank, \$200,000; Augusta, \$100,000. Of this sum there have been paid out, since 1822, to the academies, \$60,642 58, and for the support of free schools, \$46,412 12. In 60 counties, according to Mr. Sherwood's Gazetteer, (1829,) there are 720 common schools, each having 30 pupils, 21,600. In the other 16 counties, there are 80 schools, each having 20 pupils—1,600. Total in the State, 27,200.

ALABAMA.

By an act of Congress of March 2d, 1819, one section of land (640 acres) was granted to the inhabitants of each township for the use of schools, and 72 sections or two townships for the support of a seminary of learning.

MISSISSIPPI.

No system in regard to primary schools has been adopted. The State has a literary fund, amounting at present to \$27,800, derived from the donation of the general government, rents of land, three per cent on all sales of public lands, fines, forfeitures, &c. But no portion of it is available till it shall amount to \$500,000.

LOUISIANA.

In 1827, the Legislature made a grant to each parish in the State, of \$2 62½ to every voter, to be applied to the education of the indigent; the amount for any one parish not to exceed \$1,350, nor to fall short of \$800. In consequence of this act, nearly \$40,000 are annually appropriated to the education of the poor.

TENNESSEE.

We have no account of the condition of primary education in this State.

KENTUCKY.

The Legislature has, several times, taken measures for establishing common schools in this State, but thus far without effect. A literary fund of \$140,000 was created, some years since, from a portion of the profits arising from the Bank of the Commonwealth; but the State has encroached considerably upon this fund, for other purposes. A very able Report on education was, some time since, made to the Legislature, by the Rev. Benjamin O. Peers. From returns made, it seems that not more than *one third* of the children between the ages of four and fifteen, attend school.

OHIO.

Gov. McArthur, in his late message, insists that intelligence alone is capable of self-government. He urges attention to common schools as a "solemn duty" upon every member of the community.

There remained in the treasury of Ohio, on the 15th of Nov. last, \$159,250; \$90,000 of it, being a school fund, is drawing six per cent interest. The interest upon this fund is guarantied by the State; and is fast increasing. In 1825, a law was passed by which a tax of one twentieth of one per cent, or half a mill on a dollar, estimated *ad valorem* upon the general tax list of the State, was levied, and appropriated to the support of common schools. In the city of Cincinnati there are seventeen free schools in a prosperous condition. In the State, 350,000 children attend school.

INDIANA.

In Indiana one thirty-sixth part of the public lands has been appropriated for the support of schools. A portion of the public lands has been granted by Congress for the same purpose; but no provision for education has been made by the Legislature of the State, except the passing of some laws relating to the land granted by Congress.

FOREIGN COUNTRIES.

ENGLAND.

No system of general common school instruction has been established by the government. This work, more important to the vital interests of a state than almost any other, has been left to individual care, and voluntary associations.

The National Education Society is in the twentieth year of its existence. It has established schools directly or indirectly in 2,609 places, of which 2,595 are daily and Sunday, and 1,083 Sunday, for children of either sex. The number of boys receiving *daily* instruction is 123,182, of girls, 93,389. In Sabbath schools *only*, there are 67,101 boys, and 62,106 girls, making a total in the National Schools of 345,778. The total of grants expended since 1811 is about £92,000, and this sum has caused an expenditure of at least three times its amount applied to the same purpose from other quarters.

The British and Foreign School Society have had under their care at the Central or Model Schools, since the commencement of their undertaking, 8,780 scholars, among whom are 20 Arab youths, sent to be educated by the Pasha of Egypt. In the course of a year these interesting lads were able to read, write, and speak in English, with considerable correctness. Fifty-two persons have been employed in the training department, or in preparing to be teachers, besides thirty-five females.

Various other benevolent societies, particularly that for the Diffusion of Knowledge, of which the Lord Chancellor is President, are adopting vigorous measures for the education of the lower orders.

SCOTLAND.

In 1494, it was enacted by the Scotch Parliament that all barons and substantial freeholders, throughout the realm, should send their children to school from the age of six to nine years, and then to other seminaries. In 1615, an act of the Privy Council was passed for establishing schools in every parish in the kingdom. In 1696, a school was established, and a schoolmaster appointed in every parish; the landholders were ordered to build a school house, and pay a salary to the teacher, exclusive of the fees of the scholars, not to fall short of £5 11s. 1d., nor to exceed £11 2s. 2d. The landlords and the minister had the power of appointing the master, the presbyteries that of superintending the school. In this way the blessings of education were diffused in every corner of the land.

The path to wealth, honor, and distinction was opened to all classes. "Persons of the humblest origin have raised themselves to the highest eminence in every walk of ambition, and a spirit of forethought and energy has been widely diffused."

In 1698, there were from 50,000 to 75,000 common beggars in Scotland. Now, notwithstanding the increase of inhabitants, and the influx of the Irish, very few beggars are found. No assessment has been made for the support of the poor, except in a few of the large towns, and in the counties bordering on England.

In consequence of various changes in society, the salary of the teachers became entirely inadequate to their support, and their character as a body was a good deal deteriorated. In 1802, the *maximum* statutory salary was raised to £22 4s. 5d. and the *minimum* to £16 13s. 4d., both exclusive of school fees. Supposing the number of schoolmasters to be 900, and the average salary £20 a year, the whole cost of this establishment, exclusive of houses, gardens, and fees, does not exceed £18,000 per annum. The fees paid by the scholars are about 2s. 6d. or 3s. a quarter, for English; 4s. or 4s. 6d. for writing and arithmetic, and from 5s. to 7s. 6d. in Latin and Greek. The entire emoluments of the schoolmasters, excluding the houses, do not exceed £45 or £50, on an average. Something is called for to improve the condition and character of the schoolmasters. Many parishes, especially in the Highlands, are deteriorating.

FRANCE.

Of 283,822 young men, inscribed, in 1827, on the recruiting census, 157,510 could neither read nor write; 13,791 of the remaining 126,312, could only read; of 13,731, nothing was recorded as to their learning, and thus only 100,000, or a little more than one third, could both read and write. Of 7,394 persons committed for offences in 1828, 4,166 could neither read nor write, and 1,856 of the remainder could perform those exercises but imperfectly.

In 1829, a new and important education society was established in France. The French government recognizes three different kinds of primary schools—those for Catholics only—for Protestants only—and for the youth of different denominations.

The fact that two thirds of the population of France are destitute of the blessings of primary instruction, will sufficiently account for its present political state.

SILESIA.

In 1765, Frederic the Great established some excellent regulations in regard to elementary instruction. Pattern schools were established at Breslau, Glatz, and other places, which all candidates for the situation of schoolmaster are obliged to attend. The school tax is paid by the lords and tenants, without distinction of religions. The boys are all sent to school from their sixth to their thirteenth year, whether the parents are able to pay the school tax or not. For the poor the school money must be raised by collections. There are now more than 3,500 schools established in the province. There are seventeen newspapers and magazines published, some of them very useful. Silesia, in consequence, is at this moment, one of the most flourishing districts on the continent. The people are among the most intelligent, orderly, and industrious in Europe.

PRUSSIA.

In the states, comprising the Prussian monarchy in 1826, there were 4,487,461 children below fourteen years of age, being 366 children for every 1,000 inhabitants, or nearly eleven thirtieths of the whole population. In the Prussian dominions there were 20,887 elementary schools, and 786 schools for more advanced scholars, exclusive of the universities. These schools employed 22,262 masters, 704 mistresses, and 2,054 assistants. Of every 1,000 children under 14 years of age, 371 at an average, attended school.

GERMANY.

In most of the states, which formerly composed the Confederation of the Rhine, as Wirtemberg, Bavaria, Baden, Hesse, &c. a public school is established in every parish, and, in some instances, in every hamlet. The master, as in Scotland, receives a fixed salary from the parish, exclusive of a small fee from the scholars. Besides the salaries and fees, the masters are furnished with a house, a garden, and in most instances, a few acres of land. The books, used in the schools, are generally very good. No particular system of religion is allowed to be taught, in Wirtemberg, and most of the other Germanic states. The sons and daughters of Lutherans, Calvinists, Catholics, Quakers, &c. frequent the same schools. Several of the governments have enacted laws by which *every individual is compelled to send his children to school, from the age of six to fourteen years.*

In Bavaria, the beneficial consequences resulting from the establishment of a system of national education, have been more signal than in any other European country. The

late and present kings of Bavaria have been truly the fathers of their country. They have not only swept away numerous abuses, and established a representative form of government, but they have laid deep the foundations of permanent improvement in the organization of an admirable system of education. A school is established in every parish, to which every one is obliged to send his children from the age of six to fourteen. The following is the schedule of education for 1825.

	No.		No.
Universities,	3	Normal Schools,	7
Lyceums,	7	Schools for Foreigners,	1
Gymnasias,	18	Law Schools,	2
Colleges,	21	Veterinary,	2
Preparatory Schools,	85	Midwifery,	2
Houses of Education,	16	Royal Schools,	2
Houses for higher branches,	7	Public or National Schools,	5,394
Boarding Schools for Girls,	2		

Number of inspectors of schools 286; teachers 7,114; pupils of all classes about 498,000. Number of inhabitants in Bavaria, 4,032,590. About *one eighth* attend school. In Scotland only *one tenth*.

Throughout Germany the greatest attention is paid not merely to the acquirements of teachers, but to their *capacity for teaching*. Consequently *normal* or pattern schools have been established in all the principal towns, attended by those who expect to engage in the business of instruction. Some of them enjoy a very high reputation.

Mr. Loudon, an intelligent man, who travelled through this part of Germany in 1828, says, "From what I have seen of Wirtemberg, I am inclined to regard it as one of the most highly civilized states in Europe. Every individual in Wirtemberg reads and thinks, and to satisfy oneself that such is the case, he has only to enter into conversation with the first peasant he meets, to observe the number and style of the journals, and the multitude of libraries. I did not meet with a single beggar in Wirtemberg, and with only one or two in Bavaria and Baden."*

RUSSIA.

The present number of Journals which are issued from the press in Russia is 73. The three, which have the most extensive circulation, are published in *twelve* different languages. The number of elementary schools is 1,411; they are frequented by 70,000 pupils, so that on a comparison of the total number of children capable of instruction in the Russian dominions, with those actually educated, there does not appear to be more than 1 in 367 whose mind is even superficially cultivated. The Russian government has recently labored with great earnestness, to promote the instruction of its subjects; and the astonishing advances which they have made in a comparatively short period, show that they have not labored in vain. Thirteen masters had been attending Mr. Heard's school in Petersburg, in order that they might introduce the system into as many provinces, by means of normal schools.

SWEDEN.

We have no information of the state of the public schools in this country. The British and Foreign School Society has established 192 schools of mutual instruction, containing 12,711 children; the king has granted permission to import slates free of duty, and proposed that the Estates should assign 6,000 rix dollars for organizing a normal school. Hopes are likewise entertained that the teachers would be paid out of the public revenue.

BELGIUM.

A pleasing report has been transmitted from the Brussels Society, by which it appears that the normal schools there are in a state of great activity and gradual improvement.

ICELAND.

Dr. Henderson says that "the general principles of knowledge are universally diffused among the inhabitants of Iceland. Though there be only one school on the island, and that one exclusively designed for the education of such as are afterwards to fill offices in Church and State; yet it is exceedingly rare to meet with a boy or girl, who has attained the age of nine or ten years, that cannot read and write with ease. Domestic education is most rigidly attended to; and it is no uncommon thing, to hear youths repeat passages from the Greek and Latin authors, who have never been farther than a few miles from the place where they were born. Nor do I scarcely ever recollect entering a hut, where

* See British Quarterly Journal of Education, No. 1.

I did not find some individual or another, capable of entering into conversation with me, on topics which would be reckoned altogether above the understandings of people in the same rank of society in other countries of Europe."

ITALY.

In no country, perhaps, is the education of the lower classes in society more neglected than at Rome, and in other parts of Italy: and nowhere are the people more factious and insubordinate: nowhere is it more difficult to procure servants or craftsmen who are respectable, faithful, or obedient. The duke of Lucca, in August last, published an edict, in which he stated his conviction of the great importance of education being generally communicated to his subjects of all classes, and also, that the Lancastrian method of instruction is best calculated to carry this design into effect. He ordered that two schools for boys and two for girls be immediately established at Lucca.

GREECE.

The amount of subscriptions for free schools, made by the Greeks, from Sept. 1828, to Sept. 1829, was about \$6,800. This is only a part of what was done in that time for this object. There were distinguished instances of individual munificence, which do not enter into the above estimate. A school for boys and girls was commenced in the island of Syra, by Mr. Brewer, in 1828. A house was soon built large enough to contain 800 pupils. The number soon rose to 830. The Greek ladies raised 2,200 piastres for the new school house. Many of the scholars have manifested great capacity, and have made most encouraging attainments. Every one of the *Ionian* islands, seven in number, has a classical school, or academy. According to the last report there were 69 schools, 72 teachers, 2,102 scholars. On 15 of the more important *Greek* islands, 82 schools are reported, containing 1,979 scholars.

Mr. Brewer, at the first quarter's examination of his female school, in Smyrna, on the 8th of July, 1830, says that 96 Greek girls were examined before crowds of Armenians, Jews, Catholics, Turks, Greeks, English, &c.

ACADEMIES, HIGH SCHOOLS, GYMNASIA.

MAINE. The *Gardiner Lyceum*, was incorporated in 1822. Its object is to give to farmers and mechanics a scientific education. Mr. Edmund L. Cushing, principal, Kiah B. Sewall, tutor.

The *Maine Wesleyan Seminary* at Readfield, has excellent accommodations for manual labor, both in the agricultural and mechanical departments. Merritt Caldwell is the principal. It was founded in 1825, and was among the first in the country to introduce a system of profitable exercise. The number of students varies with the season of the year from 60 to 120. In November last it was 120. About 45 have been employed in the laboring departments. These individuals have nearly paid their board by their labor. Two courses of study are pursued in the institution; one designed as preparatory for College, and the other intended to give a thorough English education. The course of study is three years.

At Bangor, there is a *Classical School* in connection with the Theological Seminary. To such as do not wish, for various reasons, to obtain a collegiate education, as well as to those who have the ministry in view, and are preparing to enter college, tuition is afforded gratuitously. To all others, and it is open to any young man of good moral character, the tuition is \$16 a year. There are *thirty* incorporated academies in Maine, in addition to those which we have mentioned; twenty-one of them have about 11,500 acres of land each, besides other property. The Machias, South Berwick, and Hallowell academies have 23,040 acres of land each.

NEW HAMPSHIRE. *Phillips Academy, at Exeter*, is one of the oldest and most respectable in the country. That, and Phillips Academy at Andover, have prepared more students for College, probably, than any other six academies in the country. It has an elegant edifice, a large fund, a library, apparatus, and about 80 scholars. It has four instructors; Benjamin Abbot, LL. D. is principal. *New Ipswich Academy* has funds amounting to \$3,000. Gratuitous assistance is afforded at this institution, as well as at Gilmanton, and other academies. R. A. Coffin is principal of this academy. *Adams Female Academy*, at Derry, has funds to the amount of \$4,000. *Kimball Union Academy*, at Plainfield, has \$40,000, the income chiefly devoted to assist in aiding pious young men in preparing for the Christian ministry. The number of incorporated academies in this State is about *thirty*.

VERMONT. There are about 20 incorporated academies in this State, at which young men may be fitted for College. The late Joseph Burr, Esq. of Manchester, left a considerable bequest to found an academy in that town, on condition that another equal sum should be raised, within a limited time. Strenuous efforts are made to accomplish his benevolent designs.

MASSACHUSETTS. *Amherst Academy*, Rev. Simeon Colton, principal, three assistants. During the fall term ending Nov. 23, there were 50 scholars in the classical department, 30 in the English, 25 in the teacher's, total, 105. This last department, which is confined to the fall term, enjoys many peculiar advantages for fitting young men to take charge of primary schools, on account of the facilities to attend lectures afforded by the College. In Amherst, about three fourths of a mile from the College, is the *Mount Pleasant Classical Institution*, under the care of Messrs. J. W. Newton, and Francis Fellowes. The site is a most delightful one, the number of students is not far from 100. A very extensive course of mental and moral discipline is pursued. An institution of a similar character is the *Round Hill School* in rear of the village at Northampton. Students are prepared for the various pursuits of active life, or to be advanced to higher seminaries. *Hopkins Academy* at Hadley, is a valuable institution, founded by a grant from Gov. Edward Hopkins. It has educated a large number of students. The *Woodbridge School*, at South Hadley, is pleasantly situated on the east bank of Connecticut river, three miles south of Mount Holyoke. The annual charge for each scholar is \$150, including boarding, tuition, room, lights, fuel, and washing. The French language is taught without any additional expense. A strict and sacred observance of the Sabbath is required. Number of pupils is 47. The number is limited to 60. J. Ely, D. R. Austin, principals, 5 assistants. The whole number of scholars in the *English and Classical School*, at Southampton, during the year ending in Nov. last, was 148. Average number in a term about 60. Tuition is \$3 00 a quarter. Board may be obtained from \$1 25 to \$1 42 per week, including washing, &c. Students under the immediate care of the principal, Mr. Wm. Bradley, are charged \$1 67 per week. A flourishing *High School* has been in operation for several years, at Pittsfield, under the care of Prof. Chester Dewey, with several assistants. There is also a valuable academy at Lenox, which has furnished a large number of scholars for College. The whole number of pupils in the *Westfield Academy*, in the year ending in November last, was 828: 88 attended in the winter, 103 in the spring, 146 in the summer, and 185 in the autumn. Tuition is \$3 per quarter in summer, and \$3 25 in the other parts of the year. The academy has a philosophical and chemical apparatus, and an extensive cabinet of minerals. Lectures are given on various subjects. Board may be obtained in good families from \$1 33 to \$1 75. Beneficiaries of the American Education Society, receive \$25 per year. There is a geographical society and a lyceum connected with the academy. *Monson Academy*, a few miles east of Springfield, is under the care of the Rev. Wm. S. Porter. This academy has a considerable fund, which is devoted to the support of indigent young men, preparing for the ministry. At Wilbraham is the *Wesleyan Methodist Academy*. It has been, for some time, under the able superintendence of the Rev. Wilbur Fiske, D. D. A great number of pupils have here been educated. At Brookfield, in Worcester county, is a female academy. At Leicester an academy with \$19,000 funds, about 70 scholars. The Baptist denomination in that county, are taking measures to establish a high school. *Warren Academy*, at Woburn. Means for assistance by manual labor, are furnished at this institution. The tuition for beneficiaries is also paid. Funds \$8,000. *Dummer Academy*, at Newbury, is under the care of Mr. Nehemiah Cleaveland. It was the second academy incorporated in the State. *Ipswich Female Academy*. This academy was incorporated in 1828, and is under the superintendence of Miss Z. P. Grant, and Miss Mary Lyon, with a number of assistants. The happy union of literary and religious improvement, the practical habits and the intellectual discipline acquired at this institution, have deservedly given it a high rank. The present number of pupils is not far from 200. *Phillips Academy* at Andover. This academy has been almost exclusively devoted to the preparation of scholars for College. Not far from 2,100 have been educated. The course of study is protracted and thorough. Number of volumes in the library is about 700. Mr. John Adams is principal, Mr. Osgood Johnson assistant. *Seminary for Teachers* at Andover. The design of this institution is primarily to educate school teachers. Others, however, are admitted to its privileges, who wish to qualify themselves for the active business of life. The course of study embraces all the common branches of school education. An elegant and commodious edifice has been erected of stone, at an expense of about \$9,000. It is furnished with superior facilities in the study of the natural sciences, and will be provided with all other necessary means for the acquisition of *English* literature and science. A cabinet of minerals, has been provided, also some maps. Connected with the school, and also with Phillips academy, is a farm and commons. Those students who have boarded in commons, and labored two hours per day, during the past year, have reduced their board and room rent to

seventy-seven cents a week. Others can obtain board in private families, including all necessaries, except wood and lights, at from \$1 25 to \$2 00 per week. The price of tuition will hereafter be from \$4 00 to \$8 00 per term of 11 weeks, varying according to the nature of the studies. It is supposed that those students, who instruct a school during the winter, will be able to defray all their necessary expenses at the seminary, for the remainder of the year. The number of scholars is about 70. Rev. S. R. Hall, principal.

Schools in Boston. About \$53,000 are expended annually by the city, for the support of schools. The public schools are a Latin grammar school, open to all boys between the ages of nine and fifteen; a high school, in which are taught various branches of an English education; 8 grammar and writing schools, 7 of which have two masters each—a grammar and a writing master, who teach, alternately, boys and girls, at different hours; one African school, and 57 primary schools. The schools are under the direction of a school committee, consisting of the mayor and aldermen, and 12 members annually elected. The number of private schools and academies is about 160. Among these is the Salem street, the Bowdoin under the care of Mr. Alfred W. Pike, and the Mount Vernon female school in Sumner street under the care of Mr. Jacob Abbott. This last named school commenced in June, 1829. The course of study embraces penmanship, elocution, arithmetic, algebra, geometry, grammar, logic, rhetoric, geography, history, chronology, and material, intellectual and moral philosophy. Latin, Greek, Hebrew, and French, are also taught if desired. The terms per quarter, for those under twelve years of age, studying only English branches, are \$10 00; for those over twelve years, \$15 00; for those who study the languages, \$5 00 additional.

There are 56 incorporated academies in Massachusetts. Twenty-three of them have received from the government a tract of land, situated in Maine, six miles square.

CONNECTICUT. *Hartford Grammar School*, E. P. Barrows, principal; 3 assistants. Founded by Gov. Hopkins. *Female Seminary*, Miss Catherine E. Beecher, principal; 9 teachers. *Norwich Female Academy*, Miss Jane Ingersoll, principal; lecturers, and assistants. *Ellington School*, John Hall, principal; Luther Wright, and 2 other instructors. Designed solely for young men, and for lads ten years of age, and upwards. The system of instruction in Latin and Greek is after the model of the well known Latin School in Boston. For board, and tuition exclusive of modern languages, \$150 per annum. *Connecticut Episcopal Academy, Cheshire*, Rev. C. F. Crusé, principal. Tuition, classical department, \$5 per quarter; preparatory English department, \$4. Board can be obtained with one of the teachers, as also in respectable families in the village, at \$1 50 per week, exclusive of washing, fuel, &c. *Plainfield Academy*, Edward Humphrey, A. M., principal; 2 assistants. *Tolland Academy*, incorporated in 1829, Mr. Hubbard, instructor. Tuition in languages, \$5 per quarter; in English, \$4 00. There are academies at Wilton, Hawley Olmstead, principal; Guilford, Samuel Robinson; Stratford, —; Sharon, H. Close; Ashford, E. Dennison; Farmington, Simeon Hart; Torrington, E. Moore; Litchfield, S. M. Ensign; Litchfield Female, Miss Sarah Pierce; Fairfield, Rev. C. G. Lee; Goshen, Rev. J. D. Pierce; Madison, Oliver Baker; Brooklyn, D. P. Tyler; Bacon Academy, Colchester, C. P. Otis; Wethersfield Female Seminary, Rev. Joseph Emerson, Mrs. Emerson, Miss N. Emerson, assistants; Hopkins Grammar School, New Haven; Rev. C. Herrick's School for Young Ladies, New Haven, between 1,600 and 1,700 persons have been educated here; Prof. E. A. Andrew's Young Ladies' Institute, New Haven, 9 assistants; Union School, M. G. Merwin; Female Seminary, do. Rev. J. M. Garfield, whole number educated about 1,000. The course of instruction is carried on in a regular and continued series of academical studies, in three classes. *Gymnasium*, situated one mile from the colleges. The principal building has 60 convenient rooms. The situation is pleasant, and the prospect commanding. The number of pupils, at our last information, was not far from 90, a greater part between the ages of six and fourteen. The pupils live with the principals, Messrs. S. E. Dwight and H. E. Dwight, in one family. There is a library of more than 2,000 volumes.

NEW YORK. *City High Schools*. Incorporated in 1825, with a capital of \$50,000. Hon. G. C. Verplanck, president. These schools originated about the year 1821, and were established principally by the exertions of Prof. Griscom. Two commodious buildings have been erected in Crosby street, and the arrangements of both schools are highly approved. Of the Male High School, John Griscom, LL. D., and Daniel Bacon, are principals; 6 assistants; 404 pupils. Of the Female High School, Miss Sarah Oliver is principal; 6 assistants; 241 pupils. There is a large number of excellent private schools. *Albany Lancaster School*, 15 trustees; 500 scholars. *Albany Academy*, 16 trustees; T. Romeyn Beck, principal; 2 professors; 2 tutors; 220 students. *Polytechny at Chittenango*, Rev. Andrew Yates, D. D., principal; 6 assistants and lecturers. *Erasmus Hall Academy*, at Flatbush, L. Island, J. W. Kellogg, principal. Situated about four miles from the city of New York. The building is a handsome structure, 100 feet by 36, with a wing of 25 feet. It has a valuable library, cabinet, apparatus, &c. *Highland Grove Gymnasium*. It is delightfully situated in the town of Fishkill, near the

east bank of the Hudson, at its entrance into the Highlands. A spacious and commodious building has been completed. Messrs. Kent and Jones, principals; 8 assistants. *Oneida Institute*, at Whitesborough, forty-two young men earned during the last year, a sum equal to the amount of their board, or about \$2,000. All the other expenses, except clothing, amount to \$28 each. A building is to be erected sufficient to accommodate 100 students. It is stated that *five hundred* applicants were refused admission, last year, for want of room. *Mount Pleasant Academy*, Westchester County, Rev. N. S. Prime, principal; situated at Sing Sing, 33 miles from the city of New York; present number of pupils, (boys,) 55. *Flushing Institute*, Queens County, Rev. Mr. Muhlenburgh, principal. *Geneva Academy*, connected with Geneva College, 86 pupils. An interesting school has recently been commenced in Brooklyn, under the care of Messrs. Eames and Putnam, for boys. A commodious and beautiful edifice has been erected for the purpose.

The following table will give a view of the state of the academies at different periods.

Period.	Pop. State.	No. Academies.	No. Students.	Clas. Students.
1790	340,120	2	150	
1800	586,050	19	344	Small No.
1810	959,049	25	1,490	518
1820	1,372,812	30	2,218	636
1825	1,616,458	38	2,475	675
1830	1,950,000	55	3,835	

Troy Female Seminary. Instituted, 1821; Mrs. Emma Willard, principal; 19 assistants; whole number of pupils, in the year ending 1830, 236, of whom 186 were from the State; 112 from Troy. *Brooklyn Collegiate Institute* for Young Ladies; I. Van Doren and J. Van Doren, principals, assisted by five professors, and seven instructresses. Incorporated in 1829, with a capital of \$30,000. It is situated on Brooklyn Heights, a commanding eminence. Designed to afford young ladies the same advantages as are afforded at Colleges to the other sex. The principals can accommodate 75 pupils in their family. 175 have been connected with the Institute the past year. The building is 75 feet long, and four stories high. *Albany Female Academy*. A. Crittenden, principal. *Albany Female Seminary*. Miss E. H. Smith, principal. *Ontario Female Seminary*, Canandaigua. Incorporated, 1829, with a capital of \$10,000. 100 pupils; two spacious buildings. Miss H. Upham, principal; five assistants. There are about 25 other female seminaries in the State and city, some of them of considerable notoriety.

The Regents of the University distributed to the academies in the State, from 1795 to 1825, from the literature fund, about \$120,000. The Legislature have made grants directly, of 5,565 acres of land, valued at \$22,260, or four dollars an acre; and \$27,268 82, in money.

NEW JERSEY. There is a flourishing Manual Labor Academy at Elizabethtown, under the care of Mr. Wm. H. Burroughs, and Mr. Catlin. The students employ three hours, every day, in mechanical exercises, and liquidate, by the fruits of their labor, nearly one half of their expenses. The academy at Bloomfield has above 70 students, most of whom are looking forward to a collegiate education, and a large majority to the Christian ministry. This institution is about to be re-organized under the superintendence of Mr. Edwin Hall, late a tutor in Middlebury College. A manual labor shop is connected with it. The institution is pleasantly situated, in a retired village, four miles from Newark, and 13 from New York.

At Princeton is an institution called the Edgehill Seminary, under the care of Mr. Robert B. Patton, late a Professor in New Jersey College. The students all board with the principal. The number is limited to 40. About 30 now belong to the institution. A very thorough course of study is pursued. There are public schools at New Brunswick, Patterson, Woodbridge, Newark, and other places.

OTHER STATES. There is a flourishing Manual Labor Academy at Germantown, Pa., under the care of the Rev. Geo. Junkin. Number of pupils is 23, of whom 15 have the Christian ministry in view. Four hours daily are employed in labor. The students have paid nearly *one half* of their expenses. The Episcopal Education Society have established a Manual Labor School in the State of Delaware. Four hours, in a day, are to be passed in useful labor, and six hours in the school. The students must be at least 15 years of age, and possessed of the common rudiments of an English education. Persons of moral and correct habits will be admitted, though the preference is to be given to those who are preparing for the Christian ministry. Agricultural and mechanical labor will be performed.

A Classical Institution is connected with the Theological Seminary at Gettysburg; and at most of the Colleges and Seminaries in the State of Pennsylvania there are preparatory schools. The Moravians have excellent schools at Bethlehem, Nazareth, &c.

There is a flourishing school, called the Lancaster School, at Richmond, Va. There are also important schools at Staunton, Petersburg, Williamsburg, Norfolk, and other places in the State.

In South Carolina, Rev. Rufus W. Bailey, with several assistants, has established a school near Camden, of an interesting character. Many individuals in the southern States send their children to be educated at the northern academies and high schools. A large number from the South are connected with the Mount Pleasant School, the Berkshire High School, the Round Hill School, the New Haven Gymnasium, and the Edgehill Seminary. On account of the sparseness of the population, the practice of employing private family tutors, is frequently resorted to. Hence the number of academies in the southern States is small.

In 1801, only six academies had been incorporated in Georgia. Multitudes who lived previously to that period were destitute of an education. The whole number of academies, or properly schools, of an order, generally, but a little above common schools, is 80 or 90. Some of the more prosperous institutions are the Mount Zion Academy, Powelton, Lexington, &c.

Twenty-four academies have been incorporated in Alabama. At Elkton, Todd co. Ky. is a flourishing school, under the care of Rev. J. J. Pierce. There is a Preparatory School at Maryville, Tenn., connected with the Theological Seminary. In the State of Kentucky there is a number of important schools; one of them is at Lexington, under the care of the Rev. O. S. Hinckley. Rev. A. Pomeroy has established a Seminary at Gallipolis, Ohio. Rev. L. G. Bingham, a similar one at Marietta, called the Young Ladies' Institute of Education. A Manual Labor Academy is about to be commenced at Worthington, under the superintendence of Rev. James Eells. There are several flourishing Roman Catholic institutions. Connected with several of the western Colleges, there are preparatory departments, or classical schools. An increasing interest is felt in many parts of the western country, in regard to the importance of now laying the foundations of all the classes of institutions, which are necessary to supply the learned professions, and to diffuse the blessings of knowledge through all ranks in the community.

LYCEUMS AND CONVENTIONS.

THE great mass of the population, in every age, and in nearly every country, have been doomed to a state of almost hopeless ignorance. In the days of Queen Elizabeth, "there were Cecils, and Walsinghams, and Shakespeares, and Spensers, and Sidneys, and Raleighs." But the *people* were sunk in mental barbarism. In the days of Queen Anne, there were Temples, and Addisons, and Popes, and Swifts, but the main bulk of society were utterly incapable of relishing the intellectual treasures, which were poured around them. They were *mechanically* serviceable to the commonwealth, and that was all. And so in the days of King William, there are Broughams, and Jeffreys, and Mackintoshes, and Lees, but where are the millions of Ireland, and the millions of England, too? The "national population" are still in darkness. So it is to some extent in New England, and to a great and most deplorable degree, in other portions of this country. In Pennsylvania, less than one half of those of a suitable age, attend a school of any kind. Some powerful means are, therefore, wanted to diffuse through the whole mass of mind the principles of knowledge. The days of mental hoarding, of intellectual monopoly, ought to come to an end. Popular education, in its widest and best sense, should be the object of intense interest to legislators and scholars, to patriots, and to Christians.

To accomplish this most important result and to diffuse the blessings of knowledge as widely as possible through the community, some special efforts have been made both in this country and in Great Britain. In England, the Society for the Diffusion of Knowledge is exerting a great and very beneficial influence. By a series of publications, executed in a popular manner, and afforded at a very cheap rate, the lower classes are receiving important and permanent benefits. The arcana of science are laid open. "Vulgar ears" are permitted to listen to the mysteries of knowledge. The working classes are strongly stimulated to acquire valuable information.

In the United States a popular mode of education, under the name of Lyceums, is extending through the country, and is likely to constitute an important feature in the history of the times. There have been, for some years, associations, called Lyceums, connected with our public seminaries, but formed for a different purpose. They were generally intended to promote the study of the natural sciences. Mr. Josiah Holbrook, of Boston, by his indefatigable industry, and by means of simple and effective apparatus, has been greatly instrumental in establishing Lyceums, under the new form.

The following are the principal features of the plan. The objects of the Lyceum are the improvement of its members in useful knowledge, and the advancement of popular education. The officers are usually a President, Vice President, Secretary, Treasurer, and a Board of Directors, or Curators, as they are termed. Conditions of membership are, the attainment of a certain age, vote of a majority of the members, and signing a constitution. A small tax is annually collected from each member to be applied to the purchase of books, apparatus, &c. The various officers perform the duties implied in their designation. The exercises are a lecture from some person, or several original written compositions, or debates, or friendly conversation, or the communication of information, or all of these united. The nature of the exercises is generally announced at a previous meeting. All questions of debate are decided by yeas and nays. A system of by-laws, embracing minute rules and regulations, is adopted.

The general objects of a Lyceum are to bring together all the friends of learning in the place, to collect scientific apparatus, to establish libraries, to hold conventions of school teachers and others, and in short to advance, in all proper ways, the great cause of *universal* education. Lyceums do not propose to engage in the preparation of school books. While they take a deep interest in the dissemination of correct moral and religious principles, they do not interfere with the tenets and distinctions of the various denominations. Lyceums are now extended over a great part of the New England States and New York. Several States have formed Lyceums, and a large number of counties, and towns. The Massachusetts Lyceum was formed in the course of last winter, in the State House in Boston. Hon. Alexander H. Everett is President. Eight counties have formed Lyceums in this Commonwealth. A Convention assembles on the fourth of this month, in New York, to form a National Lyceum.

In the month of August, 1830, many of the school teachers, and other friends of education in New England, and New York, assembled in the Hall of the House of Representatives in Boston, and formed an Association called the "American Institute of Instruction." Interesting and valuable lectures were delivered during the session of the Convention, by Pres. Wayland of Brown University, Dr. Warren of Boston, Mr. Warren Colburn of Lowell, Prof. Newman of Brunswick, and other gentlemen. The hall was generally crowded and a strong impulse was given to the great cause of popular education. The Association will assemble again in the course of the ensuing summer. The following gentlemen are officers of the Institute. Francis Wayland, Jr. D. D. President, 18 Vice Presidents; Gideon F. Thayer, Boston, Recording Secretary; Wm. C. Woodbridge, Hartford Ct. and Solomon P. Mills, Boston, Corresponding Secretaries; Benjamin D. Emerson, Boston, Treasurer; Abraham Andrews, Boston, Josiah Holbrook, Boston, Wm. Russell, Milton, Curators; Ebenezer Bailey, Jacob Abbott, George B. Emerson, Boston, Censors, and a Board of 12 Counsellors.

On the 12th, 13th and 14th of January, 1831, a Convention of the friends of education was held in Utica, N. Y. Rev. Henry Davis, D. D. President of Hamilton College, presided at the meeting. Nearly twenty communications and essays were received. Committees were appointed on a large number of important topics, who made Reports during the sitting of the Convention. The Convention was resolved into a State Lyceum. Hon. Stephen Van Rensselaer, President; Charles Bartlett, Utica, Recording Secretary; A. B. Johnson, Utica, Corresponding Secretary; Walter King, Treasurer, and 12 Curators.

In the month of September, 1830, the friends of the University of the city of New York, appointed a committee, consisting of the Rev. Drs. Matthews and Wainwright, Hon. Albert Gallatin, and John Delafield, Esq. to invite a meeting of literary and scientific gentlemen, on behalf of the University, to confer together on the general interests of letters and liberal education. Accordingly on the 20th of October, about 100 members took their seats in the Common Council Chamber. Rev. Joshua Bates, D. D. of Middlebury College, was appointed President; Hon. Albert Gallatin, and Hon. Walter Bowne, Vice Presidents; John C. Delafield, Esq. and Rev. William C. Woodbridge, Secretaries. The session was commenced with prayer by Dr. Wainwright. Dr. Matthews then addressed the meeting, setting forth more particularly the objects in view.

The following were some of the topics which were discussed. The Universities in Europe; how far can the systems pursued in them be adopted in this country. Organization of Colleges in this country; defects; improvements, &c.; police; best system of government. Advantages of a large city as the seat of a University. Importance of extensive libraries. Instruction by public lectures compared with recitations from text books. Necessity of educating classical teachers. Importance of adding a department of English language to Colleges. National, literary, and scientific society. Political institutions; importance of the study of them to our youth. What religious instruction, if any, should be connected with the proposed University. Ought the Evidences of Christianity to be admitted as a part of the course of study. Should the Bible be introduced as a classic. Ought students to be confined to their classes. Best way to promote physical education. Uniform mode of pronouncing Greek and Latin. Ought a preparatory College to be connected with the University.

VIEW OF THE AMERICAN COLLEGES, 1831.

TOTAL—Colleges,	33	Ministers living of 15 colleges,	3,520	1830,	769	Medical students in 10 colleges,	1,120
Instructors in 20 colleges,	219	Graduates in 25 colleges in 1830,	529	in 21 colleges,	3137	Law students in 3 colleges,	69
Alumni in 20 colleges,	10,844	Seniors in 27 colleges in 1830-31,	715	college funds,	608	Volumes in 94 college libraries,	110,808
Alumni living of 17 colleges,	11,800	Juniors in 26 colleges,	671	7 colleges,	325	Volumes in sec. lib. 24 colleges,	70,303
Alumni ministers of 16 coll.	4,708	Sophomores in 27 colleges,	617		943		

About three months since we transmitted circulars to the Colleges which follow, with one exception, but we have received no return. We subjoin what facts we can ascertain, giving an additional column as the date of our information. Some of the statements are recent.

GRAND TOTAL—(both pages.)

Colleges	48				Assisted by Education Soc. in 14 colleges,	253
	292				Medical students at 11 colleges,	1,240
	22,169				Law students at 3 colleges,	88
	12,990				Volumes in 32 college libraries,	160,335
	4,960			colleges,	Volumes in soc. libraries, in 30 colleges,	76,401
	2,572			colleges,		
colleges,	623					

STATES TO WHICH THE STUDENTS AT VARIOUS COLLEGES BELONG.

VIEW OF THE EXPENSES AT VARIOUS COLLEGES.

From the Catalogues.

WATERVILLE.

Tuition, room rent, use of library, various incidentals,	\$26 50
Board, at \$1 per week, for 39 weeks,	39 00
Fuel and lights, \$4 50; washing, \$5,	9 50
Books and furniture for a year, may be both hired for about	9 00
Total,	<u>\$84 00</u>

DARTMOUTH.

Tuition, \$27; ordinary incidentals, \$3; room rent, \$7 50,	\$ 37 50
Board from \$1 12½ to \$1 75 per week; averaging for 38 weeks,	54 72
Wood, lights, and washing,	9 00
Total,	<u>\$101 22</u>

Room rent, wood, and lights, are estimated on the supposition that two students occupy a chamber. Other incidental expenses vary according to circumstances.

MIDDLEBURY.

Tuition, \$20; room rent, \$6; repairs, &c. \$6,	\$32 00
Board (all in private families) averages about \$1 33, for 39 weeks, is	52 00
Laboratory furnished for seniors and juniors, 50 cents a quarter,	2 00
Total,	<u>\$86 00</u>

This does not include wood, washing, &c.

WILLIAMS.

Tuition, \$8 per term, \$24; room rent, library, &c. \$9,	\$33 00	33 00
Board from \$1 to \$1 50 a week, or, for a year, from	39 00	to 58 50
Washing, from 12½ cents to 25 cents, or from	4 87½	to 9 75
Wood from \$1 50 to \$2 per cord, or from	2 62½	to 3 50
Total, from	\$79 50	to 104 75

The amount of incidental expenses will vary according to the habits of different individuals.

AMHERST.

College Bills,	\$42 00	42 00
Board (all in private families) from \$1 to \$1 50 a week,	40 00	to 60 00
Fuel and lights from \$6 to \$8 per year,	6 00	to 8 00
Washing from 12 to 20 cents per week,	5 00	to 8 00
Amount per year,	\$93 00	to 118 00

The expense for books is comparatively trifling. Any student can procure good board for about \$1 per week.

HARVARD.

Instruction, library, lecture rooms, steward's department, room rent,	\$90 00
Board for 42 weeks at \$1 75 per week,	78 50
Text books, \$12 50; special repairs, about \$3 00,	15 50
	<u>\$179 00</u>

Wood ready for use is delivered by the University for about \$7 50 per cord. Wood unsawed is about \$6 per cord. Washing is from \$3 to \$5 per quarter. The price of rooms in private houses is from \$25 00 to \$40 00 per annum. Board in town from \$1 75 to \$3. Students find their own beds and furniture.

BROWN.

Board in commons, from \$1 50 to \$1 61 per week. For the steward's salary, \$2 per term. Whole bill in commons may be stated at from \$58 to \$68 per annum, which added to the bill for tuition, room rent, use of library, &c. will make about \$120 per annum.

YALE.

Treasurer's bill for tuition, \$33; room rent, \$9; ordinary repairs, \$2 40; general damages, sweeping, &c. about \$3 30; for recitation rooms, about \$1 30.

Treasurer's bill as above,	\$ 49 00	49 00
Board in commons, for 40 weeks, from	60 00 to	70 00
Fuel and lights, from	8 00 to	16 00
Use of books and stationary, from	5 00 to	15 00
Use of furniture, bed and bedding,	5 00 to	15 00
Washing, from \$8 to \$18; taxes in classes, from \$5 to \$7,	13 00 to	25 00

Total, \$140 00 to 190 00

No students are permitted to take lodgings in town, except when the rooms in college are not sufficient to accommodate all.

HAMILTON.

Board from \$1 to \$1 50 per week,	\$39 00 to	58 00
Room rent, \$9 per annum; contingencies, \$3,	12 00	12 00
Tuition in senior and junior classes,	30 00	30 00

Amount in these two classes, \$81 00 to 100 00

Tuition in sophomore and freshman,	21 00	21 00
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Amount in these classes, from \$72 00 to 91 00

UNIVERSITY OF PENNSYLVANIA.

Tuition, \$25 per term,	\$ 75 00	75 00
Boarding, including washing, &c. can be had in the city from \$2 50 to \$3 per week, for 42 weeks,	105 00 to	126 00

Total, board and tuition, from \$180 00 to 201 00

WASHINGTON, PA.

Tuition, \$10 per session; in the English department, \$8. The tuition, with 50 cents tax for contingencies, must be paid in advance. Board in town, from \$1 to \$1 50 per week.

DICKINSON.

Board from \$1 to \$2 per week, 42 weeks, say at \$1 25,	\$52 50	
Tuition, room rent, use of library, wood, &c.	59 50	
Washing and lights,	10 00	

Whole expense for the collegiate year, \$122 00

Entrance fee, \$5.

HAMPDEN SIDNEY.

Board, \$80. Tuition, \$40. Room rent, \$10. Steward's hire, \$3. Washing, \$6. Fuel, \$4. Lights, \$3. Pocket money, \$20. Total, \$166.

GEORGETOWN, KY.

Tuition, \$25 per annum, one half payable at the beginning of each session. \$1 for fuel in the winter session. Board, washing, lodging, fuel and lights, can be obtained in private families for \$75 a year. Total, \$100 for all expenses.

NOTES ON THE COLLEGES.

WATERVILLE.—A mechanic's shop has been erected, in which the students may obtain suitable exercise at all times of the year, and defray, in part, the expenses of their education. It is to be opened this spring. The philosophical apparatus was principally procured in London, at an expense of \$1,500. A good chemical apparatus has also been procured. The students have access to libraries, containing above 1,000 volumes. An academy, just completed, is connected with the College, and contains between 40 and 50 students.

DARTMOUTH.—“ Since the last year we have introduced the study of natural history, and lectures on geology. Our third daily recitation has been lengthened, so that the time of the students is fully occupied. An instructor in modern languages is daily expected. Material improvements are contemplated in several of the departments, and a change in

the public examinations and exhibitions, by which we hope to do away the great evils of a wrong ambition, and inordinate competition, and deprive the students of every chance of reputation and influence except 'pro meritis.'

"Our students have just now commenced reform with an excellent spirit in regard to their diet. Several boarding houses have been opened upon the principle of strict temperance, and perhaps fifty or sixty young men have good living for \$1 00 to \$1 12½ per week. It may be understood, that boarding may now be had in our most respectable families for \$1 00, the student consenting to a moderate, but in all respects sufficient bill of fare, and which will ensure the 'mens sana in corpore sano.'"—*Pres. Lord.*

MIDDLEBURY.—Any students, who wish to pursue mathematical studies beyond the required course, receive private instruction from the professor in that department. Assistance is also furnished to all, who wish to obtain a knowledge of the Hebrew, French, German, Spanish, and Italian languages. A mechanical shop has recently been erected for the purpose of enabling students to obtain regular exercise, and is in successful operation. The usual expenses of a liberal education are very much diminished by the ample library of the Beneficent Society, from which indigent students are, gratuitously, furnished with text books.

WILLIAMS.—"About twenty individuals, who have recently become pious, have not connected themselves with any church." The income of the charity funds is sufficient to pay the term bills of *twenty-five* students, and is applied to the payment of them, wholly or in part, according to the number and necessities of applicants. Half of this is alike applicable to all indigent young men of merit, whether designed for the Christian ministry or not. Beneficiaries under the care of any charitable society, or ecclesiastical body, pay nothing for tuition, which is either remitted or paid out of the charity funds. To those intended for the ministry, charitable assistance is rendered, in various ways, by benevolent societies in Williamstown and elsewhere.

AMHERST.—Efforts are making to increase the library and the philosophical apparatus in this College. Several thousand dollars will soon be expended for this object. The tuition of beneficiaries of charitable associations, and of other indigent pious youth, preparing for the ministry, is wholly paid from the fund appropriated to that purpose. On every Thursday afternoon, is a Bible exercise in the freshman, sophomore, and junior classes.

HARVARD.—The University is open to persons who are not candidates for a degree, and who desire to study in particular departments only. They must sustain a good moral character, have the necessary previous information, and consent to be subject to the rules of the University. Military exercises are allowed on Tuesdays and Thursdays, from 12 to 1 o'clock, or after evening commons; with music not oftener than every other time, and liberty of a parade on the afternoons of exhibition days. About 3,000 select volumes were procured in London for the library last year. Among them are the Edinburgh and Irish Transactions, complete. The theological library amounts to 1,500 volumes; law, to 2,500; medical, 1,000; public, 80,500; total, 85,500.

BROWN.—Any young gentleman, of good moral character, may, without becoming a candidate for a degree, be permitted to pursue, with the several classes of this institution, such branches of study as his parent or guardian may select, under the direction of the officers of instruction, and subject in all other respects to the rules of the College. The philosophical apparatus is extensive and complete. The instruments were constructed by distinguished artists in London and Paris.

YALE.—Students who wait in the hall are allowed their board, and those who occupy the recitation rooms, save their room rent and fuel in winter, and receive a small compensation in summer. A cheap boarding house is opened, under the direction of the steward, for those students who wish to board at a lower rate than it is furnished in commons. The price of board here is about \$1 25. By a resolve of the corporation, a sum not exceeding \$1,000 a year, is appropriated to the relief of indigent students, and the encouragement of merit.

COLUMBIA.—Ten students are attending a scientific course, from which the classics are excluded.

UNIVERSITY OF PA.—The modern languages are taught by approved instructors, at a moderate additional expense. Those students who are seriously deficient, are not allowed to proceed to a higher class, and incompetent students are dismissed from the institution.

DICKINSON.—"The present faculty was organized last May. At the time of our entering on our offices, we found only 14 students remaining in the institution. This depression was owing to the fact that during an entire session there was but one professor in the College, and a large number of students, in consequence of this, left it to enter other Colleges. Within the first seven months of our appointment there were 22 applicants for admittance, of whom 16 were approved and suffered to enter. In September last, a

class of six graduated; two have taken dismissions, and one has been cut off from the College. We have now 21 students. There are several applications for admittance in the spring. We have introduced a rigorous system of government, and of close inspection of the students. The College is under the influence of no sect. The religious instruction of the students is intrusted to the President. There is preaching every Sabbath morning in the chapel, and a Bible recitation in the afternoon. There is a Temperance Society in the College, to which a large majority of the students belong."—*Pres. How.*

WASHINGTON, PA.—This institution commenced operations, under the new organization, last fall, and has just closed its first session. Number of students, 47. A professorship of English literature has been established, with a view, more especially, of educating and preparing young men for taking charge of common schools. John L. Gow, Esq. is appointed professor. The Legislature of the State have appropriated \$500 per annum for five years, to aid the institution in carrying this design into effect.

COLUMBIAN.—This institution is in the way, it is stated, of being relieved of its embarrassment in respect to funds. It is confidently expected that assistance will be furnished by Congress.

HAMPDEN SIDNEY.—There is a preparatory school attached to this College. Connected with the College there are individuals who pursue a scientific course, omitting the study of the Latin and Greek, and devoting the whole time, three years, to the various branches of science and English literature.

WASHINGTON, VA.—This College is in the vicinity of Lexington, in the county of Rockbridge. "A new Faculty have been organized, who are prepared to receive students, and carry them through a complete course of instruction." The common classification of the students into freshmen, sophomores, juniors, and seniors, has been abolished, and the institution has been divided into four departments, classical, ethical, mathematical, and chemical, each to be superintended by a professor. Students are allowed to enter any one or two departments, and to pursue the studies in them so far as may suit their views, but no one can have a degree, but by taking a thorough course. Provision is made for an immediate enlargement of the buildings, and the philosophical and chemical apparatus.

CHARLESTON COLLEGE.—For some statements in reference to this institution, see the Quarterly Register, No. 12. The whole number of students, of all grades, and in all the departments of the College, is 225.

UNIVERSITY OF GEORGIA.—"One of our college buildings, containing the library and mathematical apparatus, was consumed by fire last October. The building was 100 feet by 40, and four stories, of brick. Library burnt, about 2,500 volumes of very valuable books. Mathematical and astronomical apparatus burnt was not valuable. Our philosophical apparatus, which is very valuable and complete, was not injured, being in another house. Our Legislature have made provision for rebuilding the house burnt down, which is expected to be completed during the summer. The Legislature, also, at their last session, increased the permanent fund of the institution, so as to make the annual income \$14,000, besides tuition. It was before, only \$8,000 and tuition. The object of this increase is to establish two or three new professorships, and have an annual surplus also for library, apparatus, and buildings."—*Pres. Church.*

UNIVERSITY OF NASHVILLE.—"This institution, though chartered in 1806, did not assume a regular college organization until 1825. It is now in a very flourishing condition, and its prospects as fair and promising as its best friends could reasonably desire. The lads in the preparatory department are not included in the number of undergraduates."—*Pres. Lindsley.*

GREENVILLE.—"The reason why we have so few graduates is, that a very large majority of our students stop short of a full course of study. A sentiment is very prevalent in this country, that the time and expense necessary for obtaining a knowledge of the learned languages, would be more profitably expended in obtaining other knowledge. We have no systematic plan of exercise. Our remote situation from the great eastern cities, and the scarcity of our means, in a great measure prevents us from keeping pace with the improvements in science that are making in more highly favored portions of the country."—*Pres. Hoss.*

GEORGETOWN, KY.—This College has very recently commenced operations. Rev. J. S. Bacon, President; Rev. N. N. Whiting, prof. lang.; T. F. Johnson, Esq., prof. math.; S. Hatch, M. D., prof. chem.; W. Craig, A. M., tutor; Wm. F. Nelson, preceptor prep. department. No class has graduated. Number of students, 70. The College is 12 miles from Lexington, Ky., on the Cincinnati road, and 17 from Frankfort, on the Maysville road. The College has a well selected library, and a considerable chemical and philosophical apparatus.

CENTRE.—This College is now in a flourishing state. An extensive and valuable apparatus has recently been procured.

AUGUSTA.—This institution is in a very flourishing condition. It is in Bracken county, Kentucky, on the Ohio river. Its first commencement, as a College, was held in 1829. Connected is an academic department.

WESTERN RESERVE.—"In connection with this institution is a preparatory department, designed to answer the purposes of an academy. In this department are 80 students. The manual labor plan is in growing reputation. About one half of the students are active members of the Mechanical Society."—*Pres. Storrs.*

MIAMI UNIVERSITY.—"There is attached to the University an English scientific department containing 18 students, 16 of whom are from the State of Ohio, and 2 from the State of Kentucky. The grammar school attached to the institution contains 61 students. Of these there are 29 from Ohio, 9 from Kentucky, 8 from Louisiana, 3 from Missouri, 2 from Alabama, 2 from Mississippi, 2 from Tennessee, 2 from New York, and 1 from Pennsylvania. A medical department has been organized, in which are seven professors, to be located in Cincinnati, which is to go into operation next fall."—*J. W. Scott, Sec. of the Faculty.*

INDIANA.—"The institution was some five or six years in existence as an academy previous to 1829. We have monthly examinations of all the students on the studies of the month, and these examinations are so conducted as to show the degree of accuracy of the student even in minutiae, by varying each time the points of inquiry. We have no system of bodily exercise other than what the students undergo in repairing to the College hall for prayers every morning by day-break from their lodgings, and at the different hours of recitation through the day. Bodily labor, I am thoroughly convinced, will not do, at least to any great extent, in connection with mental. Yet horticulture might answer; and we may, after we get fairly *afloat*, try it. We expect an apparatus, containing all that is essential, in the course of a few months. We have set our course of studies much higher than it is in the Colleges of our country generally. This is not the way, we know, to secure *numbers*, but it is what our judgment and conscience approve."—*Pres. Wylie.*

ILLINOIS.—Exertions are now making greatly to extend the usefulness of this institution.

NEW COLLEGES.

WESLEYAN UNIVERSITY, MIDDLETOWN, CON. The regular course of instruction will commence in this institution on the third Wednesday in August, 1831. The commodious buildings, recently occupied by the Military Academy, have been procured by the University. Rev. Wilbur Fisk, D. D. is President and professor of political, moral, and intellectual philosophy. Rev. W. C. Larrabee, is professor of languages. E. F. Johnson, Esq. of mathematics and natural philosophy. Isaac Webb, Esq. of history, rhetoric, &c. J. Barratt, M. D. of natural history. ———, modern languages.

NEW COLLEGE IN NEW YORK. The Baptists are taking measures to establish an institution in the Western part of the State. LeRoy has been named as the probable site.

UNIVERSITY IN THE CITY OF NEW YORK. This was formed by an association of gentlemen, who have subscribed the sum of \$115,000 towards the object. The capital is divided into transferable shares of \$25, each; and subscriptions are now making so as to increase the shares considerably. It is the object of this institution to advance science, literature, and the liberal arts, and to diminish the expenses of education among the people at large. It is a fundamental principle that no religious sect shall ever have a majority in its government. There is a council chosen of thirty-six members, of which Hon. Albert Gallatin, is Chairman; John Delafield, Secretary; and Samuel Ward, Jun. Treasurer. Rev. James M. Matthews, D. D. is appointed Chancellor of the University.

Most of the new States are taking measures to establish Colleges, within their respective territories. This is the case in Alabama, Mississippi, Missouri, Louisiana, and the Michigan Territory. Of the University of Alabama, established at Tuscaloosa, Rev. Alva Woods, D. D. late of the Transylvania University, is appointed President.

Franklin College, at New Athens, Ohio, is in successful operation. A commodious and elegant building, sufficient to accommodate from one hundred and twenty-five to one hundred and fifty students, is nearly completed.

ANNIVERSARIES, OR COMMENCEMENTS; PUBLIC EXAMINATIONS; VACATIONS, OR RECESSES; AT THE VARIOUS
THEOLOGICAL SEMINARIES.

**COLLEGES IN WHICH THE STUDENTS NOW IN THE THEOLOGICAL
SEMINARIES WERE EDUCATED.**

**RESIDENCES OF THE STUDENTS AT VARIOUS THEOLOGICAL
SEMINARIES IN THE UNITED STATES.**

Name of Seminary.	Maine.	New Hampshire.	Vermont.	Massachusetts.	Rhode Island.	Connecticut.	New York.	New Jersey.	Pennsylvania.	Delaware.	Maryland.	District of Columbia.	Virginia.	North Carolina.	South Carolina.	Georgia.	Tennessee.	Kentucky.	Ohio.	Other Countries.
Bangor,	1	21	1	52		15	12	1	3				1	1		1			2	
Andover,	1			31	1															
Cambridge,		1		7		1	2	2	1			1			2				1	1
Newton,		2	2	11		31	2												2	
New Haven,				1		4	3	1			1			1				1		
New York, Prot. Epis.		1	1	10		5	24	4	1			1								
Auburn,			8	2		12	56	2												2
Hamilton,																				
Dutch Reformed,	1	2	2	8		6	26	3	23		6		3	1	5	3	3	6	4	6
Princeton,							2		9		2			1						
German Reformed,									14		18			5	1					1
Evangelical Lutheran,									19										2	
Western Theol. Sem.			2	3	1		2		3		4									
Prot. Episcopal, Virginia,	1	1	1	1			2		3	1			9	12	1			2	6	1
Union Theol. Seminary,																				
Southern and Western,																				
Rock Spring,																				5
Total,	17	28	35	126	2	74	136	18	81	1	31	2	30	22	9	4	3	11	17	10

NOTES ON THE THEOLOGICAL SEMINARIES.

BANGOR. This seminary is now entirely destitute of instructors. Rev. John Smith, D. D. professor of theology, lately died. We have copied from our last returns.

NEW HAMPTON. This institution is of a mixed character, academical and theological. Mr. Farnsworth is principal of both departments. His duties in the academical school are now so many, on account of its flourishing condition, that the instruction in the theological department, is, for the present, suspended.

ANDOVER. Students necessarily deficient in previous opportunities to study Hebrew, may prosecute that study at Andover, with good advantages for instruction during the autumnal vacation in each year. Should the number to be taught be much the same as for a year or two past, the price for instruction will not exceed in all \$1 50 to each student. Board may be obtained in different families, at a price varying from \$1 25, to \$2 00 per week. The manual labor system is in very successful operation. A large amount has been saved in board, during the last term, by the voluntary abstinence of the students, who board in commons, from tea, coffee, &c.

CAMBRIDGE. A religious service, with preaching, in which one of the students officiates, takes place twice a week. Once a week there is an exercise in extemporaneous preaching, in the presence of one of the professors, by the students in the two upper classes in rotation.

NEWTON. This institution is at Newton, in the county of Middlesex, about seven miles west of Boston. It stands on an eminence, and commands a fine view of the city, harbor, and surrounding country. It has two principal buildings; a mansion house, and a commodious brick edifice, 85 feet long, 45 feet wide, 3 stories high, with a basement containing 31 rooms. Candidates for admission, must be acquainted with Prof. Stuart's Hebrew Grammar, and the first forty pages of his Hebrew Chrestomathy. Provision is made for a shorter course, which is ordinarily to be made up of the more important branches of English education.

YALE. No charges are made for tuition and lectures. No funds have yet been granted to this school for defraying the expenses of indigent students. Board in private families may be obtained at from \$1 25, to \$1 75 per week. The time for admission is at the commencement of the first collegiate term. The students make use of the college libraries.

EPISCOPAL SEMINARY, NEW YORK CITY. The property of this seminary amounts to \$83,787 07; of this sum \$20,931 38, is mostly in scholarships. The interest of the remaining sum, \$62,855 69, may be applied to the current expenses of the seminary. The ordinary expenses of the seminary are about \$5,000. The bequest of Frederick Kohne, Esq. of Philadelphia, amounting to \$100,000, is not yet available.

AUBURN. Board is furnished at one dollar a week. Fire wood, at an expense not exceeding five dollars per year. Washing and lights as in other villages. No charge is made for the use of the library rooms, or furniture. The library exhibits a valuable selection of choice theological works. An important addition to it has been made during the past year.

HAMILTON. Students receive the whole of their literary and theological education, occupying six years, at this institution.

HARTWICK. We have no return from this seminary.

The Associate Reformed Presbyterians have two theological academies, in Pennsylvania, under the name of the Eastern and Western Theological Halls, of which we are not now able to furnish any account.

YORK. The Rev. Daniel Young, an assistant professor in this seminary, lately died in Georgia, deeply lamented for his valuable character and attainments.

WESTERN, PENN. The edifice of this important institution will be completed in a few months. It stands on a beautiful hill, in the form of a ridge, one hundred feet higher than the waters of the Alleghany river. The main building is four stories high, and the wings three stories. It is one hundred feet long, and contains one hundred rooms, each to contain one student. The prospect from the building is delightful.

MEDICAL SCHOOLS IN THE UNITED STATES.

<i>Name.</i>	<i>Commencement of Medical Lectures.</i>			<i>Names of Professors.</i>
Waterville Clinical Sch.	1st Thursday in March,	28	4	Jos. A. Gallup, W. Parker, D. Palmer, P. A. Willard, <i>lect.</i>
Maine Medical School,	About the middle of Feb.	99	4	John De La Matter, R. D. Mussey, P. Cleveland, James McKean.
Medical School Harvard University,	3d Wednesday in Oct.	91	5	John C. Warren, James Jackson, Jacob Bigelow, Walter Channing, John W. Webster.
New Hampshire Med. Sch.	1 wk. fm. last Wed. in Aug.	98	3	R. D. Mussey, Dan. Oliver, Benj. Hale.
Medical School Univ. Vt.		40	3	Benjamin W. Lincoln, — Sweetser, George W. Benedict.
Berkshire Medical Institution,	1st Thursday in Sept.	85	6	H. H. Childs, W. Parker, S. W. Williams, S. P. White, C. B. Coventry, C. Dewey.
Medical Inst. Yale Coll.	Last week in October,	69	5	Thos. Hubbard, R. Silliman, Eli Ives, Wm. Tully, Jona. Knight.
Coll. of Physicians and Surgeons N. Y. City,	1st Monday in Nov.	174	6	J. B. Beck, J. Torrey, J. A. Smith, A. H. Stevens, J. M. Smith, E. DeLaford.
Coll. of do. West. Dist. Fairfield,		174	5	J. Mc Naughton, T. R. Beck, W. Willoughby, J. Hadley, J. De La Matter.
Medical Depart. Univ. of Pennsylvania,	1st Monday in Nov.	410	9	P. E. Physick, J. R. Coxe, N. Chapman, J. C. James, R. Haro, W. Gibson, W. E. Horner, W. P. Dewees, B. Jackson.
Med. Dep. Jefferson Coll.		191	5	G. McClellan, J. Eberle, W. P. C. Barton, J. Green, R. R. Ross.
Med. Coll. Charleston, S. C.		150		
Med. Coll. Transylvania University,		211	6	C. Caldwell, J. Blythe, J. E. Cooke, B. W. Dudley, W. H. Richardson, C. W. Short.
Medical College of Ohio,	1st Monday in Nov.	113	6	J. Cobb, J. Whitman, J. Smith, E. Black, John Morehead, C. E. Pierson.
Total,		1863	67	

NOTES ON MEDICAL SCHOOLS.

WATERVILLE. This institution is connected with Waterville College, Maine, and established at Woodstock, Vermont, where the lectures are delivered. Fees for the course, fifty dollars. Examination fee, twelve dollars. Matriculation fee, five dollars. The reading term commences one week after the close of the lecture term, and continues through the year. Fees, thirty dollars. Candidates for a degree must have studied three years with a regular physician; attended at least two courses of lectures, obtained a competent knowledge of Latin, and must possess a fair moral character.

MAINE MEDICAL SCHOOL. The lectures continue three months. Fees of admission to all the lectures, fifty dollars. Graduating fee, ten dollars. No matriculation fee. The library is very valuable, and the anatomical cabinet is amply furnished with various preparations. A systematic course of instruction is given in the interval between the annual course of lectures.

NEW HAMPSHIRE. The lectures continue fourteen weeks. There are four lectures daily, and a part of the time five. Fees for the course, fifty dollars. Matriculation, two dollars. Surgical operations are performed gratis before the medical class, during the lecture term. Resident pupils are entitled to the privileges of resident graduates.

MASSACHUSETTS MEDICAL COLLEGE. The lectures are delivered in the Massachusetts Medical College, in Mason street, Boston, during three months, commencing on the third Wednesday in October. The students may find in the city, various opportunities for practical instruction. The following are the conditions for a degree of doctor of medicine. Candidates must have attended two courses of the lectures delivered at the College by each of the professors. They must have employed three years in their professional studies, under the direction of a regular practitioner in medicine. Those who have not received an university education, must exhibit evidence of a competent knowledge of Latin, and experimental philosophy. Each candidate must present a dissertation on some subject, written by himself. Every candidate must be examined separately by the faculty. Each one who is approved, may present himself as a candidate for public examination. If this examination is sustained, the candidate is recommended to the *Senatus Academicus*, who give the final decision. The anatomical department has a museum, esteemed the richest in the country, in preparations both healthful and morbid.

BERKSHIRE, at Pittsfield, Mass. The reading term commences on the first Wednesday in February, and continues to the last Wednesday in August, with an intermediate vacation of three weeks from the first Wednesday in August. Tuition for reading term, \$35. Fee for the several lectures in the entire term, \$40. Matriculation, \$3. Library, \$1. Board, including washing, lodging, and room rent, \$1 75 per week.

YALE. Lectures commence in the last week in October, and terminate the last week in February. From 50 to 100 lectures are given by each professor. The institution is furnished with a library and an anatomical museum. The students have access to the library of the College, and to the cabinet of minerals. They may attend the lectures on mineralogy and geology without charge. The entire expense of a residence of four months, through the course, including fees and all expenses except clothing, is from 120 to 150 dollars.

COLLEGE OF PHYSICIANS AND SURGEONS, CITY OF NEW YORK. Lectures commence on the first Monday of November, annually, and continue four months. Degrees conferred by the Regents of the University, at the recommendation of the Board of Trustees. The college building is situated in Barclay street. The number of practising physicians and surgeons in the city of New York is over 400.

MEDICAL SCHOOL, PHILADELPHIA. The session for the Medical Lectures begins on the first Monday of November, and ends about the first day of March, ensuing. The commencement for conferring medical degrees is by a special order of the Board of Trustees, held generally about the first day of April.

We have received no information in regard to the condition of the Medical College in Baltimore.

LAW SCHOOLS IN THE UNITED STATES.

LAW SCHOOL CONNECTED WITH HARVARD UNIVERSITY. This school is under the immediate direction of Mr. John H. Ashmun, Royall Professor of Law in the College, who occasionally delivers lectures and makes examination of students. Mr. Justice Story, Dane Professor of Law, resides in Cambridge, and during the intervals of his official duties, assists in the superintendence of the school, and gives lectures on the law of nature and nations, and upon maritime, commercial, equity, and constitutional law. The terms and vacations correspond to those of the College. Board may be obtained in commons at \$1 75 per week. The fees for instruction are \$100 per annum, for which the students have the use of lecture rooms, the library, and the privilege of attending all the public lectures of the University gratis; with the opportunities of instruction in the modern languages, on the payment of \$10 for each language studied. Gentlemen, who are graduates of a College, will complete their education in three years; those who are not graduates, in five years.

LAW SCHOOL, NEW HAVEN. Number of students, 33. Hon. David Daggett, LL. D. professor of law. Samuel J. Hitchcock, Esq. instructor in the science and practice of law. The students are required to peruse the most important elementary treatises, and are daily examined on the author they are reading, and receive at the same time illustrations and explanations of the subject they are studying. They are furnished with the use of the elementary books, and have access at all times to the college libraries, and to a law library comprising every important work, both ancient and modern. The terms for tuition are \$75 per annum. The course of study occupies two years; allowing eight weeks vacation each year. Students are however received for a shorter period.

A celebrated law school at Litchfield, Ct. formerly under the care of the distinguished Judge Tapping Reeve, is now conducted by the Hon. James Gould. The law school at Williamsburg, Va. has but few students. The one connected with the Transylvania University at Lexington, Ky. has 24 students, and is under the direction of the Hon. Daniel Mayes, Professor of Law.

COLLEGES AND UNIVERSITIES IN FOREIGN COUNTRIES.

ENGLAND.

UNIVERSITY OF CAMBRIDGE. The town of Cambridge is situated on the river Cam, 51 miles north of London. The Roman name of it was *Granta*. It has a population of 14,142 inhabitants, and returns two members to Parliament. According to some writers

the University was founded as early as 630; but the earliest authentic document relative to it, bears date 1229.

The following is a list of the Colleges, and the time when they were founded.

Name.	Founded.	Name.	Founded.	Name.	Founded.
Peter House,	1257	King's College,	1441	Magdalen College,	1519
Clare Hall,	1326	Queen's "	1448	Trinity "	1546
Pembroke Hall,	1348	Catharine Hall,	1475	Emanuel "	1584
Gonville and Caius,	1348	Jesus College,	1496	Sidney Sussex "	1593
Corpus Christi,	1344	Christ "	1505	Downing "	1800
Trinity Hall,	1350	St. John's "	1511	Total, 17 Coll. and Halls.	

Previous to the erection of Colleges, the students resided in inns, provided by the townsmen for their reception, of which there were 34. The University is composed of a chancellor, vice chancellor, the masters or heads, fellows of Colleges, and students; amounting in all (in 1823) to 4,377 members, and is incorporated as a society for the study of all the liberal arts and sciences. Every College is a corporate body, governed by its own statutes, but under the control of the common laws of the University. The government of the whole is vested in the *Senate*, and certain magistrates and officers of its appointment. All doctors and masters of arts are members of this body. Besides the fellows and the scholars, who are maintained on the foundations, there are classes of students called *Pensioners* and *Sizars*. The greater pensioners, are generally young men of nobility and fortune, and are called Fellow Commoners, because they board with the fellows, while the others dine with the scholars. Both live at their own expense. The Sizars are indigent students, who receive benefactions called *Exhibitions*. *These, however, frequently succeed by merit to the highest honors and emoluments of the University.* Three years' study at the University are necessary for taking the degree of Bachelor of Arts, and four years more for that of Master. The nobility are entitled to degrees, without waiting the usual time. The number of students in 1823, was 1,800.

OXFORD. The town is situated about 54 miles northwest of London, at the confluence of two small rivers, the Isis and Cherwell, which almost surround the place. Oxford is of very remote antiquity. It was the residence of Alfred, and of his three sons. The University, it is said, was founded by Alfred. The following is a list of the different Colleges and Halls, the time when they were founded, and the number of members in 1822.

Name.	Founded.	No. Mem.	Name.	Founded.	No. Mem.
University,	1249	188	Brazen Nose,	1511	399
Ballol,	1268	183	Corpus,	1516	109
Merton,	1264	121	Christ Church,	1524	695
Exeter,	1314	234	Trinity,		200
Oriel,	1326	246	St. John's,	1557	204
Queen's,	1340	264	Jesus,	1571	149
New College,	1386	125	Wadham,	1618	161
Lincoln,	1427	102	Pembroke,	1620	137
All-Souls,	1437	91	Worcester, about	1700	175
Magdalen,	1456	159			

Besides the Colleges, there are five Halls, which are not endowed with estates.

St. Mary, 72 members; St. Mary Magdalen, 120; St. Alban, 68; Edmund, 92; New Inn, 1. Total, 24 Colleges and Halls, 4,295 members. This was the whole population of the University. About 2,000 were members of convocation, and have votes on all subjects connected with the welfare of the University. In each College there are two or more tutors, who give separate lectures every day, exclusive of holidays and festivals. These exercises consist of translations from the Latin and Greek classics, and in exercises in divinity and logic. In Cambridge, mathematics takes the place, in a very considerable degree, of classics, and nearly supersedes logic. Dr. Watts' logic is the work in general use in that science; also Euclid, Newton's Principia, Plato, and Aristotle. A student pursues his studies for two years under the sole superintendence of his tutor, when he is required to pass his public examination, termed "his responsions." If successful, he returns to his usual course of study, and at the expiration of about two years more he claims his bachelor's degree, by giving in two Latin and two Greek authors, the whole of Euclid, Logic, and the four Gospels. An examination in these will suffice for his degree. If he be desirous of taking honors, as they are termed, he may give in the whole range of classic authors, Newton's Principia, and the Politics and Rhetoric of Aristotle, and the whole subject of Divinity. If his answers are perfectly satisfactory, he is admitted "first classman;" if not, in proportion to the excellency of his answers, he is rewarded by a second or third class-ship. *Out of a number from one to two hundred not more than five or six gain the first distinction.* At Cambridge a separate rank is created for the most distinguished scholar, under the title of Senior Wrangler; the student next to him in ability being entitled Junior Wrangler. A residence of sixteen terms

more, or about eight years in all, is necessary before application can be made for a Master's degree. Twelve terms added to a Master's degree, a candidate can claim his bachelorship of faculty, that is a bachelorship of law, physic, and divinity. After studying 16 terms more, or about 19 years from the commencement of his education, he can demand his full honor as Doctor of Divinity, Law, or Physic. Of the professors, 5 are appointed by the king, 11 in the manner named by the statutes of the founders of the professorships, and 7 by the vice chancellor and the heads of houses. 23 in all.

LONDON UNIVERSITY. This University was established on the 11th of Feb. 1826. The object of its friends is more fully to meet the demands of the age in reference to scientific instruction, and matters of business and utility, than the old Universities can. The capital is from £160,000 to £200,000. The main body of the building was completed at an expense of £86,000. The annual current expenses of the institution, during the first year, were about £5,500. It began with about 600 students. Large libraries, anatomical museum, chemical and philosophical apparatus, &c. have been procured. The academical session commences on the first of Nov. and closes about the middle of July. The students of medicine have ample opportunities for attendance on the great London hospitals. Some difficulties, of a serious aspect, have arisen among the professors, warden, and council of the University, but we believe they are now in a state of amicable adjustment.

KING'S COLLEGE, LONDON. This College owes its existence to the establishment of the London University. It differs from the Universities of Oxford and Cambridge in being open to persons, who are not members of the Established Church, and in some other particulars. The principal and professors, except the teachers of Oriental literature, and of the modern languages, must be members of the Church of England, and all resident students must attend the service of that church. The lectures, which all the students are required to attend, embrace religion and morals, classical literature, the lower branches of mathematics, natural philosophy, English literature, modern history, &c. The lecturers receive a regular salary and an additional compensation, proportioned to the number of students in the classes. Lectures in various other subjects, of a higher nature, are given, where the attendance of the students is optional, and where the lecturers are paid wholly by the students. A preparatory department is connected both with this College and with the London University.

ETON COLLEGE. Celebrated classical schools have existed for a long time at Eton, Westminster, Winchester, &c. Eton is 22 miles northwest of London. The College was founded in 1440, and contains 70 king's scholars, from 300 to 250 independent scholars, 10 choristers, besides inferior officers, &c. The library is large, the revenue amounts to £5,000 per annum.

BRISTOL COLLEGE. This College is founded on the same general principles as the King's College. The exact sciences and the Latin and Greek languages are considered to be indispensable. It is supposed that the whole annual cost of an education, to the nominee of a proprietor, will not be more than £18 or £20. Theological instruction in the principles of the Church of England is afforded, but attendance to be optional with the students.

SCHOOLS AND COLLEGES OF THE DISSENTERS. *Highbury College.* This seminary was first instituted at Mile-End, in 1783, removed to Hoxton, in 1791, and from thence to Highbury, in 1826. It has for its object to bestow a liberal education for the Christian ministry on young men, whose views of Christian doctrine and church order agree with those of congregational churches in general. Candidates must be single men, 18 years of age, or upwards, with a knowledge of elementary English studies, with Virgil, Greek Grammar, &c. Evidence of hopeful piety is also required. The Latin, Greek, Hebrew, Chaldee, and Syriac languages are studied. The students preach after the first year. Rev. Ebenezer Henderson, and Rev. Robert Halley, are tutors. Number of students in June last, 28. Whole number educated for the ministry, *three hundred and thirty-five*, among whom are the Rev. Drs. Morrison, Philip, Payne, Harris, Styles, Clunie, Townley, Burder, Fletcher, Andrews, &c. &c. At *Newport Pagnel* is an evangelical institution. Rev. T. P. Bull, tutor; six students. At *Exeter*, the Independents have a theological seminary, under the Presidency of the Rev. G. Payne, LL. D. author of the *Elements of Mental and Moral Science*. About four miles from Durham is a Roman Catholic College, erected in 1807, with 120 pupils. At *Bristol*, the Baptist Education Society has 20 students. The tutors are Rev. T. S. Crisp, and W. Anderson. At *Wymondley*, Herts, is *Wymondley College*, founded by Mr. Coward, which educates 20 students of the Independents. Rev. Messrs. Thos. Morrell, and W. Hull, tutors. *Cheshunt College*, founded by the Countess of Huntingdon, educates 20 students. Messrs. Kemp and Foster, tutors. The Roman Catholics have a College, called *Old Hall Green*, in Hertfordshire. The Roman Catholic College at *Stoneyhurst*, is the most considerable Catholic College in the kingdom. At *Blackburn*, is an Independent Academy for the

education of pious young men for the ministry. Rev. W. A. L. Alexander, tutor. *Homerton College*, for educating men for the ministry, is under the care of the Rev. Dr. John Pye Smith, and W. Walford. It educates 20 students. The *Hackney Academy*, is principally supported by the Calvinistic Methodists. There is a Baptist Academy at *Stepney*. Rev. W. H. Murch, tutor. The *Mill Hill Grammar School* educates 120 scholars. At York is the *Manchester College*, for the education of Unitarian ministers. Rev. Charles Wellbeloved, tutor. Near Sheffield, is the *Rotherham Independent College*. Rev. C. Perrot, Rev. Thos. Smith, tutors. Of the *Airdale Independent College*, Rev. W. Vint is tutor. Of the *Baptist College, Bradford*, Rev. W. Steadman, D. D. and B. Goodwin, are tutors.

WALES.

North Wales Independent Academy, Newtown, Rev. Messrs. Davies and Bowen, tutors. Congregational Academy, at Newaddluyd, Rev. Thos. Phillips, tutor. Presbyterian College, Carmarthen, Rev. David Peter, and D. L. Jones, tutors. Welch Baptist Academy, Rev. Mr. Thomas, tutor.

SCOTLAND.

UNIVERSITY OF ABERDEEN. This University consists of two Colleges, "King's and Marischal's," which, though quite distinct, form one University. There are about 150 students in each of the Colleges.

ST. ANDREWS. The town, St. Andrews, is 39 miles from Edinburgh, on the Firth of Tay. It contains 3,000 inhabitants. The University was founded in 1412. The number of students at both the Colleges, has never been known to exceed 300. It does not now amount to 200.

GLASGOW. The population of Glasgow, in 1821, was 147,043. The University of Glasgow was founded by William Turnbull, Bishop of Glasgow, A. D. 1450. The college buildings, and the houses for the accommodation of the professors, are very extensive, having a front of 305 feet to the high street, and 282 feet from east to west. About 1,400 students are now connected with the University. The establishment at present, consists of a Lord Chancellor, Lord Rector, Dean of the Faculty, principal, and 17 professors. The students are arranged into classes, according to the studies which they pursue, as the philosophy class, logic class, &c. Dr. William Hunter, of London, bequeathed to the University his whole Museum, one of the most valuable collections in Europe, of natural history, paintings, medals, anatomical preparations, books, &c. All the Scottish Universities are equally open to students of all denominations. The number of students in theology, is 200, under the care of the Rev. Dr. M'Gill. A more thorough course of theological education is pursued, than at any other place in Great Britain.

EDINBURGH. This University was founded in the year 1582, when there was only one professor. All the different branches of literature, science and philosophy, are now taught in this seminary. The total number of students, is about 2,000. The library consists of more than 50,000 volumes. The medical school has long been one of the most celebrated in the world.

The high school, the principal grammar school of the city, was established in 1578. There are, besides, the faculty of advocates, and the royal Colleges of physicians and surgeons. The *Sessional School*, at Edinburgh, under the care of Messrs. Wood and Pillans, has deservedly attracted much attention. The system is a well digested combination of a few good principles. The fundamental principle is, "that children when taught anything, should be taught at the same time to understand what they are about; in other words, to arm them with two powers, the mechanical and the intellectual one." The second principle is, "that corporal punishment should seldom, or never be resorted to." The third, "that every pupil in school shall, at all times, have something useful to do, and a motive for doing it."

The congregational dissenters have academical institutions for instruction in theology, at *Glasgow*, under the tuition of the Rev. Ralph Wardlaw, D. D. and the Rev. G. Ewing. The pupils also attend the University. Several other bodies of seceders have professors of theology for their students.

IRELAND.

DUBLIN. The University of Dublin consists of one great College—"Trinity College," which is incorporated under the government of a Provost, seven senior and fifteen junior fellows; the plan of education is very different from the one pursued in England. Matriculation is much more difficult, and according to the ability displayed in an examination, every quarter, the student gains what is called his matriculation rank, and which nearly consists in giving his name precedence in the quarterly admission roll of the University. The most striking peculiarity is, that every student is allowed the privilege of choosing his own tutor. Fifteen junior fellows are employed as tutors. *Sizars* are those, who are furnished with gratuitous assistance in part. They are admitted to the

privilege by a very rigid examination. There are sixty scholars in Trinity College, who have stood the test of the most severe classical examination perhaps in the empire. In this trial, classics form the whole subject of examination. There are twelve professors in Trinity College. The College building is of Portland stone, of the Corinthian order. The depth is six hundred feet.

SPAIN.

The commencement of the era of learning in Spain, may be dated back to the time of Julius Cæsar. The distinguished authors who flourished in that country between the fourth and thirteenth centuries, have been numbered at 210. The literature of Spain is much indebted to the Jews, 50,000 of whom were sent into that country by Hadrian. Schools for Latin and Greek were early established in Spain, and flourished down to the Moorish conquest. Almost eight centuries of war proved nearly fatal to Spanish literature. The revival of learning began about the close of the twelfth century. The University of Salamanca was regarded for two centuries as a centre of light and influence in sacred and profane literature. Since the seventeenth century, literature has been declining. There was a temporary revival under Charles III. At the time of the French invasion in 1808, primary learning could not be said to exist in Spain. After the revolution, Cortes established a complete system. In 1820, when the constitution was restored, a spirit of activity was communicated to all the departments of education. In about twenty months, three fourths of the nation were supplied with the necessary primary schools for the instruction of children.

The Universities were re-organized, and in all of them were founded Greek, Latin, and Hebrew professorships. A *Central University* was established at Madrid, which embraced all the branches of public instruction; and a Normal or Polytechnic school was formed, which would have been a noble nursery of teachers. But the whole system was entirely overthrown, together with the constitution, by the French troops, under the command of the Duke of Angouleme in 1823. Spain is now prostrate. The clergy rich, powerful, numerous, bigoted, inflammatory, prevent or obstruct the enlightening two thirds of the nation, on which they exert a direct influence, and continually threaten the remainder, which alone receives education or instruction.

FRANCE.

POLYTECHNIC SCHOOL OF PARIS. The object of this school is, to provide a continual supply of men, capable of directing all public undertakings, whether civil or military, for the management of which, science is necessary. It was opened in November, 1794. During the stormy times, which succeeded, it became subject to a great variety of changes. It presented, sometimes, the aspect of a military encampment, more than that of a school. At one time the whole body were expelled. The courage and patriotism which was displayed during "the three days" in July, 1830, are well known. The whole is directed under the authority of the Minister of War, by a governor, and sub-governor. It is the most celebrated school of instruction for civil engineers, which has ever existed. For thirty years past, no country has made equal progress with the French, in the practical arts, and this has been owing very much to the influence of the Polytechnic school.

The whole system of schools and Colleges in France, for classical and professional learning is called the *Université*. This system includes, 1. The faculties of theology, law, medicine, science, and letters, which exist, either together, as at Paris, or separately, in some one or more of the larger towns. 2. Certain extraordinary institutions, as the College of France at Paris, where twenty-one courses of gratuitous lectures are given. 3. Colleges. 4. Boarding schools, and classical schools, called institutions and pensions. 5. Primary schools. This system is placed under the direction of the ministers of the interior, and a council of nine, called the "royal council of public instruction." Under this council is a body called the "inspectors general of study." The acting head of the collegiate system, is called the Grand Master. The Colleges of France, are divided into the royal and common Colleges, the last of which are of a lower grade than the first. The royal Colleges of Paris, are five in number. The students in these Colleges are divided into *internes* and *externes*. The former board and study in the college. The latter are placed in boarding schools, so as simply to recite in the Colleges. The number of scholars, in the Colleges of Paris, during 1827, was about 5,000. Of these a considerable number came from the country. The classes are nine in number. The lowest may be entered with no classical knowledge, and without examination. The age is about ten. Each class is formed into two divisions, and is placed under two professors. The periods of recitation are at 8 A. M. and 2 P. M. The punishments for neglecting duty, are to write a lesson ten or twelve times over, to write eight hundred verses of Virgil, and the like, to be kept in durance several hours, &c. The professors in Paris have a salary of 3,000 francs and upwards. They have also a fluctuating salary

depending on the number of scholars. The price of an education in the College of Henry 4th, is 126 francs per annum. Those students who are lodged and boarded in Colleges, are kept very strictly. They are sometimes sent away for reading infidel books, which is made a crime of the first order. The only marked peculiarity of the French system as practised in the Colleges of Paris, is the union of the school and College system.

SWITZERLAND.

COLLEGE OF GENEVA. This institution has undergone no material alteration, since the time of Calvin, under whose superintendence it was entirely remodelled. Its leading feature is that it embraces education, from the earliest childhood, to the time when the student completes his theological or legal education. It is open to all and entirely gratuitous. The institution is divided into two departments. The lower, designated by the name of College, consists of nine classes. Reading, writing, and spelling, are taught in the three lowest. The six others are exclusively devoted to the study of Latin and Greek. The upper department, called the academy, is subdivided into two sections. The one which receives its students from the lower department corresponds to our American Colleges. The students remain in it four years. The upper section embraces the faculties of divinity and law. The course for each, being four years. Geneva, being the only considerable seat of learning where the Protestant religion is professed, and the French language spoken, attracts many students from France, and not a few from England and Germany. The principal merit of the institution, consists in the excellent choice of professors, which has almost uniformly taken place. They are appointed nominally by government, but in fact by public opinion. The compensation never exceeds \$500, but the consideration attached to the place renders it an object of high importance.

SCHOOL AT HOFWYL. Fellenberg, the celebrated founder of the institution at Hofwyl, was born in the canton of Berne, in 1771. His mother, a grand-daughter of the celebrated admiral Van Tromp, was a woman of enlarged benevolence, and of sincere piety. She seized every occasion to urge upon him the duty of relieving the unfortunate, and called upon him to unite with her to ask the divine aid in executing the resolutions which he formed on this subject at an early age. The ardent feelings which she manifested in his presence in favor of the Americans, during their struggle for independence, excited in him a peculiar interest in our country. The effects of a pious education were strikingly visible in his preservation from that spirit of infidelity, which at the close of the last century spread like a flood over the face of Europe. His own faith in revelation never wavered. In order to improve his health he gave up the delicacies of his father's table for very simple fare, and employed that in doing good, which others wasted in luxury. He completed his studies in the university of Tubingen. In 1798, he joined his countrymen in opposing the French invasion. In consequence he was proscribed, a price was set on his head, and he was compelled to flee from Germany. Having come to the possession of an ample fortune, he resolved to form on his own estate, and on an independent basis, a model institution, in which it should be proved what education could accomplish for the benefit of humanity. His wife, and six of his children, became devoted coadjutors in his benevolent plans. His great object was to elevate all classes of society, by fitting them better for their respective stations. He believed it to be important to collect in one institution the rich and the poor. He purchased the estate at Hofwyl, a retired village six miles from Berne, and proceeded to make agriculture the basis of his institution. He regarded it as best of all adapted to invigorate the body, and that, by elevating it upon scientific principles, and by leading directly to the First Great Cause, it would become a pursuit peculiarly fitted to purify and elevate the mind. By a system of four years' experiments, his lands were made to yield fourfold their former produce, with an unintermitted succession of crops. His estate now comprises 600 acres. But he made it an object to improve agriculture only that he might improve man. In 1807, the first building for the scientific institution was raised, and the number of professors gradually increased to 20.

Hofwyl now comprises, 1. the experimental and model farm, some portions in the highest state of cultivation, and others in the process of gradual improvement, which supplies the wants of its population, amounting to about three hundred persons; 2. workshops for the fabrication and improvement of agricultural implements, scientific apparatus, and clothing for the establishment; 3. a lithographic press, at which music and other things useful to the institution are printed; 4. a scientific institution for the education of the higher classes; 5. a practical institution for those who are destined to a life of business, or whose circumstances are limited; 6. an agricultural institution, for the education of the laboring classes, with two distinct buildings for boys and girls; 7. a normal school or seminary for teachers, which forms a part of this institution. In September, 1829, there were 100 pupils in the scientific and practical institutions, and 117 in the agricultural, under the care of 40 instructors. A number of princes, and sons of noble-

men, have been educated at Hofwyl. Its great aim is to produce *men* and not *mere scholars*. Its leading principle is to unite physical, moral and intellectual education, and to form all the faculties into one harmonious system, corresponding to the capacities and destinies of each individual. Great care is taken to provide for the health and invigoration of the body. The utmost watchfulness is used in moral and religious education. *The stimulus of rewards and punishments is never employed.* The principle of emulation is not wanted. The most mild and paternal system of government has been sufficient to reclaim numerous outcasts. Only two expulsions were found to be necessary in 14 years. Fellenberg has proved that the poor may receive a good practical education without interfering with the usual hours of labor.*

GERMANY.

The following facts, taken mostly from an able, and interesting editorial article in the two first numbers of the Andover Biblical Repository, will present a full view of University education. All the Universities mentioned are in a greater or less degree on the German plan—though the first six are in Prussia; Bale is in Switzerland; Strasburg is in France; Copenhagen is in Denmark; Dorpat is in Russia; and the last four in Austria.

Name.	Date of estab.	Students.	Vols. in lib.
Berlin,	1810	1,800	180,000
Bonn,	1818	1,000	66,000
Breslau,	1702	1,200	
Königsberg,	1544	441	60,000
Halle,	1694	1,330	40,000
Greifswalde,	1456	160	50,000
Erlangen,	1743	431	100,000
Freiburg,	1457	600	
Giessen,	1607	500	30,000
Göttingen,	1734	1,300	230,000
Heidelberg,	1386	602	45,000
Jena,	1558	5 to 600	100,000
Kiel,	1665	333	
Leipsic,	1409	1,400	60,000
Marburg,	1527	351	100,000
Munich,	1826	1,854	400,000
Rostock,	1419	150	80,000
Tubingen,	1477	876	130,000
Würzburg,	1403	676	100,000
Bale,	1459	100	36,000
Strasburg,	1621		
Dorpat,		400	40,000
Copenhagen,	1475	6 to 700	80,000
Vienna,	1365	515	80,000
Prague,	1348		100,000
Innsbruck,	1672		
Pesth,	1780	1,710	

From the preceding statements it appears, that in the 19 Universities of Germany proper, there are on an average constantly more than 15,000 students, in a population of about 30,000,000. These are taught by

* See a sketch of the life of Fellenberg, in the fifth volume of the American Encyclopædia—a work to which we are greatly indebted. See also Sketches of Hofwyl, in the American Annals of Education.

more than 1,000 professors and instructors. On the other hand, in a portion of the Austrian dominions, containing a population of 18,000,000, there are four Universities, and about 3,600 students. If we inquire into the causes of this success in the German Protestant Universities—for only three out of the 19, Freiburg, Munich, and Würzburg, are Catholic, and these are now conformed to the Protestant model, we shall find them without difficulty. The first reason, and a very obvious one, is the small number of Universities in comparison with the whole population; there being only nineteen for 30,000,000. The fewer Universities the greater the concourse at each of them. A second reason is the fact that in Germany the intellectual energies have no outlet in the ordinary channels of an active practical life. In the whole of Germany there exists no opportunity for addressing a public assembly, except from the pulpit. The proceedings of all the courts of justice are private, and conducted mostly in private. Men of aspiring minds are driven to the cultivation of literature and science. A third reason arises from the nature of the governments, and the relation which the Universities sustain to them. The German governments are despotic. Every place of honor or profit is directly or indirectly dependent on the government. The Universities were established and are supported by the government. No one can ask for an office in the courts, in the church, or as a physician, unless he has been at a University. This is a *sine qua non*. This is the great secret why the Universities are crowded, and why the great body of the students study with a diligence and perseverance, which are unknown in other countries.

RUSSIA.

The University of Petersburg, which in 1826 had only 30 pupils, reckoned 177 in the year 1829. The number in the 8 governments connected with the university district of Petersburg, was 10,200. In January, 1830, the University of Moscow celebrated its 75th anniversary. The number of pupils was about 700; in the district, 15,601. The number of pupils was 1,300 more than in 1828. The number of instructors was about 1 for every 13 scholars.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

LEMUEL PORTER, ord. pastor, Baptist, Sidney, Maine, Dec. 16, 1830.

PHILIP CHAMBERLAIN, ord. evang. Hebron, Me. Jan. 11, 1831.

THOMAS RIGGS, inst. pastor, Cong. Gray, Me. Jan. 26.

HERVEY FITTZ, inst. pastor, Bap. Hallowell, Me. Feb. 16.

EPHRAIM H. EMERY, ord. evang. Isleborough, Me. March 10.

ERDIX TENNEY, ord. pastor, Cong. Lyme, New Hampshire, Jan. 5, 1831.
 ISAAC KNIGHT, ord. pastor, Cong. West Chester, N. H. Jan. 6.
 SAMUEL H. MERRILL, ord. pastor, Cong. Barrington, N. H. Feb. 23.
 DAVID PERRY, inst. pastor, Cong. Hollis, N. H. Feb. 23.
 BENJAMIN ROPES, ord. evang. Bap. Haverhill, N. H. March 3.
 ENOCH T. WINTER, ord. pastor, Bap. Bradford, N. H. March 10.
 SAMUEL H. TOLMAN, inst. pastor, Cong. Merrimack, N. H.
 CHARLES RAND, ord. pastor, Bap. Arlington, Vermont, Nov. 9, 1830.
 JEREMIAH HALL, ord. pastor, Bap. Westford, Vt. Feb. 2, 1831.
 JOEL K. GREEN, ord. pastor, Bap. Pittsford, Vt. Feb. 8.
 DANA LAMB, ord. pastor, Cong. Bridport, Vt. Feb. 16.
 ALBERT STONE, ord. pastor, Bap. Waterville, Vt. Feb. 17.
 ELI W. TAYLOR, ord. evang. Cong. Rutland, Vt. Feb. 23.
 JAMES SUNDERLAND, ord. evang. Cong. West Harwich, Massachusetts, Dec. 22, 1830.
 ELI MOODY, inst. pastor, Cong. Granby, Mass. Dec. 29.
 PARDON G. SEABURY, ord. pastor, Bap. New Bedford, Mass. Dec. 29.
 BENJAMIN HALE, ord. priest, Epis. Newburyport, Mass. Jan. 6, 1831.
 ELBRIDGE G. HOWE, inst. pastor, Cong. Southwick, Mass. Jan. 26.
 ANDREW M. SMITH, ord. pastor, Bap. Westfield, Mass. Jan. 26.
 WILLIAM ADAMS, ord. pastor, Cong. Brighton, Mass. Feb. 2.
 WILLIAM HAGUE, inst. pastor, Baptist, Boston, Mass. Feb. 3.
 WILLIAM W. HALL, ord. pastor, North Marshfield, Mass. Feb. 9.
 SAMUEL M. E. KITTLE, ord. pastor, Cong. Townsend, Mass. Feb. 16.
 SAMUEL R. PECKHAM, inst. pastor, Cong. North Haverhill, Mass. Feb. 23.
 JOHN BROWN, D. D., inst. pastor, Cong. Hadley, Mass. March 2.
 MOSES SAWYER, inst. pastor, Cong. Gloucester, Mass. March 2.
 EDMUND N. HARRIS, ord. pastor, Bap. Barnstable, Mass. March 2.
 DYER BALL, ord. evang. Cong. Shutesbury, Mass. March 9.
 DAVID KIMBALL, inst. pastor, Cong. Plainfield, Mass. March 12.
 ASAHEL COBB, inst. pastor, Cong. Sandwich, Mass. March 31.
 JOSEPH A. WARNE, inst. pastor, Bap. Brookline, Mass. April 14.
 — ADLAM, inst. pastor, Bap. Gloucester, Mass.
 JOHN WILDER, ord. evang. Bap. Becket, Mass.
 JOHN MORGAN, ord. deacon, Epis. Hartford, Connecticut, Oct. 8, 1830.
 ALBERT COLE, ord. evang. Killingly, Ct. Dec. 1.
 GEORGE JONES, ord. deacon, Epis. Hartford, Ct. Jan. 16, 1831.
 LEVI H. CORSON, ord. deacon, Epis. Hartford, Ct. Jan. 16.
 JOEL R. ARNOLD, ord. pastor, Cong. Waterbury, Ct. Jan. 26.
 VERNON D. TAYLOR, inst. pastor, Cong. Litchfield, Ct. Jan. 26.
 SETH SACKETT, ord. evang. Cong. Litchfield, Ct. Jan. 26.
 GILES PEASE, ord. evang. Cong. Somers, Conn. March 22.
 ROMULUS BARNES, ord. evang. Cong. Guilford, Ct. March 22.
 ALBERT HALE, ord. evang. Cong. Guilford, Ct. March 22.
 MASON GROSVENOR, ord. evang. Cong. Guilford, Ct. March 22.

WILLIAM KIRBY, ord. evang. Cong. Guilford, Ct. March 22.
 WATERS WARREN, ord. evang. Cong. Guilford, Ct. March 22.
 ALVA GREGORY, ord. evang. Bap. Weston, Ct. April 13.
 JOHN G. TARBELL, inst. pastor, Ref. Dutch, Sand Beach, Cayuga Co., New York, Dec. 29, 1830.
 MARTIN L. TULLER, ord. pastor, Bap. Crown Point, N. Y. Jan. 17, 1831.
 ERASMUS D. McMASTERS, inst. pastor, Pres. Ballston, N. Y. Feb. 23.
 ISAAC CRABB, inst. pastor, Pres. Groveland, N. Y. March 10.
 NORMAN FOX, ord. evang. Bap. Chester, N. Y. March 17.
 GEORGE FOOT, inst. pastor, Cong. Whitesborough, N. Y. March 23.
 ALFRED GATES, ord. evang. Bap. Hamilton, N. Y.
 CONANT SAVYER, inst. pastor, Bap. Jay, N. Y.
 AMOS CLEAVER, ord. deacon, Epis. Fredericksburg, Virginia, Nov. 28, 1830.
 JOHN H. SAUNDERS, ord. deacon, Epis. Richmond, Va. Feb. 6, 1831.
 PAUL TRAPIER, ord. priest, Epis. Charleston, South Carolina, Dec. 19, 1830.
 DAVID M'ELHERAN, ord. priest, Epis. Charleston, S. C. Feb. 24, 1831.
 JOSIAH S. LAW, ord. pastor, Bap. Sunbury, Georgia, Oct. 16, 1830.
 JOHN R. HUTCHINSON, ord. pastor, Pres. Baton Rouge, Louisiana, Jan. 16, 1831.
 THOMAS W. MERRILL, ord. evang. Bap. Detroit, Michigan, Feb. 2, 1831.
 W. L. BRECKENRIDGE, inst. pastor, Pres. Maysville, Kentucky, Jan. 14, 1831.
 JOHN J. SHIPHERD, inst. pastor, Pres. Elyria, Ohio, Feb. 2, 1831.

Whole number in the above list, 69.

SUMMARY.

Ordinations . . .	47	Massachusetts . . .	20
Installations . . .	22	Connecticut . . .	14
		New York . . .	8
		Virginia . . .	9
		South Carolina . . .	9
		Georgia . . .	1
		Louisiana . . .	1
		Michigan . . .	1
		Kentucky . . .	1
		Ohio . . .	1

OFFICES.

Pastors . . .	42
Evangelists . . .	19
Deacons . . .	5
Priests . . .	3

DENOMINATIONS.

Congregational . . .	29
Presbyterian . . .	5
Baptist . . .	22
Episcopal . . .	8
Ref. Dutch . . .	1
Not designated . . .	4

STATES.

Maine . . .	5
New Hampshire . . .	7
Vermont . . .	6

DATES.

1830. October . . .	2
November . . .	2
December . . .	7
1831. January . . .	15
February . . .	18
March . . .	18
April . . .	2
Not designated . . .	5

QUARTERLY LIST OF DEATHS

of Clergymen and Students in Theology, and Missionaries.

JOHN SMITH, D. D. et. 65, Cong. Bangor, Maine, Prof. of Theol. April 17, 1831.
 THOMAS LANCASTER, et. 89, Scarborough, Me.
 NICHOLAS FOLSOM, et. 83, Meredith, New Hampshire.
 ELIAS FISHER, et. 82, Cong. Lempster, N. H.
 WILLIAM M'GULLER, et. 71, Ira, Vermont.
 G. ERSKINE, Pres. Caldwell, Vt.

JOHN REED, D. D. et. 80, West Bridgewater, Massachusetts.

JOHN FLAGG, Uni. Roxbury, Mass.

EBENEZER WITHINGTON, et. 62, Boston, Ms.

THOMAS PAUL, et. 55, Bap. Boston, Ms. African.
April 13, 1831.

DANIEL CROCKER, et. 71, New Fairfield, Connecticut.

ANSON KINNY, et. 41, Meth. Livonia, New York.
Dec. 21, 1830.

CHESTER HINMAN, et. 32, Johnstown, Mont. Co. N. Y. Dec. 30.

EPHRAIM HALL, et. 32, Meth. Cherry Valley, Otsego Co. N. Y. Feb. 2, 1831.

FREDERICK C. SHAFFER, Lutheran, New York, N. Y. March 26.

WILLIAM WATKINS, Bap. Hannibal, N. Y. March 30.

HARVEY FISK, et. 32, Presb. New York, N. Y. S. S. Agent.

HENRY CLARKE, et. 74, Bap. Brookfield, N. Y.

JOSEPH CONE, et. 38, of Philadelphia, died at sea, Pennsylvania. Jan. 4, 1831.

THOMAS BROWN, et. 52, Bap. Great Valley, Pa. Jan. 17.

RICHARD ALLEN, et. 71, Meth. Philadelphia, Pa. African. March 26.

ROBERT BLACKWELL, D. D. Philadelphia, Pa.

YELVERTON T. PEYTON, et. 33, Meth. Baltimore, Maryland. Jan. 15, 1831.

JOHN F. PETERS, et. 32, Frederickstown, Md. Feb. 12.

JAMES M. BRENT, Meth. Hagerstown, Md. February 15.

JAMES H. TELLER, Dutch Ref. Baltimore, Md.

SALATHIEL TUDOR, et. 42, Meth. Elizabethtown, Virginia. Nov. 26, 1830.

ROLFE, Charleston, South Carolina. Feb. 24, 1831.

ROBERT HALL, et. 29, Charleston, S. Carolina. March 4.

ROBERT ALLEN, et. 51, Meth. Augusta, Georgia. Oct. 25, 1830.

DANIEL YOUNG, Ger. Ref. Augusta, Geo. Prof. York Sem. March 6, 1831.

SAMUEL DOAK, D. D. Pres. Knoxville, Tennessee.

WILLIAM PETER, Meth. Epis. Bethany, Illinois.

EVAN BEARDSLEY, Springfield. State not specified.

SUMMARY.

AGES.		STATES.	
From 20 to 30	1	Maine	2
30 40	7	New Hampshire	2
40 50	1	Vermont	2
50 60	3	Massachusetts	4
60 70	2	Connecticut	1
70 80	4	New York	7
80 90	4	Pennsylvania	3
Not specified	12	Virginia	1
		Maryland	4
Total	34	South Carolina	2
Sum of all the ages specified	1265	Georgia	2
Average age	57½	Tennessee	1
		Illinois	1
		At sea	1
		Not specified	1
DENOMINATIONS.		DATES.	
Congregational	2	1830. November	1
Presbyterian	3	December	2
Baptist	4	1831. January	3
Methodist	8	February	4
German Reformed,	1	March	4
Lutheran	1	April	2
Dutch Reformed,	1	Not specified	18
Unitarian,	1		
Not specified	13		

GENERAL SUMMARY

Of the ordinations, installations, &c. for the seven last quarters, or from August, 1829, to May, 1831, inclusive.

Ordinations	381	North Carolina	2
Installations	171	South Carolina	6
Consecrations	1	Georgia	3
Institutions	2	Alabama	4
Election of Bishops	2	Mississippi	1
Not designated	1	Kentucky	2
OFFICES.		Ohio	20
Pastors	337	Indiana	1
Evangelists	142	Illinois	3
Priests	38	Michigan Ter.	1
Deacons	30	Louisiana	1
Rectors	3	Not specified	7
Missionaries	10	DATES.	
Bishops	2	1829. May	2
Not designated	5	June	6
DENOMINATIONS.		July	31
Congregational	191	August	32
Presbyterian	163	September	47
Baptist	73	October	18
Episcopal	68	November	21
Unitarian	12	December	31
Roman Catholic	5	1830. January	24
Dutch Reformed	26	February	21
Not specified	29	March	14
STATES.		April	27
Maine	30	May	21
New Hampshire	22	June	45
Vermont	31	July	17
Massachusetts	123	August	16
Rhode Island	8	September	34
Connecticut	72	October	37
New York	149	November	22
New Jersey	15	December	18
Pennsylvania	34	1831. January	15
Delaware	1	February	18
Maryland	1	March	18
Dist. of Columbia	1	April	2
Virginia	19	Not specified	30

GENERAL SUMMARY

Of the deaths of Clergymen for the same period.

AGES.		STATES.	
From 20 to 30	13	Virginia	14
30 40	19	North Carolina	9
40 50	7	South Carolina	11
50 60	12	Georgia	6
60 70	30	Alabama	4
70 80	17	Tennessee	3
80 90	23	Mississippi	1
90 100	1	Louisiana	1
Not specified	61	Kentucky	1
Sum of all the ages specified	7065	Ohio	3
Average age	58	Illinois	2
DENOMINATIONS.		Missouri	1
Congregational	19	Florida	1
Presbyterian	16	Not specified	6
Baptist	28	At sea	1
Methodist	43	DATES.	
Episcopalian	14	1829. May	1
Dutch Reformed	4	July	3
Unitarian	1	August	8
German Reformed	9	September	22
Lutheran	1	October	10
Roman Catholic	2	November	1
Friends	1	December	8
Not specified	52	1830. January	7
Students in theology	5	February	6
STATES.		March	10
Maine	7	April	8
New Hampshire	10	May	4
Vermont	5	June	6
Massachusetts	14	July	7
Rhode Island	1	August	9
Connecticut	19	September	5
New York	35	October	7
Pennsylvania	14	November	1
Delaware	1	December	4
Maryland	10	1831. January	3
Dist. of Columbia	3	February	4
		March	4
		April	6
		Not specified	43

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
MAY, 1831.

CORRESPONDENCE.

OBLIGATION OF PIOUS YOUNG MEN TO DEVOTE THEMSELVES TO THE CHRISTIAN MINISTRY.

A COMMUNICATION from an intelligent missionary among the heathen, is always entitled to an attentive perusal. The following letter of Dr. Scudder, addressed to the Secretary of the American Education Society, from which extracts are given below, deserves to be read and pondered by every one who is praying and laboring for the salvation of a world lying in wickedness;—but by none more seriously, than by those pious young men whom Jesus Christ is raising up, in this day of revivals, from the schools and colleges of the country, and calling to his service. Let all such young men read this communication, and go into their closets and ask, *Lord, what wilt thou have me to do?* Let ministers and public agents read it, and inquire whether *they* cannot take, immediately, some suitable measures, to direct the minds of pious and talented young men to their duty on this subject? The period is auspicious. A little exertion on the part of all the friends of Christ, at this time, will greatly increase the number of candidates for the ministry; and, *no fear need be entertained that funds will be wanting to assist the indigent in obtaining an education.* THE PUBLIC HAVE PRONOUNCED ON THIS POINT.

*Neilgherry Hills, Continent of }
India, June, 1830.*

MY DEAR SIR,—It little devolves upon us, shortsighted mortals, always to be prying into the reasons of the conduct of Jehovah. As his dealings, however, are sometimes of such a nature, as to call upon us to

institute inquiries into their cause, I have thought it not unbecoming to ask myself, What is the reason of God's distinguishing our country, above every country in the world, in respect to the extent to which he has, of late, blessed it with revivals of religion? Several answers to this inquiry have been suggested to my mind. Among others, one which holds a prominent place is, that America may take a more distinguished part in the conversion of the world, than any other nation, by sending heralds to preach the everlasting gospel. * * * *

The responsibility of your Society, it appears to me, is peculiarly great; as great perhaps as that of any Society under heaven. The very name you have taken, "The American Education Society," implies such responsibility. You have published to the world, that it is your grand design to provide spiritual laborers to supply the "*entire wants of our country and the world.*" In no country, as in ours, are there so many young men qualified from on high to become such laborers. The churches, for whom you act as delegates, point to these her sons, and tell you, they are ready to give them up, to be enlisted in your service. The great responsibility of enlisting them, they have put upon you. If you do not do it, it will be in a great measure undone. If you do not do it *immediately*, the time will be gone forever. You are the persons (as far as human means are concerned) upon whom the salvation or damnation of millions depends. Awful responsibility! Enough, one would think, to make an angel tremble.

Feeling, as I believe you do, the solemnity of your situation, it is a question, which you will be willing to agitate again and again, whether an effort greater than any which has ever yet been made, or which is likely to be called for in future times, ought not immediately to be made to secure to the church the services of the most pious of our young men. As this guilty world has been given to the Lord Jesus Christ, it is high time that he should take possession of his own. As the delegates of the churches, you are bound, as far as possible, to see that all the territory

possessed by his enemies be given up. The only way in which you can do it is, to raise an army, and march with the captain of salvation at your head.

The latest account I have seen, states that there are about six hundred young men in all our Theological Seminaries. If these were dispersed among the destitute places of our own country, they would be only one eighth part of what are needed. If among the heathen and Mohammedans, each one would have a charge of *ten hundred thousand souls*. Were the United States now in pagan darkness, and these six hundred equally divided among them and other nations without the knowledge of the Saviour, the proportion of the former would not be *one* to a State. O! how does the great adversary of God and man laugh at us, while he peoples his regions with the victims of eternal torment.

A spark of zeal to preach the gospel, may now be hid in the breasts of thousands of our young men, and all it wants, for aught we know, is to be kindled into a flame, by some agent of the American Education Society, sent forth to beat up recruits, for the army of the Lord God of Hosts. When a general needs the ranks of his army to be filled, he sends his agents into every city, and town, and village, and his object is accomplished. Shall we see the army of the Lord destitute of soldiers, and not make use of similar exertions, in a cause of infinite importance? O let not the Saviour say of us, as he said of the people in his day; "The children of this world are wiser in their generation, than the children of light." I am acquainted with a person, in whose breast a spark of zeal to preach the gospel was hid for a long time. Before he entered upon his profession, and for years afterwards, this spark seemed at times, as if it would be blown into a flame. A powerful exciting instrument, however, was necessary. Such an instrument was prepared. One day, while detained in his professional duties in a family for several hours, he took up a pamphlet he found there, entitled "The Claims of Six Hundred Millions." While reading it, the spark kindled into a flame, and burnt until he was constrained to bid adieu forever to his native land, in order that he might go up in the name of his Saviour, to take possession of land promised to him, by God the Father, and sealed in that ever memorable day, when he said, It is finished.

In order that you may blow the latent

spark which may exist, into a flame, and endeavor to excite it in others, it appears to me, that in addition to the means now used, agents should be employed. Let your agents go and represent to pious young men,* the eternal torment awaiting hundreds of thousands in our own land, and hundreds of millions in this Eastern world, unless rescued by the gospel. Let them represent to each young man, the probability (I may say the absolute certainty, if he be faithful) of *his* being the instrument in rescuing souls from this eternal torment. Let them point out to him, that every day, while there are so few ministers of the gospel, fifty or sixty thousand die, who know not the Saviour. Let them endeavor to impress upon his mind, that as he has given himself to his divine Master, without any reserve, and publicly sealed his vows at the communion table, he is no longer at his own disposal; but is under the most solemn obligations, if his services be needed, to devote himself to the ministry of the word. When by these and similar arguments, they have prepared the way, let them put the question to his conscience, *In what way do you believe you can do the most good in the world, and thus glorify your Saviour?* I believe this question would make many a young man cry out, "Wo is me, if I preach not the gospel."

While I deprecate the thought of introducing any into the ministry, unless they be of "honest report, full of the Holy Ghost and wisdom," I must also deprecate the thought, that we are quietly to sit down and say, if God has designed to bring forward young men for the ministry, he will do it, without any personal exertions on our part being necessary. Such conduct I consider quite as inconsistent, as that of a farmer would be, provided he were to say, God has designed to give me my food, therefore I will neither plough nor sow. Our divine Lord and Master did not act on this principle. Matt. iv. 18—22. Neither did the apostles, when they needed officers for the church. Acts, vi. 3. The conductors of Missionary, Bible and Tract Societies do not act on this principle. They feel that when they pray "thy kingdom come," it is their duty to send their delegates from house to house, for the purpose of endeavoring to excite others, to assist in building up this kingdom. Consistency requires, when we pray the Lord to provide laborers for the harvest, that we *seek* such laborers. On

* It appears to me, that Christians must go forward in evangelizing the world, just as if the whole work depended upon themselves. They must, however, at the same time, remember, and never forget, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." God the Holy Ghost alone can give the increase, and vanity of vanities be inscribed upon the exertions of every Society which detracts a hair's breadth from the honor of this ever blessed agent, in the salvation of men. "I have planted, Apollos watered; but God gave the increase."

* Could each of these be furnished with such tracts, as *The Claims of Six Hundred Millions*, before the interview, the object would be materially furthered. Should your circumstances be such, that you cannot employ a sufficient number of agents to visit all these congregations, tracts of this description will be indispensable. They may, with the divine blessing, to a limited extent do the work of those agents. The reason why I say "to a limited extent," you will learn from what is said farther on.

this account, I plead that the wants of a perishing world, and the obligations of every one, to do what he can for it, be personally presented before these young men in private, by agents sent from the American Education Society.* Whether they will enter the ministry or not, we, of course, have no part in determining. This business they must settle, after deep meditation and much prayer, between God and their own souls. The reason why I lay so much stress upon private personal exertion is, because I am persuaded that unless it be done, the church will lose the talents of some of the best of her sons. We well know that those who in addition to the public duties of the sanctuary, labor personally with their flocks from house to house, are the ministers, who win by faith most souls to Christ. The case in hand is precisely similar. Public addresses on the subject, or such tracts as *The Claims of Six Hundred Millions*, have the desired effect upon some. But powerful as they are, unless followed up by private personal exertion, in most cases, little or no effect will be produced. There are many young men, who of all others are most fit to preach the gospel, but who like one of the ancient servants of God, have formed so low an estimate of themselves, that they never dare think of it. When this obtains, we are warranted in believing, that nothing but private personal exertions will induce them to take a proper view of the subject. The objections they have formed, and which they consider valid, can neither be known nor obviated in any other way. What a blessed example has Jehovah Jesus given us, of such a procedure. How did he condescend, as it were, face to face, to reason with Moses, and remove one objection after another, in order to induce him to enter upon the work, for which he was *designed*. Exodus, chapters iii. and iv. A less powerful effort, humanly speaking, would have had no effect.

I have said perhaps as much as I ought to say, on the subject of your employing agents; but I scarcely know where to stop. In my going out, and in my coming in, in my lying down, and in my rising up, I hear the cries of millions around me, begging for help. Their lamentable cries, at times, drive sleep from my eyes, and slumber from my eyelids. I have seen them, as it were, stretching out their hands to *you*, and heard them crying out, Hasten, while the day lasts, to send us that gospel, by which we and our houses may be saved. I have listened with intense anxiety to hear what answer you would give. I have heard it. It was a heart-rending, an appalling answer.

* Should it be said, that this plan of procedure will have undue influence upon their minds, I do not feel the force of the charge. Those who bring it, I presume, will not object to public addresses, or tracts which urge the consideration of this subject. On what grounds they can object to one, and not the other, I am at a loss to comprehend.

It was an answer which made hundreds of millions weep and cry out, Lost, lost, lost forever; for you told them, "Advancing with our present step, we can never overtake the wants of our own country, much less of the world. O when will the groans and dying agonies of a famishing world, that has long cried in vain for the bread and water of life, be heard, and the church of God be roused to action." Were my soul about to burst its corporeal system, and take its flight to eternity, I would, with my dying breath, urge upon you the solemn and momentous consideration of the subject of this letter. If the measure be adopted, you will have the consolation in the last great day, when millions will be found on the left hand of the Judge, that none of them can accuse you for having neglected to do what you could, to deliver them from going down to the pit.

It may be said, that though the plan I have recommended appears feasible, it cannot be accomplished for want of pecuniary means. It is true, there are lions in the way, whenever we attempt to do good. But we should remember that the "Lion of the tribe of Judah" is there also. The walls of Jericho were in the way, when the children of Israel would go up and conquer Canaan. And though they stood strong enough to defy an army of Canaanites, they were shaken to the foundation, and crumbled and fell by the mere blast of a ram's horn, and the shouts of the army of Jehovah. Eliot, equipped with an armor upon which was written, "Prayers and pains, with faith in Christ Jesus, will do anything," went forth alone against a host of Indians, and laid them prostrate at the foot of the cross. It appears that the American Education Society has adopted the motto of this "Apostle to the Indians;" for they have declared (in reference to the "entire wants of our country and the world") their intention to extend their aid to young men of proper qualifications, "even though they should be multiplied by hundreds in a year." A noble resolution, worthy of an institution which I believe has the patronage of heaven. If your agents succeed in enlisting young men for the services of the sanctuary, let us not doubt, but trust that God will put it into the hearts of his people, to provide means for them to prepare for their work. Many, we may hope, will be found, whose parents are able to defray the whole expenses of their education. Where this is not practicable, your agents should not consider their work done, until by prayers and pains, with faith in Christ Jesus, they do their utmost to have provision made for them, in the places to which they belong. Where parents can do but little, their relatives in a body may be persuaded to help you with funds to support them. If cases occur where no such help can be afforded, should your agents present these young men before their respective congregations, it will be no easy

matter for those who love the Lord Jesus to say, We will not help them. Such a saying, they would be very unwilling to have recorded for examination at the final day.

May He, in whose hands are the hearts of all men, dispose those, who are concerned in supplying a perishing world with the knowledge of the only Saviour, so to act in this matter, that, when they have arrived at the borders of eternity, instead of being tormented with the heart-rending reflection, that they have neglected their duty, each of them may be enabled to say, "O Father, I have glorified thee on earth, I have finished the work thou hast given me to do."

With sincere regard,

J. SCUDDER.

P. S. You may think, from my having said so little on the duty of your agents exercising "Caution in selecting candidates for patronage," that I am not sufficiently impressed with the importance of the subject. For my views on this point, permit me to refer you to the 17th and 19th pages of your Eleventh Report. As far as the young men are concerned, your system of affording aid by *loans* will have a powerful tendency to make them cautious, how they *lightly* put themselves under your care.

REPORTS OF AGENTS.

REV. FRANKLIN Y. VAIL,

Secretary of Western Agency of Am. Ed. Soc.

To the Secretary of the Am. Education Society.

Cincinnati, March 28th, 1831.

Rev. and Dear Brother,—In presenting, through you, my semi-annual report to the Directors of the American Education Society, I need not remind you that, owing to my absence from the specific work of my Agency, in the service of the Lane Theological Seminary, between three and four months of the last half year, my present details cannot now be so full and interesting as might otherwise have been expected. I trust, however, that the Directors will not have occasion to regret having given me permission to retire from their service, a few months at my own discretion, even though less has been thereby done directly for their institution, if it shall be seen, as we hope it will be, that this short agency has an important influence in raising up a great theological seminary at the centre of this mighty West, with an endowment of fifty thousand or sixty thousand dollars;—an institution, in which our increasing hundreds of young men will, we believe, receive an education peculiarly fitted to the exigencies of the church and of the world.

The operations of our Western Board of Agency, during the last six months, have been considerably extended—embracing large sections of Ohio, Indiana, and Kentucky, never before occupied efficiently for

the education cause. This important work has been performed chiefly by your excellent agents, Rev. Messrs. Clark and Little, of whose wisdom, zeal, efficiency and success, it gives us pleasure to speak in the highest terms, and whose continued labors in the service of the Society, are still greatly needed at the West. By the agency of Rev. Mr. Clark, all the churches connected with the Athens Presbytery, in this State, have been visited with very encouraging success. Every member of that body, we believe, is a cordial friend of the American Education Society, and every church visited has given substantial and encouraging evidence of attachment to the principles and objects of our institution. A considerable number of Temporary Scholarships, beside other donations, were secured, the particular details of which you have, before this, received from Mr. Clark. Several other congregations, in this part of the State, have been visited by him with similar results. Rev. Mr. Little has occupied most of the State of Indiana in the immediate service of that Branch. Though most of these churches are in their infancy, having preaching not more than one half or one third of the time, and many of them are assisted in supporting their ministers by missionary societies; yet it is to be said, for their commendation, that they have showed themselves exceedingly forward and efficient in this work—the depths of their poverty often abounding to the riches of their liberality. Twelve or fifteen temporary scholarships have been secured already, and when the whole State shall have been visited, it is hoped that provision will be made for the support of all its indigent, and promising young men. Both these agents have, for the last few weeks, been laboring in Kentucky, by particular request of several of the leading ministers of that State, and with very encouraging success. As to the importance of permanent agencies generally, and especially at the West, we are fully satisfied that they are indispensable to the continued success of our benevolent institutions; and are the best possible economy, both as to pecuniary and moral result.—If we would have our work done, we must have a man on the ground every year to do it. We doubt not but facts on this subject at the East, correspond with facts at the West. Providence has opened an effectual door for our usefulness at the West. The great necessity of the American Education Society—the loud and urgent calls for its exertions, are here deeply felt, and call forth corresponding zeal and co-operations of churches and ministers. Young men, and the means of their support, are fast multiplying; and we believe the time has fully come, when, to carry on our plan with the efficiency and success which the exigencies of the church and of the West demand, it is necessary that we should have

one permanent agent for Indiana and Illinois, one for Kentucky, and one for Tennessee and Alabama.

Visit to Beneficiaries.

I have recently visited most of the beneficiaries of this Board in Ohio and in Indiana, and am happy to find them possessing such qualifications, and making such progress in literary and religious attainments, as cannot but be highly satisfactory and encouraging to their patrons. While we are especially gratified to see our young men rising both in general improvement, and in the tone of their piety, we have peculiar pleasure in seeing an increasing disposition among them to make personal effort for their support, and to deny themselves many little gratifications in order to save expense, and draw as little as possible from the funds of your Society.

Distinguished Example of Benevolence.

I have many facts to illustrate these remarks, but my limits will not now allow their insertion. Since my last semi-annual report, as well as on former occasions, examples of benevolence have occurred, in raising scholarships and in securing donations, which greatly encourage us in our work. One or two of which I will mention. In a former letter I mentioned an excellent brother, in this State, who gave me a donation of sixty dollars for our Society; and though I was not a little surprised and gratified at such a donation from a person living in the most humble circumstances, whose whole family (as is often the case with the most respectable families in a new country) lodged in the same room, you will believe that my surprise and gratification were not a little increased, when, on paying my second visit, some time since, to this beloved fellow laborer, I found that his heart had so much expanded since our last interview, by contemplating the pressing claims of our object, that he now wished to deposit seven hundred dollars more, in addition to his former donation, in the Bank of Heaven, for the use of our Institution, not doubting but he should receive an hundred fold in this life, as well as life everlasting in the world to come. Oh could all the affluent members of our churches, who live in their palaces, and fare sumptuously every day, enjoy, with this disciple of the wilderness, the luxury and blessedness of doing good, how soon would the Lord's treasury overflow, and the world be converted.

A flourishing Female Society.

I have only room to advert to one other fact, and it is one which may illustrate the ability, and is calculated to call forth the efforts, of our female coadjutors in the education cause. I have before mentioned that the married ladies of this city had undertaken to educate two young men for the ministry, by the fruits of their industry.

Though numbers of them had fears, at the beginning, that it might be difficult to redeem their pledge, yet I am now happy to be able to say that, such has been their success, and the increase of their zeal, that they have concluded to double their efforts, and educate four instead of two young men, and have already nearly secured the accomplishment of their praiseworthy object.—Should any of the female friends of this cause ask our ladies how they can obtain sufficient time from necessary avocations to do so much for one object, (for we would not have them suppose that our females are forgetful of other important institutions,) they would reveal the secret, and answer their inquiry, by saying, "It is by gathering up the fragments (of time) that nothing be lost," and by having "a mind to the work." Under the influence of these principles, several ladies pledged themselves, at first, to raise five dollars by their needles. Having now "a mind to the work," many fragments, formerly lost, are gathered up, and their subscriptions are not only doubled, but trebled; and one lady, at least, who appears to have drunk deeply into this spirit, has been able, though with a dozen in her family, to increase her annual subscription to fifty dollars. And when I meet with these estimable helpers in the gospel, (as is sometimes my privilege,) and hear them talk, and see them work, and witness their zeal, I am strongly persuaded that if the sisters of all the churches were to adopt these powerfully operative principles, the four thousand destitute churches of our land might speedily be supplied with pastors, and the messengers of mercy might be sent to all the dwellers on the earth.

Fruits of the American Education Society.

While on the subject of facts, as illustrative of these principles, I cannot forbear to mention two others—the first showing that our Society, in its beneficiaries, is raising up the most important and efficient supporters and friends to this institution. In my late travels, at the West, I have enjoyed an intimate acquaintance with one of the sons of the Education Society. Finding he sustained so intimate and so endearing a relation to our institution, I was anxious to learn his history; which in few words was, (so far as relates particularly to us,) that he was taken from the plough by the Education Society, and encouraged to aspire to the holy work of the ministry. At the commencement of his education, in order to draw as little as possible from the sacred funds of the church, he once in the severity of winter, and through deep snows, travelled on foot on an agency, through Connecticut, Massachusetts, Vermont, and New York, a journey of nearly a thousand miles, sometimes from thirty to forty miles in a day; and though often nearly spent with fatigue and exhaustion, he could always say with

the holy apostle, in view of all his toils, none of these things move me. He at length, by encountering many similar difficulties, gained the desire of his heart—became the pastor of a beloved flock—was blessed with a revival—gave up his endeared charge in one of the most delightful towns of New England—having his heart strongly set on the salvation of the West, he gave his life to the great Valley—he is now among the most ardent of the friends of the American Education Society—has refunded two or three hundred dollars expended for his education—and is now, from small means and strict Christian economy, supporting two young men who are preparing for the ministry! How many, aided by the American Education Society, we may confidently hope, will go and do likewise!

Importance of Agents.

The other fact, alluded to, illustrates the important truth, that if we would have the education work done, some one must be sent to do it. When I first entered upon this work, at the West, a year and a half since, one Presbytery was found by which, with some difficulty, funds were raised to educate one or two young men. Every minister, though engaged in the education cause, had his appropriate and pressing calls among his own people, and the great business of raising up ministers was neglected. Within the bounds of this same Presbytery, we now have about thirty scholarships, and about the same number of young men looking forward to the ministry.

REV. ANSEL R. CLARK.

Mr. CLARK has been prosecuting his Agency in the West, with good success, during the last quarter. A Report of his labors will be given hereafter.

REV. HENRY LITTLE.

Extract of a letter dated

Kentucky, March 23, 1831.

THE next day after my Report, Dec. 22, I directed my course toward the interior of Indiana. The first Sabbath I spent in Ohio, the succeeding seven in Pennsylvania; was unwell one Sabbath; spent another at an Independent church near Cincinnati, and the three remaining Sabbaths I have preached in this State. Of the three last, I will make no Report, until I have completed my Agency, and returned again to Ohio.

Although these little churches are in the wilderness, and are just struggling into existence, they engage in the benevolent institutions of the age with most gratifying liberality. We have only to request them to consider what their own situation was a

few years ago, communicate a few such facts as have fallen under their own observation, and present some of the motives to benevolence, to obtain a good subscription. Indeed, Sir, if any man will spread out before a company of Christians, the great State of Indiana, with four hundred thousand inhabitants, a soil as rich as any part of the West, and only thirty-eight Presbyterian ministers; not one to every ten thousand of this scattered population, and in connection with this view, point them to the young men in our churches, whom God has prepared by nature and grace for the ministry, and refer them to the success of the young ministers around them, and in conclusion inquire, "Who knoweth whether thou art come to the kingdom for such a time as this?" and if they "have this world's good," and the love of God dwelleth in them, they cannot withhold their liberal contributions. The subscriptions which I have obtained, are with scarce the exception of a dollar, either annual, or annual for seven years, and a precise time of year is specified in the constitution, or upon the subscription paper, for the payment. The following are the names of the places visited, and the sums subscribed by both gentlemen and ladies. Brownsville, \$41 00. Dunlapville, \$19 00. Connersville, \$8 50. Shelbyville, \$39 75. Greenfield, \$44 75. Steel Settlement, \$37 50. Livonia, \$18 25. Corydon, \$5 00. Ryker Settlement, \$67 93. Besides this, a benevolent individual gave me \$75 00, with encouragement that he would repeat it, annually, for the term of seven years. He remarked, when he gave it to me, "I do not wish to hear from it, till the resurrection of the just." From one gentleman, and a little child, I have also received in donations \$1 50. In all \$387 58. Some of these subscriptions have been made, under circumstances peculiarly interesting. One minister who lives in a log house, and has only three chairs, subscribed three dollars. Another brother in the ministry, who has very little earthly treasure which he can call his own, lives in a little log cabin, with one room, and no cellar or chamber. Pins are driven in a log on one side, and a rough board laid across making a shelf for his books; on the other side, are similar shelves for his table furniture; the harder ware is set close in one corner, a chest of clothes in the other; two beds stand in one end of the room, and the fire-place with no tongs or andirons, in the other. A few chairs and other necessities make up the furniture of the little apartment, which is lighted by one small window, and yet, Sir, this good brother, without any form of invitation, most cheerfully subscribed \$5 00, annually, for seven years. I do not write thus to cast reflections upon the rich professors, who lounge upon gilded sofas in carpeted sitting-rooms, but to give you a true illustration of what many subscribers in Indiana have

done, and as a kind of prediction of what we may expect from these fertile regions, when the first settlers have recovered a little from the embarrassment, incident to those who cut down the trees of a new country. The man who gave me \$75, reasoned thus. If a wise, enterprising merchant should expend \$75, annually, for seven years, in some article of trade, he would probably succeed in his plans, and secure a good interest. But if another, in the same time, should prepare a pious, enterprising youth for the ministry, it is quite as probable this youth will be instrumental of bringing sinners to repentance, and preparing them for heaven, as that the former merchant would be successful; and whether I live to enjoy either, I prefer the latter kind of interest. Oh that other rich men might learn to compute interest by the same rule.

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REV. WILLIAM COGSWELL,
General Agent for the New Eng. States.

IMMEDIATELY after the Quarterly Meeting in January, I visited Hampshire County, Mass. for the purpose of awakening an interest in that portion of the community, towards the objects of our Society. I was very kindly received, and my labors were blessed. In the society of the Rev. Mr. Spencer, of Northampton, six Temporary Scholarships will, I trust, be sustained, and perhaps a seventh. The six Scholarships are to be called, the Stoddard, Edwards, Hooker, Williams, Spencer and Brainerd; and, should the seventh be subscribed, it was proposed to call it Mather, after the first minister of the place. This is a large sum of money for a single society to raise, from year to year, for this object, but not more than they have ability to raise, nor more than I trust they will feel it to be a duty and a pleasure to raise. Nor is it more perhaps than it would be expected that they should raise, when it is considered how God has blessed them with revivals of religion, from time to time, and that here Edwards lived, and Brainerd died, whose sepulchre is with them to this day. Most of the other towns in the county, have engaged in this cause, in a manner which well becomes them. It is hoped that as much as two thousand dollars a year, at least, will be raised in future for this object. Last year, not a hundred dollars, besides the interest on a fund devoted to this object, were raised and paid into the treasury of the County Society. Formerly, prejudices against the Education Society existed in the minds of many of the community. Now, I think it is otherwise. After the mode of education, pursued by our Society, was presented and explained, all objections and difficulties seemed to be removed, and the present state of feeling, in those towns which I visited, I believe to be good. I was in that county

about six weeks, during which time I collected about one thousand dollars, and nearly one thousand more were subscribed or pledged for the present year. Gentlemen's and Ladies' Associations were formed in many of the towns, which will contribute to our funds annually. After spending two or three weeks on behalf of the Society, in and around Boston, I came into this State, (N. H.) for the purpose of exciting the attention of the people to the education cause. After consulting with the Board of Directors of the New Hampshire Branch, it was thought advisable, that I should proceed as I had done in other States, and form and organize Societies in each county, auxiliary to the New Hampshire Branch. Accordingly, I commenced operations in this manner. A society of this description has been formed for the counties of Grafton and Coos. And although these counties are perhaps as feeble as any in the State, and it was thought, last winter, that not fifty dollars could be obtained here for this object; yet, in about three weeks, I have collected in money more than five hundred and fifty dollars, besides obtaining four Temporary Scholarships, and other subscriptions, and forming a number of small auxiliaries in connection with the County Auxiliary. The people seem to be much interested in the object, when it is fully presented before them. Those places which I have visited, have done well—far better than I, or any other person anticipated. The plan of operation, in respect to raising funds for the American Education Society, which I could wish to have adopted in New England, is the following: Let each State have a society, auxiliary to the Parent Institution; each county, a society, auxiliary to the State Society, and each town or parish, a society, auxiliary to the County Society. It is in vain to think of keeping up, for any length of time, an interest in the minds of the community, in relation to this or any other benevolent operation, unless some organization of this nature exists. Another part of this plan is, that the Directors of the State Society appoint, annually, some one of the ministers in each county, to visit, during the year, the several towns, by exchanging with his brethren in the ministry, and present the subject fully before the people, and make what efforts may be deemed best, in reference to the cause. In this way, objections to agents will be removed, but little or no expense will be incurred; the ministers who engage in this service, will become better acquainted with the subject, and more deeply interested in it, and the people will be informed, and be excited to greater efforts on behalf of this cause. These labors, with what efforts shall be made in somewhat a general way, attended by a particular supervision of the whole concern, will, it appears to me, best accomplish the objects in view. But in this and all other matters, in

relation to our Society, those who manage its affairs, need that wisdom which is profitable to direct. And the divine direction should be remembered, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

WANT OF MINISTERS IN THE WEST.

THE following extract from a letter recently received from the West, presents facts which ought deeply to affect every pious heart. Although the remarks have particular reference to the Presbyterian church, there can be no doubt that, to a great extent, they are applicable to other Christian denominations connected with the portion of country described. The letter is dated, Kentucky, April 9, 1831. The same facts, substantially, were communicated to us some time since, in a letter from a clergyman of high respectability residing in that State.

THE destitution that prevails in some parts of this State is painfully great. The following statements may be considered as undoubtedly true. There are between forty and fifty counties, fifteen of which are contiguous, in which there is not a single Presbyterian minister. Draw a line from Maysville to Springfield, allow fifteen miles width on each side of that line, making a strip thirty miles wide, and this strip will contain more than two-thirds of all the Presbyterian ministers in the State. The portion of the State lying east of the strip contains seventeen counties, 100,000 inhabitants, and only two Presbyterian ministers. The portion lying west of the strip contains fifteen counties, 70,000 inhabitants, and seven Presbyterian ministers. Then, the Green River country, comprising the whole of the State west of a line drawn from the mouth of Salt River, touching the Cumberland river in Cumberland Co., contains twenty-five counties, 250,000 inhabitants, and only four or five Presbyterian ministers.

One statement more. In 1829, six counties were explored by Agents of the Bible Society, and the following facts were ascertained. Two thousand two hundred and eighty-three families were visited, of whom 970 were supplied with the Bible. Connected with these families, there were found 14,288 souls, of whom 3,262 were under ten years of age, leaving 11,021 over ten years. Of these 11,021 over ten years old, 5,729 or more than half of the whole number, could not read. There were found belonging to the Baptist church, 992 professors of religion; to the Methodist church, 662, and to the Presbyterian church, 121.—Total, 1,775.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE following summary exhibits the number of young men assisted by the Parent Society and its Branches, at the Quarterly Meeting held in April.

Appropriated to	110 men in	8 Theo. Sem.	\$2,407
	220 do.	17 Colleges,	4,821
	131 do.	42 Academies,	2,530
	2 with Priv. Instructors,		59
<hr/>			
Total,	463 men in	67 Institutions,	\$9,817

These totals are the largest ever presented in one quarter. The grand totals for the year will also be greater than at any former period.

Reduced rate of appropriations in the first stage of education, to commence in October next.

The following vote was passed unanimously, after full consideration of the important subject to which it relates. It is known that great facilities are afforded for self-support, to young men in the first stage of study, by *manual labor* institutions, and in other ways. The Board were convinced, after making the experiment, that it is entirely inexpedient to increase the sum formerly allowed to beneficiaries in the first stage, which was twelve dollars per quarter. It was therefore resolved to go back to the rate of appropriation established in previous years, and to invite the several Branches to concur, if they should think proper, in the same arrangement, within their limits.

The Resolution is thus expressed :

Voted, That appropriations to beneficiaries in the first stage of study, under the immediate care of the Parent Society and of such Branch Societies as may concur, be reduced to the former rate of twelve dollars per quarter, commencing with appropriations to be made in October next.

The following Resolutions respecting Mr. Cogswell, as General Agent, were adopted.

The Board having learned with lively satisfaction, the judicious and zealous exertions of the Rev. William Cogswell, some time since appointed General Agent for raising funds in New England, and wishing that the system of organization so successfully commenced by him, may be carried into complete execution under his superintendence, do hereby adopt the following

resolutions, as well with the view of increasing his facilities for the work assigned him, as of relieving the Secretary of the Society of a portion of his care and responsibility, and enabling him to discharge more fully other and important duties connected with his office.

1. *Voted*, That the system of organization for raising funds in New England, be placed under the particular care and supervision of Mr. Cogswell; and that whatever intercourse it may be necessary to have with the Christian public, by correspondence or otherwise, for this purpose, be conducted through him as General Agent.

2. *Voted*, That the commissions of subordinate agents, who may be appointed by the Board, or the Executive Committee, to labor in New England, shall be made out and signed by the General Agent to whom the reports of such agents shall be directed.

3. *Voted*, That the General Agent report his proceedings quarterly, to the Secretary of the Society, to be communicated by him to the Board of Directors, at each quarterly meeting.

4. *Voted*, That in the execution of this important trust, the Board cordially recommend Mr. Cogswell to the friends of the Society throughout New England, as an agent, in whose ability, discretion and fidelity, the Christian community may safely confide.

ILLINOIS BRANCH OF THE AMERICAN EDUCATION SOCIETY.

IN accordance with the recommendation of the Illinois Presbytery, a meeting was held in Wabash County, Oct. 13, 1830, with reference to the education of pious indigent young men, for the gospel ministry. The Rev. JOHN MATTHEWS was called to the Chair, and Rev. B. F. SPILMAN was chosen Secretary of the meeting. The subject having been fully deliberated, it was unanimously resolved to form a Branch of the American Education Society, and adopt the following

CONSTITUTION,

Of the Illinois Branch of the American Education Society.

ART. I. This Society shall be called the Illinois Branch of the American Education Society.

II. The object of the Society shall be to educate indigent pious young men for the gospel ministry,

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as an auxiliary of the American Education Society.

III. Any person shall be a member of this Society, by paying into its Treasury the annual sum of one dollar or more; and any person who shall pay ten dollars at one time, or twenty-five dollars within five years from the time of subscribing, shall be a member for life.

IV. There shall be annually chosen by ballot, a President, Vice President, Secretary, and Treasurer, who with seven others appointed for the purpose, shall constitute a Board of Directors, and shall continue in office till others are chosen in their stead; any five of them shall constitute a quorum for doing business. The Society may also elect, from time to time, such number of Honorary Vice Presidents as they may judge expedient.

V. It shall be the duty of the Board of Directors to receive benefactions; to take measures in concert with the Parent Society for raising funds; to examine and receive beneficiaries; to make appropriations; and generally to conduct all the interests and concerns of the Branch; subject, however, to the general rules of the Parent Institution, and in conformity with the essential principles of its Constitution.

VI. Vacancies occurring in the offices of the Society may be filled by the Directors, till there is opportunity for them to be filled by the Society at a regular meeting.

VII. An annual meeting shall be held at such time and place as the Directors may appoint, for the choice of officers, for hearing the Report of the Directors, and for any other purposes which the Society or the Board of Directors shall think proper. Special meetings may be called by the President with the concurrence of three other Directors.

VIII. Alterations of this Constitution shall not be made except on the recommendation of the Board of Directors, and by a vote of three fourths of the members present at an annual meeting, or unless the proposed alterations shall have been submitted to the Society at a previous meeting.

OFFICERS.

ELIHU WOLCOTT, Esq. *President*.

Rev. HUBBELL LOOMIS, *Vice President*.

DAVID B. AYERS, *Secretary*.

JAMES G. EDWARDS, *Treasurer*.

Directors.—Rev. JOHN G. BERGEN, Rev. JULIAN M. STURTEVANT, Mr. WM. C. POSEY, Maj. PETER COWNOVER, WM. H. BROWN, Esq., Rev. JOHN BERRY, and Rev. JOHN M. ELLIS.

Honorary Vice Presidents.—Rev. JOHN MATTHEWS, Rev. JOHN M. PECK, Rev. BENJ. F. SPILMAN, ANSON COLLINS, Esq., Rev. STEPHEN BLISS, Rev. JOHN DEW, Rev. JOHN BARBER, sen., JOHN ALLEN, Esq., Hon. S. D. LOCKWOOD, and WM. COLLINS, sen.

The first annual meeting was appointed to be held at Jacksonville, at the time of the College commencement, in August next.

Western Observer.

ANNIVERSARY.

THE fifteenth anniversary of the AMERICAN EDUCATION SOCIETY, will be celebrated in Boston, on Monday the twenty-third day of May, 1831. The members of the Society are requested to meet for business in the Vestry of Park Street Church, at four o'clock in the afternoon. Public exercises will be held in Park Street

Church, at half past seven in the evening, when extracts from the Annual Report will be read, and addresses made. The services having been assigned, by the committee of arrangements, to the first day of Election week, before many will have arrived from a distance, it is earnestly hoped that the friends of the Society in Boston and the vicinity, will make special efforts to attend. The year which is about to close is the most favored which the Society has witnessed since its formation in 1815. The Report which is to be presented at the ensuing anniversary, will exhibit evidence of this fact, such as will encourage the friends of the Redeemer to engage with fresh zeal and new efforts in this great enterprize.

E. CORNELIUS,
Sec'y of the Am. Ed. Society.

OPERATIONS OF OTHER EDUCATION SOCIETIES.

Episcopal Education Society of Pennsylvania.

WE are indebted to the author of a discourse preached before the above Society, the Rev. Stephen H. Tyng, A. M. of Philadelphia, for some interesting facts respecting the exertions of this Society to educate young men for the ministry. A school has been established in the State of Delaware, about three miles above Wilmington, upon the plan of uniting manual labor with intellectual attainments. The plan is thus described by Mr. Tyng.

The Episcopal Education Society of Pennsylvania, have purchased, at an advantageous price, a farm of about eighty acres of land, upon which they are now proceeding, under the blessing of God, to establish this school. And having put their hand to the plough, they hope there will be nothing to lead them to look back. In order to pay for this estate, to repair its buildings, and to stock it for the purposes of the school, there must be made to the Society, a free gift from a liberal community, of *six thousand dollars*. When this is done, and they can place in the hands of the students, the proper advantages for their labor, they have no hesitation in their conviction, that the proceeds of the labor accomplished in the institution, will pay all the expense of boarding the students. The general outlines of their plan, I will, in their name, briefly lay before you. *Four hours* in each day, are to be devoted by each student, to profitable labor, and *six or more* hours in the day, to study. This labor will consist of agricultural employments, and mechanical pursuits, according to the individual character and capa-

city of the student. The cultivation of the farm is expected to furnish a sufficient supply of common articles of vegetable food, and a portion of the meat for the consumption of the family, consisting of the private family of the superintendent, and not more than *twenty-five* students, boarding with him. And the various mechanical operations, consisting probably, chiefly of plain joiners' work, and other work in wood, as affording the most healthful exercise, are looked to for a sufficient income, to purchase those articles of food, which the land itself cannot supply. In this division of the labor of the students, it is believed that their work will produce the amount of their board. Their books and clothing, must of necessity be provided for, from other sources, as in all cases of assistance now given by Education Societies, they are. The instruction to be given, will be the proper classical and scientific preparation for theological studies, or for the duties of teachers in common schools, or for the active duties of many other important stations in life. Though it is in reference to the wants of the church, that this plan is undertaken, to assist in supplying an active and qualified ministry, there is no design to make this the exclusive purpose of the institution. Young men of serious and industrious habits, and who prove themselves worthy of encouragement, will be received, though at their entrance they should have no particular views to the ministry of the gospel. Certainly, however, with the hope, that under the religious influence in which they will be placed, their minds will, by the divine blessing, be turned to this matter. Scattered through our various Sunday schools, are to be found many youths, upon whom the Spirit of God has set his seal, but who are obliged to be placed at trades, or in other situations in which they may earn their own living, from inability to obtain that education, which their characters and talents deserve. At an institution like this, there will be presented to them, without charge to others, the very opportunity which they want, and which they ought to have, to prepare themselves for that theological education, upon which their minds are now unavailingly fixed. From these Sunday schools, where the characters of the young are known and tried, and which ought to be the nurseries of pious and zealous agents for the church, we may hope, in a large measure, to fill our school, with such youth, as after a proper education, shall be an honor to the church, and efficient laborers in the cause of Jesus Christ. When our Sunday schools are brought into this course of operation, they will be made, what they are now often styled, "the hope of the church." They will be the first step of a thorough religious education, the seed-plot from which the most valuable and thriving plants may be transferred to another place of cultivation, opening to them the opportunity of perfect growth and profitable bearing. These are the general outlines of this most important design; *outlines*, which require nothing but the spirit of Christianity in our churches, to fill up, and adorn with all the beauty of a perfect reality.

Northern Baptist Education Society.

WE are happy to observe the prosperous condition of this Society, whose efforts to train up a pious and well educated ministry in the large and respectable denomination

with which it is connected, are becoming more and more efficient and successful. Ten new beneficiaries were received at the quarterly meeting in March, making 61 now under patronage. The Secretary of the Society is the Rev. Ebenezer Thresher; and the Treasurer, Mr. John B. Jones. Office of the Society, (over the store of Lincoln & Edmands,) No. 59, Washington st. Boston.

Board of Education of the General Assembly of the Presbyterian Church.

A LATE number of the Education Reporter contains a "Serious" appeal to the Presbyterians of the United States" in behalf of the Board, urging, in an impressive manner, the duty of greater exertions to sustain its operations and to extend them widely within the bounds of the Presbyterian church. The present number of beneficiaries under the care of the Board, we are not able to state.

REVIVALS IN COLLEGES.

"And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear."

IN the brief address which was published in our last number respecting the annual concert of prayer for Colleges, the following remark occurs. "It should deeply affect the hearts of Christians, that there are so few revivals of religion, at present, in our Colleges." Since that sentence was written, the concert has been observed—and, it is believed, with more deep and general interest than for many years before. The object for which the day was set apart has continued to hold a prominent place in the prayers of the Christian community. And what is it that we see and hear? *Twelve* Colleges enjoy the reviving influences of the Holy Spirit, and three hundred young men, it is hoped, have become disciples of Christ, who a few months ago were alienated from God and devoted to the world!

We cannot, in this number of the Journal, present even a general view of this most merciful dispensation of the Holy Ghost. The subject is too rich, and too important to be disposed of in a summary manner. In addition to this, the fruits of the work are daily multiplying, and can better be described at a future time. We cannot, however, for-

bear to lay before our readers, a few extracts from letters which have been received within a short time past, on this most interesting topic.

"Yale College, April 20.

"You have already been informed of the apparent change in the religious aspects in this College, at the close of last term—the institution of a Bible exercise conducted by Professor G., and the daily meetings for prayer during vacation, together with seasons of private fasting and self-examination.

"As illustrative of the connection between the faithful use of means, and the divine blessing, it may be proper to mention particularly what transpired at the beginning of the term. The first church meeting was one of peculiar interest. This was on Friday evening. The earnest inquiry was then instituted, What shall we do to secure the divine blessing? The expediency of establishing meetings for social prayer, was suggested; and finally it was resolved, that *all* who *felt desirous* of a revival, should meet on Sabbath evening to *pray* for it, and to adopt such measures as duty might dictate. On Sabbath evening the Bible class was *fully* attended; after which, one individual was disposed to go and converse with Professor G., upon the subject of his soul's salvation. The meeting on Sabbath evening was well attended, and much interest was felt upon the subject for which we met. Some *facts* were then disclosed evincing that there was a moving of the Spirit on the minds of the impenitent. The duty of Christian conversation with them was recommended; and while there were doubts as to the expediency of establishing "entry meetings" for prayer, all were agreed that they desired to see a *revival of religion*, and that it was proper this fact should be made *prominent*, as one of which, as Christians, we were not *ashamed*. It was resolved that *all* the church be requested to meet at the next church meeting to *pray* for a *revival*, and that persons be requested to address the church on that occasion. On the next Tuesday, three of the senior class went to converse with Professor G., as anxious sinners. The proposed church meeting was fully attended and very appropriately addressed by the President and Professor Fitch—the Holy Spirit seemed to be present. On the Sabbath it was thought expedient to have preaching in the evening. Some still doubted if there would be a full audience. The meeting was appointed, and to our great joy the room was full to overflowing. There was almost a breathless silence during the meeting. Sermon by Dr. Taylor, "God so loved the world," &c.—many were deeply affected. On the next evening, ten or twelve were disposed to attend an inquiry meeting. From this time there were no longer doubts as to the presence of the Holy Spirit. Before the next Monday, several were rejoicing in hope. In the evening of this day, there were forty-five inquirers. *Thus rapid* was the early progress of the work; *thus speedily* was the blessing bestowed when *earnestly* sought.

"From this time inquiry meetings were held twice a week. Meetings for prayer at the same time were attended by the church. Preaching by Dr. Taylor, on Sabbath and Thursday evenings. Bible exercise as usual. Occasional meetings for young converts. One day during the four day's meeting was signalized by the

hopeful conversion of five or six students, four of the senior class; the largest number which occurred in any one day. The whole number of conversions is estimated from one hundred and twenty-five, to one hundred and thirty. Nearly as many more are professors—making an aggregate of two hundred and sixty pious students. It is now some days since any conversions have taken place.

"The work has been characterized by perfect decorum—inasmuch that infidels could not reproach. It was observed by one, that whilst he doubted whether all revivals might not be explained upon the same principle as any popular excitement, yet he could not but admire the motives of Christians in this revival, and approve their proceedings.

"It may be predicated of the revival generally, that persons have attended to the subject from a *distinct* and *powerful* conviction of divine truth upon their consciences. In some instances these convictions have been very pungent, and their joy quite extatic. It was remarked by one of the converts, that he formerly looked upon the journey of life as long and tedious, but now it had vanished to a point. He appeared to be so absorbed in the contemplation of future happiness as to have lost sight of the intervening space.

"Four united with the church at the last communion, *twenty* are now propounded for admission at our next."

"Middlebury College, April 12.

"God seems to have come in a way we know not, and bestowed his grace beyond the measure of our faith. Among those who remained at College during the winter vacation, two, noted for their opposition to religion, were brought about the close of the vacation, to the acknowledgement of the truth as it is in Jesus. A few weeks passed without any apparent seriousness among the impenitent, or special spirit of prayer among Christians. * * * * * Saturday was appointed by the pious students as a day of fasting and prayer—the next Saturday approached, and that too was set apart for fasting and prayer, to prepare the way of the Lord in our hearts. Christians appeared to humble themselves and repent. A morning prayer meeting was held in College and in the village—backsliders, with tears, confessed their wanderings. The next Monday a three days' meeting commenced. * * * * * These meetings were characterized by special prayer for immediate blessings; a plain, simple exhibition of truth, in which the necessity of immediate repentance and submission to God, was urged. At the close of the meeting about *one hundred* arose for prayers. The female seminary, academy, Sabbath, and infant schools, and the whole town, have in some measure been brought under the influence of the revival. The number of conversions I cannot now state; there appears to be a willingness on the part of the impenitent to listen to truth, whether delivered to them publicly or privately. One student on Thursday morning urged his companions not to attend the meeting, but what a change! Friday he was rejoicing in hope, and urged others to repent. Another on Saturday became excited, Sabbath day we trust he was sitting at the feet of Jesus in his right mind.

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from Jan. 1st, to March 31st, 1831.

DONATIONS.

<i>Amherst, Ms. 1st Parish, coll. at Mon. Concert, by John Leland, Tr.</i>	20 00
<i>Boston, Samuel T. Armstrong</i>	1,000 00
<i>Yo. Men's Aux. Ed. Soc., by Lorenzo S. Cragin, Tr. bal. for 1830</i>	372 00
<i>Ladies of Salem ch. and cong.</i>	40 00
<i>From a friend, by W. J. Hubbard</i>	5 00
<i>Friends, 1 00; 5 00; and 4 00</i>	10 00
<i>Miss Watson, 10 00; friend, 5 00</i>	15 00—1442 00
<i>Bedford, N. Y. fr. William Jay, Esq.</i>	30 00
<i>Blandford, Ms. fr. E. H.</i>	5 00
<i>Bullocks, N. C. Nutbush Ch., fr. Mrs. Mary Somerville, by Rev. Samuel L. Graham</i>	10 00
<i>Cincinnati, Ohio, fr. Rev. A. R. Clark</i>	10 47
<i>Chenango Falls, N. Y. fr. a friend</i>	1 00
<i>Cavers, Scotland, fr. J. Douglas, Esq. by Rev. J. Wheeler, of Windsor, Vt.</i>	24 00
<i>Charleston, S. C. fr. Mr. Charles Clark, by S. & M. Allen</i>	15 00
<i>Cazenovia, N. Y. from Luther Burnell, by Henry Hill</i>	10 00
<i>Jonesborough, Tenn. from John Conan, by John G. Eason</i>	7 00
<i>Kennebunk Port, Me. fr. Mrs. Phoebe Lord</i>	50 00
<i>Lisbon, Ct. fr. a friend, by Rev. B. Phinney</i>	10 00
<i>Moffit's Store, N. Y. fr. Paul Roberts, by Willis & Rand</i>	50
<i>New Ipswich, N. H. by Rev. Chas. Walker</i>	13 00
<i>Norfolk, Conn. fr. Joseph Battelle</i>	5 00
<i>Providence, R. I. fr. John Perrin, by Willis & Rand</i>	4 50
<i>From a friend</i>	5 00—9 50
<i>Presb. Branch of the Am. Ed. Soc.</i>	2,500 00
<i>Royalton, Vt. by Rev. A. C. Washburn, viz. From Female Ed. Soc.</i>	9 50
<i>Fr. N. W. Dewey</i>	10 00—19 50
<i>Richmond, Va. by Rev. A. Converse, Agent, viz. Fr. A. B. of Richmond, 2 50, B. Brand, 2 50</i>	5 00
<i>Fem. friend, 5 00; M. Leftwich, 2 00</i>	7 00
<i>Rev. S. Taylor, 3 00; M. Graham, 0 50</i>	3 50
<i>Mrs. M. Sampson, 5 00; Rev. R. Burwell, 2 50</i>	7 50
<i>J. Cromartie, 0 50; Eccles. 3 00</i>	3 50—26 50
<i>J. Leftwich, 5 00; friend in Richmond, 1 00</i>	6 00
<i>Widow P. Hopkins, 2 00; Mrs. Dr. Atkisson, 4 00</i>	6 00
<i>Mrs. M. Booth, 1 00; C. Goddard, 1 00</i>	2 00
<i>A. Pendleton</i>	50—14 50
<i>John Morrison, Richmond Co. N. C.</i>	50 00
<i>J. H. Clark, 10 00; P. I., Alabama, 5 00</i>	15 00
<i>Dr. Thomas W. Meriwether</i>	5 00
<i>Mrs. Sheetz, 5 00; Mrs. S. Mills, 5 00</i>	10 00
<i>Friend, 1 00; friend, 1 50</i>	2 50—32 50—123 50
<i>St. Johnsbury, Vt. fr. individuals, by J. P. Fairbanks, viz.</i>	
<i>Rev. J. Johnson, 1 34; Deacon L. Clark, 2 00</i>	3 34
<i>Dea. T. Bishop, 1 50; P. West, 1 00</i>	2 50
<i>J. P. Fairbanks, 1 00; E. Jewett, 0 16</i>	1 16—7 00
<i>Stephentown, N. Y. 1st Presb. cong. by Rev. Edwards A. Beach,</i>	23 00
<i>Truro, Ms. fr. Samuel Howe</i>	3 50
<i>Waynesboro', Geo. fr. W. Urquhart, by Willis & Rand</i>	22 75
<i>Wilmington, Del. fr. a mother, "a thank-offering to the Lord for the conversion of a beloved son in — college"</i>	30 00
	\$4,391 73

Amount br. forward \$4,391 72
Windham Co, Conn., Char. Society North,
proceeds of Mon. Concert, by Edwin
Newbry, Tr. 10 00

Amount of donations \$4,401 72

ANNUAL SUBSCRIPTIONS.

Boston, George J. Homer 15 00
J. Evarts 10 00
G. Odiorne 5 00
E. Palmer 5 00
M. Everett 5 00
S. Coverly 5 00
Mrs. C. Codman 5 00
G. Shattuck 5 00
W. Worthington 5 00
J. Milledge 5 00
Aaron Everett 5 00—70 00
Braintree, Ms. Levi Wilde 5 00
Carlisle, Pa. Rev. Sam'l B. Howe, 3 50
Newbury, Ms. Samuel Newman 5 00
Norfolk, Conn. Mrs. Sarah Battelle 5 00—88 50

INCOME FROM SCHOLARSHIPS.

1st Dorchester, one year's interest 60 00
Foss, " " " " " " 60 00
Lathrop, interest fr. Dea. H. Smith,
by S. Lathrop 24 00—144 00

REFUNDED BY FORMER BENEFICIARIES.

Bal. of am't loaned from No. 423 30 00
 244 7 50
 379 15 50
 43 11 10
 Part of am't loaned 418 50 00
 20 20 00
 163 50 00
 9 70 00
 225 50 00
 317 23 00
 828 27 00
 210 10 00
 168 5 50
 152 30 00
 276 20 00
 339 345 50
 322 50 00
 Whole am't loaned 117 32 00
 316 113 50
 150 104 50
 323 41 00
 From a former Beneficiary of a Br.
 Society 40 00
 Whole am't granted, 50 00, with 15
 years' interest, No. 6 100 00—1,245 10

TEMPORARY SCHOLARSHIPS.

Church in Long Meadow, in part, by Mr.
E. Burnham 33 50

LIFE SUBSCRIPTIONS.

Rev. Albert Barnes, 1st Presb. Chh.
Philadelphia, by ladies of his
church 40 00
Rev. Aaron B. Church, Calais, Me.
by several members of his chh. 40 00
Rev. Calvin Durfy, Presb. Church,
Hunter, N. Y. by ladies and
gentlemen of his Soc. 40 00
Rev. Wm. A. Hallock, Corr. Sec'y
of the Am. Tr. Soc. N. York 40 00
Rev. Charles Hoover, Philadelphia,
by Mrs. Margaret Bragnard 40 00
Rev. Cyrus Mason, New York, by
Rev. Asabel Nettleton 100 00
Rev. S. M. Wheelock, South Kil-
lingly, Con. by Horace Hooker,
of Hartford, in part 20 00
Edward Hooker Cornelius, by Rev.
Edward W. Hooker, 3d pay't 10 00—330 00

LEGACIES.

Concord, N. H., T. W. Thompson, in part,
by S. Fletcher 258 73

INCOME FROM FUNDS.

Dividend on Bank Stock 122 50
 Interest on money loaned 286 94—409 44

AUXILIARY SOCIETIES.

BERKSHIRE COUNTY.

Fr. Rev. E. W. Dwight, Richmond,
on account of Richmond Tem.
Scholarship 30 50
Calvin Martin, Tr. Pittsfield Temp.
Scholarship, by Joseph Merrick 17 00
Robert M. Barnard, Tr. Sheffield
Temp. Scholarship 6 00
J. W. Robbins, Tr. Berkshire Aux.
Ed. Soc. of which 16 00 is from
Sheffield Fem. Br. 24 00
Fr. ladies in Pittsfield, by Mrs. Colt 22 00
Fr. Rev. Chester Dewey, Pittsfield,
by N. Willis 2 50—102 00

ESSEX COUNTY.

Andover, fr. a few individ. 1 50
Miss S. H. Holt, 2 32; from
a lady, 0 96 3 28
Students in the Eng. depart-
ment in Phillips' Acad-
emy, in part to consti-
tute the Preceptor, Rev.
S. R. Hall, a L. M. of
A. E. S. by Sam'l Farrar 20 00
Fr. the Theo. Seminary, by
S. Farrar 71 00
South Parish, fr. a friend 1 00—96 78
Byfield, from Dea. Putnam Perley,
by J. Adams, Tr. of Essex Co.
Aux. E. S. 14 00
Bradford, East Parish, fr. gent. and
ladies, through Nath'l Ladd, by
J. Adams, Tr. 8 00
Beverly, from Mrs. Abigail
Foster, Tr. of Fem. sub.
to Oliphant Tem. Scho.
by Rev. D. Oliphant 60 00
Fr. Dea. John Safford, Tr.
of Male sub. to Oliphant
Tem. Sch. by Rev. D. O. 1 00
Fr. J. Adams, Tr. by Rev.
W. Cogswell, viz. from
Dea. J. Safford, Tr. of
Oliphant Temp. Scho. 37 50
Donation fr. gentlemen, by
Dea. Safford 62 50
Do. fr. a friend 2 00—163 00
Danvers, fr. J. Adams, Tr. by Rev.
W. Cogswell, viz.
Fr. Dea. Fitch Pool, Tr. of
Cowles Temp. Scho. 75 00
Fr. do. donation by gent. 83 00
Fr. Miss Anne F. Osborn,
contrib. by lad. to con-
stitute Rev. Geo. Cowles
L. M. of A. E. S. 40 00
Fr. Miss Osborn, a donation
by ladies 19 00
Fr. Miss Tamison Poor, do. 21 15—238 15
Haverhill, 1st Par. fr. I. R. Howe,
by J. Adams, Tr. 19 00
Lynn, Graham Soc. 1st Parish, by
Rev. O. Rockwood 27 00
Marblehead, Fem. Aux. Ed. Soc. by
Henrietta Dana, Tr. 60 00, and
a gold necklace sold for 3 50 63 50
Newbury, 2d Parish, a con-
tribution rec. by Dea.
Josiah Parker, 7 35
Fr. Fem. Ed. Soc. by Mrs.
N. Parker, Tr. 12 00
Fr. William Chase, by Wil-
lis & Rand 4 50—23 85
Newburyport, fr. Samuel Tenney 22 00

<i>Salem</i> , fr. a circle of Fem. mem. of the Tab. Ch. by Miss S. Dennis	6 00	
Fr. a Fem. Circle for Pr. by Miss Ann R. Bray	6 50—12 50—687 78	
FRANKLIN COUNTY.		
<i>Bernardston</i> , fr. Rev. Wm. Riddel, to constitute himself a L. M. of A. E. Soc. by Rev. C. S. Henry	40 00	
HAMPSHIRE COUNTY.		
Fr. Lewis Strong, Tr.	130 00	
Fr. L. Strong, by Rev. Wm. Cogswell, Gen. Agent, viz.		
<i>Balchertown</i> , fr. Ladies Ed. Pr. Cir. by Miss Esther Walker, Tr.	6 55	
Gent. sub. in part towards the Coleman Tem. Sch. by Dea. H. A. Bridgman	54 75	
Lad. Ed. Soc. by Miss Sarah L. Dwight, Tr.	36 26—97 56	
<i>Enfield</i> , fr. Alvan Smith	25 00	
Fr. a person unknown	1 00	
Gent. sub. in part for the Clapp Temp. Schol. by A. Smith	26 25	
Lad. Ed. So. by Mrs. Pamela Clapp, Tr.	7 50—59 75	
<i>East Hampton</i> , fr. gent. in part to constitute Rev. Payson Williston a L. M. of A. E. S. by Isaac Clapp	28 50	
Lad. Aux. Ed. Soc. by Mrs. Emily G. Williston, Tr.	6 50	
From Miss Mary Moore, of Chester, bal. for Life Membership	5 00—40 00	
Fr. Sam'l Williston, in part to constitute himself a L. M. of Am. Ed. Soc.	25 00	
<i>Granby</i> , West Parish, gent. sub. in part to constitute Rev. Eli Moody a L. M. of A. E. S. by Dea. Harry W. Gridley	20 00	
Lad. Ed. Soc. by Mrs. Lucy D. Gridley	4 00	
East Parish, gent. sub. in part to constitute Rev. Joseph Knight a L. M. of A. E. S.	11 54	
Lad. Ed. Soc. by Mrs. Sarah H. Douglas	5 00—40 54	
<i>Hatfield</i> , gent. sub. in part, and 2 00 by a friend, to const. Rev. Levi Pratt a L. M. of A. E. S. by Solomon Graves	23 00	
Lad. Ed. So. by Mrs. Sophia Smith, including bal. of Life Membership	20 70—43 70	
<i>Hadley</i> , gent. sub. in part, through Dr. William Porter, by Dudley Smith, for the Brown Temp. Scho. first payment	100 00	
<i>Middlefield</i> , fr. David Mack, Jr. to const. himself a L. M. of Hamp. Ed. Soc.	20 00	
<i>Northampton</i> , fr. gent. 1st ann. pay't for the Stoddard, Edwards, Hooker, and Brainerd Tempo. Scho. by Eliphalet Williams, Tr.	337 50	
Fr. the 1st Lad. Ed. Soc. 1st ann. pay't on the Spencer Tem. Scho. by Mrs. Sarah Adams	75 00	
Do. do. towards 2d annual pay't, by Mrs. Adams	23 85—436 35	
<i>Southampton</i> , gent. sub. in part, by Rev. Vinson Gould	16 75	
<i>Sunderland</i> , fr. ladies and gent. to const. Rev. James Taylor a L. M. of A. E. S. by Nath'l Smith	42 25	
<i>Williamsburg</i> , gent. sub. in part for the Lord Temp. Scho. by William Pomroy	14 50	
<i>Whately</i> , gent. sub. in part, by Levi Bush, Jr.	33 75—1,100 15	
MIDDLESEX.		
<i>Acton</i> , fr. T. O. a donation	10 00	
<i>Brighton</i> , fr. ladies of the Evan. Soc. to constitute their pastor, Rev. William Adams, a L. M. of the A. E. S.	40 00	
Fr. do. as a donation	10 00—50 00	
<i>Charlestown</i> , Fem. Rel. Ch. Soc. by Miss M. Ann Flanders, Tr. through E. P. Mackintire, Tr. of M. A. E. S.	40 00	
<i>Cambridge</i> , fr. Mrs. Isabella and Miss Mary Hancock	2 00	
<i>Dunstable</i> , by Rev. W. K. Talbot	5 00	
<i>Lincoln</i> , fr. Dea. Farrar	4 00	
<i>Lowell</i> , collection 1st chh. and cong. for Lowell Temp. Scho. thro' Dea. W. Davidson, by E. P. Mackintire, Tr.	20 45	
Fem. Char. Soc. bal. of 2d pay't on acc. of the L. T. Scho. Mrs. M. Dummer, Tr. by E. P. Mackintire	54 55—75 00	
<i>Marlboro'</i> , fr. J. S. by Rev. S. F. Bucklin	8 00	
<i>Newton</i> , fr. a friend, 10 00; Benj. Eddy, 2 00	12 00	
<i>Reading</i> , South Parish, fr. a few females, by Mrs. M. Reid	20 00	
<i>Townsend</i> , fr. the gent. appointed to distribute the estate of the late Samuel Stone, of T. by Rev. John Todd of Groton	250 00	
<i>Webster</i> , fr. a friend, through Rev. J. Bennett, by E. P. Mackintire, Tr.	6 00	
<i>West Cambridge Branch</i> , fr. Miss Anna Bradshaw, Tr. by E. P. Mackintire	5 50—487 50	
NORFOLK.		
<i>Brookline</i> , the avails of a charity box	8 10	
A private donation	5 00—13 10	
<i>Braintree</i> , 1st Parish, from mem. of Ch. and Soc. to const. their pastor, Rev. Lyman Matthews, a L. M. of A. E. S.	40 00	
Donation fr. a little boy	13—40 13	
<i>Dedham</i> , fr. lad. and gent. of the 1st Ch. and Soc. through Rev. E. Burgess, by Rev. J. Codman, D. D. Tr.	100 00	
<i>Franklin</i> , fr. Caleb Fisher	10 00—163 23	
SOUTH MASSACHUSETTS.		
<i>Marshfield</i> , fr. Azel Ames	10 00	
<i>Seekonk</i> , fr. lad. of the Soc. of Rev. James O. Barney, bal. of am't to const. him a L. M. of A. E. S.	8 66—18 66	
WORCESTER SOUTH.		
Rec. of Henry Mills, Tr. of W. Co. Ch. Society	3 00	
Rec. of Abijah Bigelow, Tr. paid him by Caleb M. Morse, viz.		
Fr. Rev. Levi Packard, to const. himself a L. M. of the W. S. A. E. S.	15 00	
Reuben Prouty	5 00	
Eber Snow	2 00	
Jonathan Grout	1 00	
Daniel Hobbs	3 00	
W. Sibley	1 00	
Joel Grout	3 00	
E. Wheelock	1 00	
D. Moulton	1 00	
C. M. Morse	10 00—43 00	

Westborough, from ladies, by Mrs. Jonas Longley, for Mrs. Ann Maria Phillips, 40 00 of which is to const. Rev. Levi Lankton a L. M. of A. E. S. 65 50—110 50

WORCESTER NORTH.

Athol, fr. individuals, by J. Ellingwood, Tr. of W. N. A. E. S. 2 75
Barre, fr. male and female mem. of Evan. Cong. Ch. to const. Rev. John Storrs a L. M. of A. E. S. by Anson Bates 40 00
Berlin, fr. Lad. Ed. Soc. by Miss Mary Fay, Tr. 7 00
Fitchburg, fr. Fem. Pr. Soc. by Miss Fidelia Eaton, Sec'y 8 25
Fr. a friend, in memory of a departed daughter, 5th annual pay't, by Rev. R. A. Putnam 1 00—9 25
Hubbardston, fr. individuals, by J. Ellingwood, Tr. 1 00
Leominster, fr. Fem. Ed. Soc. and friends, by Miss Susan Lincoln 12 00
New Braintree, fr. ladies and gent. by J. Ellingwood, Tr. 54 00
Templeton, fr. Lad. Ed. Society, by Samuel Lee 6 67
Winchendon, fr. individuals, by J. Ellingwood, Tr. 5 00—137 67
Whole am't received for present use \$9,758 48

PRINCIPAL OF SCHOLARSHIPS.

Dwight, fr. Mrs. W. A. Jenkins, Tr. of subscribers 113 17
Lathrop, fr. Dea. Horace Smith, by Samuel Lathrop 209 00
Springfield, from gent. subscribers, by J. Hunt 83 74
Fr. Miss E. B. Whitney, Tr. of female sub. 36 00—119 74—441 91

MAINE BRANCH.

Albany, fr. Mrs. Susan Cummings, donation 2 00
Bangor, fr. ladies in Rev. Mr. Pomroy's Society, to const. Mrs. Pomroy a L. M. 20 00
Lincoln Co., fr. Rev. Daniel Kendrick, Tr. of the Aux. Ed. Soc. 26 00
Portland, fr. Samuel Fessenden, Esq. by the hand of Mr. Charles Blanchard, Tr. of the Cumberland Co. Aux. E. S. dona. 10 00
Fr. Messrs. Marks, by the hand of Mrs. S. Smith 2 00
Passadunkag, fr. two boys, sons of Rev. O. Lawton, avails of their labor 1 00
Westbrook, from 1st church, by the hand of Mr. Charles Blanchard, Tr. of the Cumberland Co. Aux. E. S. 15 00 of which to const. Rev. H. C. Jewett a L. M. 24 76
Refunded—part of appropriation to a beneficiary deceased 9 34
\$97 10

NEW HAMPSHIRE BRANCH.

Bath, fr. Ira Goodall, Esq. for a Temp. Scho. for the support of Anson L. Hobart 75 00
Boscawen, Lad. Gleaning Society, E. Parish, by M. Greenough, Sec'y and Tr. 9 48
Contributed in Rev. Dr. Wood's Par. for beneficiaries in Dartmouth College 12 91—22 39
Bristol, fr. 1st (Evan.) Church, contribution at Mon. Con. 3 00
Dunbarton, Aux. Ed. Soc. by David Alexander, Tr. 7 50
Exeter, in part to const. Rev. John Smith, of E. a L. M. of the A. E. S. by Rev. Jno. K. Young 25 00

Balance for this purpose from ladies and gent. of Exeter 15 00—40 00
Plymouth, received to const. Rev. George Punchard a L. M. of A. E. Soc. by Mr. Wm. Green 40 00
Roxbury, rec. fr. Mrs. Silence Griffin, of R. 5 00
\$192 89

CONNECTICUT BRANCH.

Ashford, contribution in Eastford Society, by Allen Bosworth 18 00
Danbury, donation from Seth Seelye 10 00
Dividend, on 20 Shares, Phoenix Bank Stock 60 00
East Hartford, fr. ladies, to const. the Rev. Asa Mead a L. M. of the A. E. S. by O. Pitkin 40 00
East Windsor, donation fr. M. Bancroft, by Dr. Hawes 1 00
Fr. sundry gentlemen, by Samuel Bancroft 4 00
Fr. " ladies, " " " 7 65
Potwine Parish Temp. Scho. in part, by E. Buckland 19 00
Eastbury, in part to const. the Rev. Mr. Allen a L. M. of the Conn. Branch 7 63
East Stafford, fr. sundry ladies, by Mrs. T. Grant 4 00
Hartford, donation fr. a female, self-denial in one article of dress 6 33
Donation fr. a female, petty saving during the last six months 5 00
Do. fr. a friend to the cause, by Rev. W. W. Turner 50 00
Do. fr. Doct. Kassam, by Rev. E. Cornelius 10 00
Do. fr. Sarah Ann Terry 3 00
Do. fr. Mary H. Terry 2 00
Do. fr. Louisa Terry 2 00
Do. fr. Eliphalet Terry, jr. 2 00
Do. fr. Lydia C. Terry 1 00
Lebanon, bequest of Miss Mary Williams, deceased, by S. Williams, adm'r 50 00
Middletown, a New Year's offering from A. North Canaan, donation fr. a female friend, by Orrin Freeman 2 00
Norwich, First Society, fr. the Fem. Aux. Ed. Soc. by L. O. Spaulding, Sec'y 61 00
South Cornwall, from the Female Society, by Electa Goodyear, Sec'y 7 00
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THE
AMERICAN
QUARTERLY REGISTER.

Conducted by
B. B. EDWARDS,
RECORDING SECRETARY OF THE AMERICAN EDUCATION SOCIETY.

VOL. IV.

BOSTON:
PERKINS & MARVIN, 114, WASHINGTON STREET.

.....
1832.

ADVERTISEMENT.

THROUGH the goodness of God, we are enabled to bring the **Fourth Volume** of our work to a close. While we feel grateful to Him for the success with which our humble efforts have been attended, we take this opportunity to express our thanks to those gentlemen who have essentially aided us, by contributing articles for our pages, or by extending the circulation of the work.

We now enter upon our fifth volume with the expectation of rendering the publication still more worthy of patronage. We have made but a slight approximation to the idea, which we have in our minds, of the perfection to which such a work may be carried. The two great objects which we have had in view have lost nothing of their magnitude. One of these is the **RECORD OF FACTS**. We consider it to be of great importance that one publication should be a repository of such things as are worth recording, and transmitting for the benefit of future times. No other periodical in the Christian world is devoted to this object. Six or eight volumes—should the work be continued no longer—of well arranged and condensed facts on Education, Literary Institutions, Population and Resources of the United States and of other Christian countries, State of the Religious Denominations, Condition of the heathen world, and a History of the various efforts for the universal diffusion of Christianity, will be of inestimable value at the distance of centuries. Accurate and faithful recorders and chronologists are the benefactors of mankind. Polybius among the Greeks, Tacitus among the Romans, Sharon Turner among the his-

torians of England, Thomas Prince, Abiel Holmes and Hezekiah Niles among American authors, will always be remembered with respect and gratitude.

The other object, which we also esteem to be of primary importance, is the **DISCUSSION OF PRINCIPLES**, or the examination of certain topics which lie at the foundation of all our efforts for meliorating the condition of the human race, and in which all denominations of Christians are alike interested. So far as it is in his power, the editor intends that the Register shall be a work for Christian America, and for the Christian world, bounded by no sect, nor river, nor territorial limit. Its results he would estimate, not by the accessions, which it brings to a denomination, but by the substantial benefits which it confers on human kind, and by the honors, which it gathers around the common Redeemer of our race. This high ground he may take without presumption, considering the character and ability of those who have contributed, and who will continue to contribute to the pages of the publication. Those subjects which pertain to the Christian ministry, will receive special attention. The union of literature and science, with elevated moral principle, will be always kept in view, in every discussion, and in the notices of all new publications.

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THE

QUARTERLY REGISTER.

VOL. IV.

AUGUST, 1831.

No. 1.

For the Quarterly Register.

RICHARD BAXTER.

THE name of RICHARD BAXTER is associated, in the minds of most American Christians, with the "Saints' Everlasting Rest," the "Call to the Unconverted," the "Converse with God in Solitude," the "Dying Thoughts," and the "Reformed Pastor." His character has been inferred from these works, rather than actually known from biography; and it has doubtless been the wish of many, to know something of the history of the man whose contemplations were so spiritual and heavenly, whose powers of appeal to the unrenewed heart were so masterly, and whose views of the manner of "fulfilling the ministry" were so elevated and enlarged. The memoir of his "Life and Times" has doubtless gratified these wishes to some extent; and it has placed before the Christian world a valuable fund of instruction respecting a good man, living in "a time which tried men's souls."

Here we offer a remark on the importance of transferring the influence of good men from past ages to our own, by a new biography. To recall such a man as Baxter before the Christian world, after the lapse of a century, is not less useful than to present a new subject of biography. To know how good men lived, labored, suffered, and prospered in "the work of Christ," in ages past, while it acquaints us with former works of

"that one and the self-same Spirit" now blessing souls with renewal unto life eternal, also brings salutary reproof to that pride of generation which inclines to say, "we are wiser and better than the men of former ages;" shows us to be behind them in some of the attainments of the Christian life, and should excite to greater energy in the service of the Lord Jesus. Moreover, it acquaints us with the circumstances under which Christian ministers in other times, have been formed for high services, and with the afflictions which purified and brightened them; helps us better to understand that counsel, "think it not strange concerning the fiery trials which try *you*, as though some strange thing had happened unto you;" shows us that we know, in these days, comparatively little what it is to "suffer for the name of Jesus," to "resist unto blood," striving against "principalities and powers;" it also continues unbroken, the chain of Christian biography and influence, from the days of our Lord and his apostles, showing that Christian character, like its author, is "the same yesterday, to-day, and forever." That taste for antiquity is well directed, which thus employs itself in causing some of the good men of former times, "though dead, to speak" again; and to live, once more, for the good of the Christian world.

The expectation of being introduced into Baxter's *closet*, and to an

acquaintance with his private habits and experience, as a Christian, has not probably been answered fully in the recent work by Mr. Orme. After having been humbled, quickened, and feasted, in perusing the diaries of Brainerd, Martyn, and Payson, it was quite natural to wish the same gratification in a memoir of Baxter. Instead of this, to be introduced to him, not in his closet, but in the camp; not among the scenes of the pastor's life, but in the field of controversy, "contending earnestly for the faith;" at one time in the hall of the stormy council; at another in the court room; at another in the prison, has been perhaps a disappointment to some. It is to be remembered, however, that the purposes of the "Head of the Church," respecting his kingdom in the world, do not permit that all his ministers should live in like circumstances of personal and parochial retirement and quietness, that they may prepare and leave behind them rich journals of their pilgrimage, for the gratification of those who come after. Not alone is it needful for us to know how they fed in secret upon the bread of heaven, and "drew water out of the wells of salvation." How they labored in the "harvest of the earth," how they wielded the "sword of the Spirit" upon the "high places of the field;" how they stood the trials of "the days of rebuke and blasphemy;" how they laid, "in troublous times," the "foundations of many generations;" prepared the way for our enjoyment of the precious privileges of these days; these are matters of important interest. Other objects of the divine mind likewise, in the lives of his servants, doubtless are, to show, that grace is not given to be simply as the sunshine, in which to take comfort and rejoice; but that by its light and influences there may be much done, for the glory of Christ and the good of men: to show that grace fits for more than one sphere of movement and influence; that

the religion which thrives in the closet, accomplishes most for God out of it, and in the perishing world; and that the Christian, asking "Lord, what wilt thou have me to do?" should hold himself ready to enter any field of labor—perhaps one of which he had never thought, and which, one loving Christian retirement and quietness, would never have chosen; and to try the experiments of Christian influence in a situation where it had been thought a Christian could not live and prosper.

The limits of this paper will permit little more than an outline of the character of Baxter, and the suggestion of some practical topics illustrated in his public life.

The early life of Baxter shows him a "plant of righteousness" in a very unfriendly soil, as to the ministry under which he lived; and yet, "growing in grace," in such a manner as magnifies the work of the Holy Spirit, and proves what can be done by one who is "strong in the grace which is in Christ Jesus." The conversion of his father from a course of profligacy, to form the young mind of his son for Christ; was one of those events, on which—though not more remarkable than many other occasions—we look with interest, as the first link in a chain of events, taking hold on the salvation of multitudes, and the glory of God. In his education, Baxter was what we call a self-made man. His habits as a Christian, doubtless derived no small portion of their energy from this circumstance. His early experience as a Christian was marked with much of doubt and perplexity respecting his spiritual state. It is obvious that his was one of those cases, in which the enjoyment of religion is abridged by the infirmities of the body. This circumstance, however, in connection with his living with "one foot in the grave," made his manner of life and preaching to be of that serious, tender-spirited and earnest character, which best enforces

truth, and does most, by the divine blessing, to win dying men to holiness of life.

In contemplating his numerous and interesting traits, the following are among the most prominent:—his transparency and simplicity of character; his large acquaintance with the heart, both as unrenewed and as under the influence of divine grace; his exemplary humility, united with great talents; his love of his work, as a minister; his high valuation of time and close occupation of it; his conscientious and efficient turning of a little health and strength to great account,—for with the constant pressure of disease and languor, he accomplished more than many men who never know what sickness is;—his undauntedness by difficulties in the characters of those among whom he ministered; his habits of close and diligent watchfulness for the spiritual safety and prosperity of souls; his special interest in the young, while abundant in his labors for the families of his congregation, as such; his prayerfulness for his people; his jealousy of whatever in himself might hinder the efficacy of his labors; his prudence and decision, in maintaining the discipline of Christ's house; his "great plainness of speech;" his thorough consistency of character; his wise and tender counsels to those who sought his advice in matters of conscience or spiritual difficulty; his Christian temper under trials; his tenderness of spirit respecting the danger and necessities of dying sinners; his exalted views of Christ; his clear conceptions of the spirituality and holiness of the divine law; his low estimate of things earthly, and his great heavenly-mindedness; his close study of his own character, and the candor and readiness with which he acknowledged errors in judgment or practice; his steady devotedness to his Lord and Redeemer;—in short, a strength and activity of all the graces of the Christian character, well fitted to assist our conceptions of

what is "pure and undefiled religion before God and the Father." We might add on his character as a preacher, his peculiar tact in the discernment and description of the various forms of unconverted character, in different classes of men; his simplicity, point, solemnity, ardor, tenderness, wisdom; the fullness of his discourses with sound scriptural truth, and their careful adaptation to the capacities of his hearers; his freedom from ambition respecting the station he should occupy, and his preference of a retired and humble sphere of usefulness; his powerful influence on other ministers and private Christians, for the production of pious activity; his exemplary patience under the trials to which he was subjected by his faithfulness; his delight in calling sinners to repentance; his study of the various hindrances in the Christian life, of Christian infirmities, and of the great subject of conversion, as to its means, operations, and evidences, qualifying him to be a successful guide in the way of holiness. He had the kind of popularity, and the measure of it too, which God usually gives to men of such a character; not that which testifies itself in showy and noisy admiration, but that which is evidenced by the fervent attachment of Christian people, and by the extensive success of his preaching on multitudes of those who attended upon his ministry. The private Christian and the minister, who would find something to stimulate them to increased activity in the divine life, and in the work of Christ, cannot fail to derive benefit from studying the character of Baxter.

We may add to these interesting traits of character, his ardent and untiring devotion to the cause of Christian charity and union,—as a peacemaker eminent, and therein proving himself a child of God; his prospective benevolence, also; for in his mind were the germs of some of those great plans of Christian benevolence which are in operation at the present

day ; particularly those of furnishing the Bible to the destitute, of educating pious young men for the ministry, and of missions among the Indian tribes.

We have thus given an imperfect miniature of this excellent man. Those who would see the full length portrait, in its just proportions, and something in the impressive dignity which belonged to the original, will do well to study it as exhibited in the volumes of Mr. Orme. The details of an extended and particular biography alone, indeed, can give any just conceptions of the entire character of one of these "men of God,"—this class of veterans, who have so valiantly fought and conquered under the banners of "the captain of our salvation."

The inquiries are interesting and important,—“What should the minister be, in the situation in which he comes in contact with influential or public men, perhaps great men? What as a Christian citizen and patriot concerned in the moral and religious interests of his country? What as a controversialist and defender of the faith? and, if by talents qualified for it, and by providential circumstances called to it,—What as an author and writer of books?” Baxter was placed by divine providence, at different periods of his life, in situations to furnish, by his practice, answers to these inquiries, to some extent.

He was an eminent instance of a Christian, carrying into public life the humility, devoutness, decision, and energy of character, which appear in the more retired life of others. Gentlemen of the sword and of the parliament, Cromwell, and Charles, nobility, gentry, bishops, clergy, private citizens, learned men and ignorant, rich men and poor, were all one to him where were concerned matters of duty and responsibility to God. Whatever called by duty to say, in his intercourse with these, he said with becoming courtesy, and yet

with dignity and fearlessness. Whatever called by duty to *do*—as answerable to Him who has said, “call no man master upon earth,”—he did it; no matter whether it was to be done in the presence of the king, or in his own pulpit, or seated in his study with a private individual. As a Christian patriot and citizen, to describe him in one sentence, we should call him the Jeremiah of the British nation. His principle of action seems to have been contained in that divine direction, “And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace.” As a defender of the faith, he is presented before us as possessing a fervent love for divine truth; a keen discernment of errors, however substantially presented; a lively sensibility to attacks made upon any fundamental article of the Christian faith; and promptitude, courage, diligence, and faithfulness, in commencing and carrying on the contest for the faith. Not without his faults as a controversialist, was he, it must be conceded, as we shall notice hereafter; but it would be strange if a man who has fought as many battles as Baxter, should commit no errors. He was not the man to fly, when it was time to fight; nor when he could have peace on the right terms, had he any unconquerable preference of controversy before quietness. As an author, he was a miracle of industry and efficiency. Books and pamphlets dropped from his pen, almost like sermons from the pens of other men. Whether he in all instances rightly interpreted the voice of divine providence, as calling for a book, might perhaps be doubted. Of most of his publications it cannot probably be questioned that they were useful, as adapted to the exigencies of the times then present, and in giving a right direction to men’s minds on subjects under discussion. The judicious editor, however, in publishing for the benefit of the Chris-

tian world, would probably leave many of his productions in the venerable obscurity of some retired alcove of the library.

With this brief sketch before us, and with our eyes on some of the parts which are the basis of it, we would offer a few remarks in the way of comment.

The intercourse of ministers with influential men, in spheres of different degrees of eminence and extent, is a point of great practical importance. Baxter illustrated on a large scale, what needs to be done by every parish minister, on this subject. Ministers have advantages for access to men of influence, perhaps office and reputation, which are to be well considered and turned to account for the interests of religion.

Let not any reader be startled by this remark, in the apprehension that we are about to advocate a system of clerical influence and policy, aiming at the establishment of an ecclesiastical domination, and a union of church and state,—those horrible daily predictions of jealous politicians. Looking on the multiplicity of religious denominations in our country, the influence which the ministers of them have; and on these denominations and their ministers, as watching each other with a closeness and jealousy, interfering often with Christian charity; we ask, how could such an object be accomplished in this republican country. It would require a more ingenious system of espionage, and a more deep laid policy, than has ever yet been invented, and an ecclesiastical Fouché to manage them.

We speak of advantages which respect the advancement of “pure and undefiled religion,” and national virtue; and of influence, which, we need not be ashamed to avow, is to be sought, and prayed for devoutly, by every minister of Christ,—the influence of character and principle; not secret, and fearing betrayal, but open, “known and read of all

men,” influence like that of Nathan the prophet with David; and like that of Elijah upon Ahab, troubling of his conscience, if not effectually hindering of his iniquities; and like that of Daniel upon Darius; and of Paul upon Felix, and Sergius Paulus; and like that of Luther, and Knox, and Swartz, in later times.

There is doubtless a strong temptation to ministers to be reserved in their intercourse with men of public character and standing; to consider them as men who will not relish plainness of speech; to whom we must give place, and not venture on presentations of duty which will cross their course. It ought to be directly the reverse. The very fact that a man has influence, talents, a post of office and honor, is a reason for regarding him with special interest. He stands for a large number of his fellow men, in town, district, or state,—perhaps nation. Whether or not there shall be a right and safe direction given to the popular sentiment and feeling, depends much upon him. If there be any man who should find in the ministers of religion, seriousness, and a faithful exhibition of religious truth and principle, it is the man of influence, standing, and office. Intercourse with such men should be marked with the full respect due to them, which courtesy and the rules of the Christian religion demand; with candor; with a becoming deference to their opinions respecting all public subjects upon which they may be supposed to have thought and arrived at just conclusions; and with affectionate confidence as guardians of our civil interests. Where they are right according to the principles of the divine law, on points of morals and religion, the minister’s duty is to hold with them firmly. Where they are wrong, through misjudgment or prejudice, he should dissent from them, respectfully, but decidedly, and in a full and fair showing of the “reason why and wherefore.” Wo to that land in which the ministers

of religion, the constituted watchmen for the public morals, are afraid to open their mouths in dissent from great men, when they do wrong. It has been asserted, and we suppose with good reason, of one man in our country, who to eminent talents and usefulness as a statesman, united sentiments on morals and religion exceedingly loose, that there was in the State in which he resided, one minister of the gospel, who really stood more in the way of his accomplishing some undesirable plans, than any other man in that State. This is as it should be. Every minister of the gospel should hang heavily upon the wheels of evil,—should make it hard labor for public men to do wrong.

We are aware that the habits of feeling generated by party collision, do place many men much out of the reach of that direct moral and religious influence which it is desirable should bear upon all classes of men, and the tendency of the minds of some religious men probably is to the conclusion that a man who comes into office in the tide of party feeling, is not accessible upon matters of moral and religious principle, where his political interests are concerned; and that the ministers of religion especially are not the men to have influence with him. Supposing this to be so, it should only lead to more faithful endeavors by ministers, to commend themselves to the consciences, good sense, and respect of those men, by steady integrity, decision of character, openness of conduct, and, as the life of these, by that devoted and exemplary piety, which never fails, sooner or later, to inspire confidence. Daniel made his way to the confidence of three *kings*; and had a recognition, by their consciences and those of princes around them, more to his honor, than all the official dignity with which he was invested. Swartz stood at one time between two nations, enjoying the confidence of each, and as a “daysman” between them, when they were distrust-

ful of each other. Buchanan stood high among the men of British India, in the moral devotion and dignity which his character, as a devoted Christian minister, gave him. And of Baxter, Cromwell and Charles, and other men about them, had probably more thoughts, and by their consciences, as perceiving his moral greatness, were brought more under his influence, than they ever fully acknowledged.

The minister of the gospel, as a Christian patriot, is bound to concern himself in the public interests of his country, and to act with reference to their advancement in such ways as the word and providence of God point out. In these tumultuous times, when our own country is sympathizing in the agitations of other countries; when such a vast variety of elements enter into American society; and where there are so many tendencies, which awaken solicitude for the future; it will not do for the minister to shut himself up in his study, or within the bounds of his parish, knowing and concerning himself little on what takes place in this land, and in the wicked world at large. True, he might thus secure his own present enjoyment, and do good in his place of residence; but might by and by be startled by the breaking in of men of violence upon him; and by the demonstration that wickedness has gained the ascendancy, and that good men must die in the retirement in which they had secluded themselves. He is bound to study, attentively, the circumstances of his country at large, the passing events which have a connection with its moral and religious interests, as securing its civil and political ones. He should do this by the light of God's word, as furnishing, both by precept and history, important instruction for nations and every individual member of the body politic. This will doubtless bring before him many subjects for deep solicitude; and his heart will be filled at many times with fear

and trembling, at the apprehension of national degeneracy and guilt. But this is the only way in which to learn how to pray for his country, and to confess to God the sins of the people, of which so many are insensible. He should gather around him also, those who will join him in his anxious observance of public things, and in his supplications for the divine forbearance and mercy. And whatever called to do, and to excite others to do, he should wisely consider, and unshrinkingly and faithfully perform.

The time has been, when a wrong apprehension of our Saviour's meaning, in that declaration, "my kingdom is not of this world," led ministers and private Christians to regard it rather in the light of a duty to withdraw themselves from the scenes of public action, when they became the scenes of public agitation, as being unfavorable to Christian feelings. It is most devoutly to be hoped, that this opinion and feeling are giving place to the conviction that the Christian is to carry his principles into every scene of duty to which Providence opens the door; and to act on them there, in the fear of God, and with holy, unshrinking energy. Men of violent party feelings, having their political plans to accomplish, and fearing that the introduction of the stern principles of religious integrity, especially by ministers, might cross their course, have set forth the doctrine, that ministers of religion have no right to concern themselves or appear in the movements which touch political affairs, and the interests of parties. Tendering to such men our thanks for their solicitude that we shall not sin on this score,—albeit they may not be *perfectly* disinterested in their solicitude,—we would take the liberty to say, we have yet to learn that Christian ministers are to go into a species of expatriation; to surrender their liberty of thought, speech, and action, in regard to points of national morality, because that such points happen sometimes to be

made party questions:—that they are to be mere passengers in the public ship; and though they may see "breakers ahead," still must hold their peace, and let all go on quietly to destruction. We set up no plea for entering into the scrambles of party politics. The minister, especially, who descends from the dignity of the sacred office, consorts with a mere political clan, and "throws up his hat" with the multitude, let him receive as a deserved punishment, the usage which he is likely to suffer, for entering into such associations. No sympathy or tears are to be spent upon even a good man, who thus involves himself in difficulty. We are simply maintaining that the minister of religion has rights in common with other men; that out of those rights arise important moral duties as a member of the body politic: that those duties cannot be neglected by him without guilt in the sight of God, and that they should be performed in the fear of God, and in the energy and faithfulness of Christian principle; that there is no necessary alliance between doing these duties, and devotion to the interests of a party; and that on his fearless, straight-going performance of these duties, is depending the promotion of the national righteousness, and the averting of divine judgments. He is to speak freely and decidedly, when points of public morality are concerned, and as an individual, is to act as he speaks. If wrangling politicians please to put a political construction upon his sentiments and conduct, on such points, he cannot help that; neither is he responsible for it. With his conscience to acquit him of blameworthiness on this score, let him move straight onward in the path of duty, and await the vindication of his motives, which Providence will in due time assuredly bring. There are circumstances under which, for a minister to be timid and over-cautious, is to invite encroachment upon his rights, and interference with his do-

ing his duties; and under which, on the other hand, to speak his mind and do his duty like a Christian and a gentleman, will prevent difficulty, command respect, do good to the cause in hand, and give him influence with the consciences at least, of those at variance with him.

On engaging in religious controversy, there are some interesting points of instruction in the history of Baxter and his contemporaries. He had rare talents for this department of labor. His industry as a controversial writer was not probably surpassed by any in his day, or in any other; for he kept not a few bishops and clergy, besides some laymen, awake and busy, by that industrious setting forth of truth, which always makes its opposers uneasy. With a few exceptions, he appears to have possessed admirable command of his temper in controversy; and to have manifested a good measure of candor and kindness in his feelings towards his opponents. And yet, he probably would have suffered less agitation of his spirit, and been at leisure to improve his more doctrinal and practical writings, had he resisted the temptations arising from his talents as a controversialist, and not allowed himself to be so easily induced to take up his pen. It is sometimes more wise to be silent, than to speak, and to leave an opponent to think of his own book, rather than to write another for him, which may give him importance, and increase the irritation of his feelings.

Were we to take a text from Baxter's own words, on which to base a few hints respecting the real necessity for continuing a controversy, in certain cases, we should quote his remark, in the Baxterian simplicity of his heart, respecting the animadversions of Dr. John Wallis, on one of his works; "to which," says he, "I began to write a reply, but broke it off in the middle, because he little differed from me." While we believe in the imperious necessity of

controversies touching the great and essential truths; yet, doubtless, many a controversy might have been "broken off in the middle," or rather not commenced, by the parties first looking at the points in which they were agreed, and then carefully and prayerfully estimating the real importance of those on which a difference of sentiment existed. It is not an unfrequent occurrence, that two good men, whom all the friends of truth love, fall to disputing and hair-splitting, upon points not fundamental, and, after a few exchanges of pamphlets and an armistice, by mutual consent, or from mutual uneasiness on both sides, they are brought together for more important purposes, and shake hands with all good humor and brotherliness, wondering, doubtless, within themselves, how they came to waste their time, stationary and patience, in a dispute of which there is little left, besides the remembrance and the printer's bills. There was some wit, and more wisdom, in the remark of a preacher of our own time and country,—“the truth has been found out at last, (the wonder is that it was not found out long before,) that I may differ from my neighbors, and yet neither of us be possessed of a devil; and that there is nothing to prevent us from uniting our hearts and prayers in the noblest and best of causes.”*

A more cool and deliberate asking of the question, "cui bono?" before putting pen to paper, for the commencement of a controversy; a more conscientious and anxious desire to avoid it, especially with one who may be sound in all the main articles of the Christian faith; a manner of treating those who are in some degree of error, conciliating, frank, and adapted to call their attention to the great essentials of truth, and to the momentous and necessary contest with the enemies of the truth of Christ; more watchfulness against

* M'Clelland's sermon before the New York Missionary Society, 1820, p. 21.

the ambition of outstripping Solomon in making great discoveries of light and wisdom ; more readiness to confess mistakes and to suppress pride of opinion as sin against God, and, when necessary, to treat with the silence of Christian meekness, and yet with Christian dignity, the challenge of a disputatious man ; would doubtless prevent many an unnecessary controversy, and much solicitude among good men in the churches. And another point ; to look forward, and by anticipation to bring the tests of a dying day and of the judgment, and of heavenly scenes and enjoyments, to bear upon the matter, will help to correct much wrong feeling and prevent misjudgment. One of Baxter's opponents died in the midst of a controversy, in which it would have been well if both of them had been in better temper. Baxter's feelings as a Christian were awakened by the solemn event ; and his reflections upon it should be those of every man engaged in controversy. "While we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies. And the safest passage thither is by peaceable holiness."

It is a fact worthy of consideration, that the works of Baxter, in which he has most skilfully blended the two characteristics, doctrinal and practical, are the only ones which are passing down from generation to generation. The question is an interesting one, therefore, for religious authors to ask,—What will last longest, and be worth most to another generation ? There are many books written, no doubt with the grave intention and the very sanguine expectation, that posterity will read and admire them ; but which may never reach the hands of posterity ; for the plain reason that they are not composed of sufficiently rich and durable materials. Specially is this true of vast multitudes of books of unnecessary controversy and speculation, and of wrangling metaphysics. A cause

of thankfulness it is, truly, that the great proportion of such works are floated into the eddies, or cast up dry as their contents, on the shores of the river of time ; and forbidden by a merciful Providence to float down and perplex or disturb posterity ; especially a posterity sufficiently fruitful itself in such productions. This is becoming the case with many of the writings of Baxter. It is somewhat surprising, to find the author of the "Saint's Everlasting Rest," the "Reformed Pastor," and the other books we have already named, spending time, wasting strength, and perplexing himself and others, with unprofitable discussions of speculative and metaphysical niceties, when his heart seems to have been the seat of such elevated Christian experience, and his life so exemplary and influential. This is not, however, to be regarded as the Christian in him, but as the man ; and as designed in the wisdom of Providence, to show, that the best man on earth has occasion to "watch and pray" against the temptation to employ his powers on matters "unprofitable and vain." Baxter's honest conviction and confession, bearing on this subject, deserve the serious consideration of ministers of the gospel. "To tell the truth, while I busily read what other men said in these controversies, my mind was so prepossessed with their notions, that I could not possibly see the truth in its own native and naked evidence ; and when I entered into public disputations concerning it, though I was truly willing to know the truth, my mind was so forestalled with borrowed notions, that I chiefly studied how to make good the opinions which I had received, and ran farther from the truth. Yea, when I read the truth in Dr. Preston's and other men's writings, I did not consider and understand it ; and when I heard it from them whom I opposed in wrangling disputations, or read it in books of controversy, I discerned it least of all. Till at last, being in

my sickness cast far from home, *where I had no book but my Bible, I set to study the truth from thence, and so, by the blessing of God, discovered more in one week, than I had done before in seventeen years' reading, hearing, and wrangling.*"

The latter years of Baxter's life are the portions of it which will be contemplated with deepest interest. It is instructive to view him in his *earlier* years; and in the various situations in which he labored to win souls to Jesus; stood "faithful among the faithless;" proved himself a "good soldier of Jesus Christ," and "suffered shame for his name." Who can fail to admire and love "the spirit of Christ" in him, which all his frailties of judgment, feeling and action, could not prevent from putting itself forth, with high energy, and to great purpose. But to sit down with this long tried and venerable "soldier of the cross," in the evening of his life, and in the full possession of his faculties; and listen to his commentary on that scripture, "having therefore obtained help of God, I continue unto this day, witnessing;" to see his humble review of his life and doings; his close and faithful examination of his motives of action; his acknowledgments, in the simplicity of a true child of God, of his misjudgments, mistakes, sins, as mingled with all his labors for Christ, and also the changes and corrections of his opinions as built upon them; and to find him recording such rich pages of experience for the counsel, caution, and encouragement of those coming after him: specially to contemplate his "fruits in old age;" his exhibition of the long tried graces of the Christian character, in the maturity, vigor, and richness, which have been in acquirement for years; and to witness his descent to the grave, "rejoicing in Christ Jesus," and happy in the consciousness that it is only the way to his "everlasting rest;" this is a scene in the chamber of godly old age which is worth

ten thousand of those in which the "pride of life" displays itself. The lessons of Christian wisdom from such lips are exceeded only by those coming from lips "touched as with a live coal from off the altar" of God, and uttering the revelations of the Holy Ghost. The beauty and brightness of Christian holiness in such a venerable "man of God," is exceeded only by that of "the just made perfect" "within the veil."

IMPORTANT VIEWS ON THE SUBJECT OF EDUCATION.

We commend the following remarks to the serious attention of our readers. They will amply repay a careful perusal. We have rarely seen more comprehensive and liberal sentiments in reference to the great topics discussed. We copy the article from several numbers of the New York Christian Advocate and Journal. The author is the Rev. John P. Durbin, a professor in the college at Augusta, in the State of Kentucky. They were addressed to the members of the Methodist Episcopal Church, through the columns of their principal newspaper, but they are in many respects applicable to all our religious communities. The question in regard to the expediency of the multiplication of colleges in our country is one of vast practical importance, and one on which there is great difference of opinion. There is no doubt but that a small number of colleges would furnish means for a far more extended and thorough education, than is now generally acquired, or is indeed practicable. In founding a literary institution, there is frequently exhibited a lamentable want of foresight and judgment. Local prejudices, or the offer of a few thousand dollars, are sometimes permitted to decide questions affecting the interests of a great community, and of a distant posterity. A college ought not to be *hurried* into existence. It may be very proper to adopt such a course with a cotton manufactory, but it is not proper for a college. Time should be taken to deliberate, where such vast interests are at issue. A miscalculation at the beginning, has sometimes rendered it necessary to *miscalculate* ever after, in order to

preserve a uniformity in a bad arrangement or in bad taste. Several new colleges are now contemplated in various parts of our country. To all engaged in founding such institutions, or in devising plans for them, we would say,—Be deliberate. Look onward. Consult for the United States. Consult for the millions of your posterity. Lay your plans, not for present effect, but for prospective and permanent benefit.

We cannot but rejoice to see the awakening interest which our Methodist brethren manifest in the diffusion of knowledge.—Taking education in its widest sense, they cannot be too zealous in efforts to increase its power and diffuse its blessings. Their usefulness as a church of the Lord Jesus Christ, is essentially depending on education. Their strongest hold, too, is in the most important portion of the United States—the Central Valley. They number almost *two hundred thousand members*, in those regions, equal to all others of all denominations. The ultimate and complete happiness, we might almost say civilization of this country, is depending very much on the education of that class of the community which will fall under the influence of the Methodist church. We are sure, therefore, that we speak the sentiments of every Christian denomination in this country, when we say that we wish a complete fulfilment to the most sanguine expectations, which their most enlightened advocates may entertain on this subject. It cannot be a matter of indifference to any benevolent man, whether the two millions and a half of Methodists in this country, the germ and the stock of future and uncounted millions, shall be thoroughly educated or not.

It may be proper here to say, that the college in which Mr. Durbin is professor, is in Augusta, Ky. in Bracken county, on the Ohio river. It went into operation as an academy in 1822. The first commencement as a college was in 1829. The number of academic instructors is seven. The number of students in the college at the beginning of this year was ninety-eight. There is in connection, a preparatory department. The location of the college is favorable for the exertion of a great influence.

The Methodists have under their care,

Madison college, at Union Town, Pa.; and flourishing academies at Readfield, Me., Wilbraham, Mass., New York City, White Plains, N. Y., Cazenovia, N. Y., Mt. Ariel, S. C., and others at different places. The Wesleyan University, at Middletown, Ct., goes into operation on the third Wednesday of the present month. Another college, called Randolph Macon, has been chartered in Virginia.

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In March, 1828, I addressed a long paper on the subject of education to our church. In the eighty-second number of the *Christian Advocate and Journal*, at the close of my communication, is this postscript:—"I would suggest the propriety of a general school for the benefit of our people in the United States, or *two* of them if necessary." This suggestion was approved by several of the ablest members of the last General Conference, though the Committee on education reported differently—not precisely *against* it, but intimating that the time had not yet come for such a plan. Since the last General Conference, I have been diligent in examining the expediency of this plan, and have had opportunities of mentioning it to many of our most intelligent and influential friends, by all which means my convictions are much strengthened, not only in regard to its *expediency*, but its absolute *necessity*, with this qualification: *possibly* the number *might* be increased a little, but very little. I would offer the following reasons for this plan:—

1. A greater number of students can be educated at a less expense in one or two large institutions than in several smaller ones; because it is a well known fact, that an extensive and efficient course of collegiate education requires the *same number of professors* for fifty students as for five hundred. Let us suppose *six* professors necessary in a college of the first rank, with five hundred students, and that each professor receives \$1,000. Six thousand dollars will pay them all. Now let us suppose five colleges with one hundred students each. In order to render the course of instruction in each *of the first grade*, there must be six professors in each. Their salaries aggregately would be \$30,000. By reducing the five colleges to one, we reduce the expense of the instruction of five hundred students from \$30,000 to \$6,000. The same reduction would be made in the expenses of the library and apparatus, and in some degree in the college buildings. A library and philosophical apparatus, in a first rate college, will cost \$15,000. If the students in this first rate college were divided into *five* colleges of first rate grade, then the library and philosophical apparatus for them would cost \$75,000. These few remarks will show the

vast advantage of concentrating the funds, in order to *extend* their operation, so as to perform the greatest amount of good with the least amount of means.

2. If the whole population in the United States were in our interest, it is very obvious that it would be much easier to obtain six or eight suitable professors than thirty or forty. But when we recollect how small the number is among us who are well qualified to sustain an elevated reputation as literary professors, the difficulty comes to us with tenfold force. A superior literary and scientific faculty, *throughout*, is a rare assemblage of talent, and but rarely seen in any country. One or two members generally give the character and reputation to the school. What a vast advantage is obvious, if the few proper and well qualified professors were associated in the same school, or in a *small* number of schools. This, in my opinion, is absolutely necessary in regard to the success of our efforts at *this time*. The operation of two or three schools of first rank as colleges and universities, would, in a few years, extend our interest in regard to education, and furnish the proper materials for extending our *operations*, which we cannot now do with success.

3. Though the *number* of scholars might be smaller at first on this plan, they would be much *better* scholars, which would ultimately extend the character and influence of these two or three schools, and thus increase and elevate their patronage, and ultimately produce not only better but a greater *number* of scholars. The *rank* of the institutions at which they graduated would facilitate their applications for employments, especially as professors in colleges, or principals of grammar schools or academies, or as teachers of common English schools. Thus the influence of these two or three schools of first rank would be extended quickly all over the country, and in every department of honorable employment. And surely none are ignorant how strongly students are biased through life by the opinions and manners of able, influential, and popular professors. Here lies the true secret of the vast advantage of educating the youth of the country. Let the conferences, and societies, and individuals, therefore, patronize decidedly those well qualified teachers whose religious views and customs we think correct. True, by thus patronizing them *they* may make the profit, but they will, in their measure, be co-workers together with the church of God. The youth will be saved from improper religious prejudices, and their hearts will be ground prepared for the good seed. It is indeed to be regretted that we have not a greater number of suitable persons for such employments. The number of families and children connected with our church is *greater* than any other in the United States! and yet by whom are our children educated? We have occasionally thought it strange

that a sister denomination possessed, by means of her friends, almost all literary and influential employments in the country, and we have been sometimes disposed to complain. But let me ask if it be not the necessary result of this one circumstance: *they have the materials always ready—we have not?* They take care to keep them ready, and to facilitate their applications. I applaud them for it. We should and must do the same. The country demands it of us, and is anxious to avail itself of our means, if we will furnish them. The above plan is the only one which can furnish them speedily and successfully.

4. It is a fact which cannot be denied, that we have not one single institution in successful and extensive operation, of the rank described in the above remarks. It is a matter of rejoicing, however, that several are in an incipient state. Their success, considered *separately*, is problematical. Yet any one would see that if their resources and energies were thrown together at a suitable place, the success would be more certain, speedy, and extensive. This will appear clearly if we observe the amount of funds all our colleges have, taken *aggregately*. I have taken some pains to ascertain, and am satisfied that the whole available funds, buildings, &c. of all our colleges, do not now amount to more than *one hundred and seventy thousand dollars!*—a sum insufficient to make *one first rate* college take successful and continued effect. Will not their *separate action* be feeble?

5. I know, indeed, that the friends of each institution hope for an increase of funds; and I admit it is possible, it may be probable, their expectations will be realized. I hope sincerely they may. But I am convinced that some means must be used to limit the number of our colleges *for the present*, in order to obtain a few superior ones. The funds would not be wanting if we could present a proper foundation to the liberal and wealthy among us. We have many wealthy and enlightened persons who would contribute thousands, if they could feel assured their contributions would take effect. One or two such schools as I have mentioned would, as soon as they proved they deserved it, receive a handsome and ample endowment from the liberal and wealthy, while living, and by testament. Such institutions would attract the attention of the enlightened to the founding of *scholarships*.

Might I not venture to hope that these remarks may meet the eye of some benevolent individual, who, to accomplish so much good, will lay the foundation of the certain success of a first rate institution among us? The good which he would do would live many centuries after him, and generations to come would bless him. Some of the first schools in the United States were founded in this way. The name of *Mr. Yale* is inseparably connected with *Yale college*.

6. In addition to these sources of revenue, I beg leave to suggest the propriety of establishing a *general education society* in some central and large city as a *parent society*, and form branches throughout the country auxiliary to it. This I have long contemplated, and have mentioned it to many intelligent and influential friends, and have found a general approval of the plan. It would operate to two ends.—1st. It would make a good impression, and awaken the people to the importance of our schools. 2dly. It would produce a large amount of funds. All funds, as I think, should be returned to the *parent society*, to be applied by them according to some fixed method. They should be applied for the benefit of colleges *at first*, and only to those colleges which have been previously recognized by the society, *and in proportion to the number of collegiate students* at the time of disbursement. This would be appropriating in proportion to the amount of success in each school, and would also produce *emulation* in each school. The society should employ a suitable general agent to go abroad. This I think important. Possibly it might be best for the next General Conference to take some measures to limit the number of colleges, and increase the number of academies; also to make some general arrangements for establishing the education societies. The colleges must be limited, or never rise to reputation. Possibly it might be best to recognize those now in successful operation, and institute a parent society for each in the bounds of the country in their interest.

The second communication of Mr. Durbin describes the various means which the Presbyterian Church adopt, either formally or incidentally, to extend the influence of knowledge and religion. We suppose that the author includes the Congregationalists of New England with the Presbyterians.

I am not about to produce these, in order to disapprove of them, but to commend them to the attention of other churches, especially *our own*. They are instrumental, greatly, in facilitating the success of that church, and therefore I approve of them; because, I believe every Christian denomination is bound to promote the kingdom of God, by all proper means.—Those which are mentioned below appear to be legal and proper.

1. *They take every means to produce unity of action under the same impulses, in every great undertaking.* I do not condemn, but approve this: they, as we, are *one church*: “and let there be no schisms among you,” says Paul. Where the centre of this unity of action is, I pretend not to know. It may be in the General Assembly. That there is such a common spring is evident to every observer. *The same schemes*

are advocated, and precisely with the *same arguments*, in the north, south, and west; by the ministry and people. By this policy they bring their whole influence and resources to bear on any undertaking. They are certainly, notwithstanding their doctrinal differences, the most united in enterprise of any churches in the land.

2. *They lend decided and uniform countenance and support to all measures by which they may, in any degree, mould and direct the public mind.* Upon the supposition (and this is the supposition on which I go) that their object is to use their influence to the glory of God, I approve. Hence they patronize the various projects and societies of a benevolent (though not strictly religious) nature; as the Colonization and Temperance Societies. I rejoice we are turning towards this policy also.

3. *They take care to have a sufficient number of persons properly educated, to fill up all the offices, agencies, and employments, presented in the services of the public, or societies.* Every person must see, at a single glance, how vastly this adds to their resources and influence, and of course adds greatly to their ability to do good, by using their resources and influence in the service of religion.

4. *It is a matter of peculiar care with them to have a sufficient number of suitable persons to possess the appointments in universities, colleges, academies, and common schools, AND TO HAVE THEM INTRODUCED INTO THEM.* The vast advantage of this measure is extremely obvious; and so important do they consider it, and justly, too, that they have made it a matter of particular calculation to know how many colleges they direct, by means of their friends; and some have even ventured to affirm, that *the President of a superior college had it in his power to do more harm or good, than the President of the United States*. This measure is not only their policy, but they practise it with great success. Of all the colleges in the United States they have possession of a *large majority*; though, as a people, they have not founded one first rate one; and do not number, in their communion, half as many as our own church. This fact is astonishing, yet true; and is the result of the measures mentioned above.

5. *The excess of their educated friends and members necessarily gives them persons who seek employment as Editors of political, literary, and religious papers:—*hence, the vast majority of these papers are in their interest: and it is well known that the press of the country moulds and moves the public mind. The advantage of this may be partially appreciated by recollecting, that by this means a *summary*, or *expose* of all their business, and plans, is circulated throughout the country, and thus find tacit or open defenders in almost every print.

The information, therefore, conveyed to the public mind, is directly connected with them as a people. It must be so, even without design on their part.

6. *The seminaries generally produce the literati of a country, and these are the authors, compilers, and editors, of the circulating books of the nation.*—These are, of course, essentially in their interest, as editors, authors, compilers, or booksellers. The advantage of this measure is incalculable. The geographies, histories, and statistical tables, which find their way into every neighborhood, are, from a very natural bias of their authors, made to present their church first, and *pre-eminent*, in the public eye, and thus continually occupy the public mind. By means of the bookstores in their interest, their works are widely circulated, and thus the reading public is impressed in their favor.

These are all I propose to mention at this time. And, upon the supposition that they are pursued with an eye single to the glory of God, they are praiseworthy. And as they are the great levers which move the public mind, they merit our attention particularly. In order to use them successfully, we must provide the *materials*. In my last I suggested that the most speedy and successful way to do this, is to erect and endow a *few superior colleges* under our patronage. These, with our increasing interest in the country, will in a few years put us in possession of many of the schools which they now direct, and which our increasing interest authorizes us to expect, if we could present suitable persons for appointments, when vacancies occur. These remarks apply exclusively to public institutions founded by the several States, to which the country at large has contributed, and which of course cannot be the property of any particular church. Yet it is a well known fact, that the constitution of society seems to determine that each seminary must fall under the *prevailing influence* of some Christian denomination. It is right, and should be so.

Therefore, if the Methodist Episcopal Church and her friends will be active, liberal, and diligent, she may quickly compete honorably with her sister churches in the ranks of science and literature. It will form a new era in her history, operations, and influence. What good may she not do, when, to the purity of her doctrines, and the energy and diffusiveness of her institutions, she shall add the immense weight of the above measures?

The means by which the funds may be raised, I mentioned briefly in my last. Let us have a well organized and energetic EDUCATION SOCIETY, whose operations shall be as extensive as our country, by means of auxiliaries, formed by suitable agents.—This I have long contemplated, and have been privately preparing the way. I cannot say, positively, that my plan of a

single parent society would be best: but I think it would. It might, upon examination, be found to be best to have one in the west, and one in the east; or one for each college. It is sufficient if the plan of operation be sufficiently extensive and energetic as to operate on the *whole community*. Think but a moment of the resources we ought to command. We have more than *four hundred thousand communicants*: say *three hearers* only to one of these, and we have more than *fifteen hundred thousand actual friends*. Suppose but *one in thirty* should give but a single dollar per year, this would be *fifty thousand dollars* per annum. In seven years it would amount to *three hundred and fifty thousand dollars*. These calculations are remarkably low, and can be realized under an efficient plan. They have been far exceeded in some recent efforts made in the west for Augusta college. Other churches have profited largely by such societies, and their agents are now actively employed.

The valley of the Mississippi is now claiming the attention, and calling forth the most remarkable activity and resources of the Presbyterian churches. Their efforts are astonishing and praiseworthy, to extend and settle their influence in this valley. They very justly consider it the most important section of our world. It is the last retreat of liberty, learning, and religion. The tide is rolling into it with astonishing rapidity. In a very few years, it is well ascertained, the balance of population in the United States will be in this valley. The eyes of Europe are on this spot. It is to be the last and greatest theatre of the grand display of the world's energies. It may be destined to be the redeeming power to the old world. From these considerations, who does not see the importance of having the foundations of society well and correctly laid. Our brethren of other denominations see this, and astonish us by their exertions. Single individuals in eastern cities give thousands of dollars each at a single donation, to carry on their operations here. *Some of them have given twenty thousand dollars* to a single object. They act nobly. But while I thus approve, I turn with anxiety to our own church, and anticipate that *there is now living some noble, Christian, wealthy, and benevolent person, who will, by one handsome and sufficient donation, lay the foundation of a grand literary institution, under our patronage, which shall exert a salutary influence on the future millions who shall live here*. By this means he may be the instrument of doing more good, and to a greater number of human beings, than even *now* live on the face of the globe. I do not exaggerate. Think of the extent of this valley; *three thousand miles long, and fourteen hundred broad*, capable of subsisting a population four times as great as the eastern states can—think of our interest

here, now by far the greatest, but which can only be maintained by laying hold on the education of the youth. The individual, therefore, who shall effectually accomplish this great object, may, and will be called, through successive ages—**THE BENEFAC- TOR OF THE WORLD.** Until such can be found, let our *education societies* advance the great work.

In two former papers we have seen the necessity of concentrating our efforts on a *few superior schools*, which will, in a short time, provide us with the materials for extending our efforts in educating our youth, and the youth of our country. We have seen also that *we* are more deeply interested in the business of education than any other people in the land; because, we have a much greater number of children and youth directly or remotely connected with us as a people. We have seen, too clearly to be misunderstood, the vast advantages which other Christian denominations are deriving from their attention and zeal in educating the youth of our country. The same advantages may be obtained by us, if we will only put forth a united effort in a proper manner. The manner is so obvious it cannot be misapprehended. We see the same operation in every section of our country. We see agents whose business it is, not only to raise thousands of dollars, which they actually do annually, but, also, *to direct the attention of students to those colleges which are under the particular direction of their own people.* This is an important measure; and closely pursued. *We ourselves have known students leave home for one college, and enter others.* Let us wake up to all these remarkable facts.

I propose in this paper to show, *that it is our duty to take effectual measures to participate in educating the youth of our country, in proportion, at least, to our interest in it.* It is obvious to every one, that the impressions received in *childhood* and *youth* have an important and decisive bearing on after life. They take the deepest hold on the heart, influence it the most strongly, and are the most difficult to supplant. How unutterable the interest, then, which every parent and every Christian must feel, to have his children, and the children of his people, and country, *rightly instructed?* Though we are aware that *literary* institutions are not for the purpose of *teaching* religion, yet they are surely not for the purpose of *teaching* irreligion, or erroneous religious opinions; and it is so obvious that the students of a school imbibe, *insensibly*, the *opinions, principles, and prejudices*, both *moral, religious, (and political,* in some measure,) of their preceptors, *simply from their relation and associations,* that it is not necessary to take great pains to influence them in these mat-

ters. Hence the *necessity* of educating our children by teachers who have correct religious views and feelings, if we wish them also to have such. But it is our duty to have our children thus instructed and nurtured; hence it is absolutely our duty to lend a vigorous, ready, and liberal hand to the interests of education under our patronage; not as a mere incidental act of benevolence, but as one of our cardinal duties.

It is no less our duty as Christians; because we are under obligations to extend the Redeemer's kingdom by all lawful and proper means. We are assured that to direct properly the education of the youth is not only lawful, but highly praiseworthy; and no means (save the living ministry of God's word) can be used so effectually for this purpose, as this. Of this great truth, all must be sensible. Some of our sister denominations are so sensible of this, that all their friends, old and young, rich and poor, are contributing liberally to maintain their influence in this way. I praise them for it. They think their views of the Redeemer's kingdom are correct, and they feel under the force of a moral obligation to spread it. To possess the opening mind of youth with their opinions, principles, customs, and prejudices, they know to be the most effectual way of advancing their interest. Surely, in this they are the children of wisdom.

Is it not a well known fact, that we (Methodist ministers) have first to combat what we conceive erroneous principles, and prejudices in the minds of our hearers, *before* we can hope to reach their hearts to convince them of sin? All this is owing to their having previously imbibed these errors and prejudices. Our sister denominations do not have to encounter these things: they *have possession* of the confidence and belief of their hearers, and it only remains for them to illustrate and enforce. These advantages they have *chiefly* because they influenced the youthful mind.

True, we have astonished the world with the success we have had in the combat: but how much more would we have been able to have done, if we had had possession of the public mind when we entered the field?

Dear brethren, as a Christian, I feel unutterable interest in this matter. Believing, as I do, the doctrines and usages of Methodism to be according to the will of God, I cannot stop short of using every proper means in my power to spread these holy doctrines and practices through the world. We have *heretofore trusted to the strength of truth*, and have been successful. But we were compelled to make truth combat under disadvantages which we now propose to relieve. What would we do in half a century, if we took such an interest in educating the youth of our country as it is

our duty to do? Our living, clear, and glorious Scripture doctrines, joined with a previous possession of the youthful mind in our favor, and a general consequent rise in public estimation and confidence, would actually triumph throughout the land, and influence the world. And is it not our duty to bring this about by all proper means? Let each one, far and near, come up to the help of the Lord.

Moreover, this measure is a measure of *self-defence* in the present juncture of affairs in our country. Possibly the present state of things may have been imposed by necessity. I blame no one. Such is the number and wealth of our people now, that they furnish many students for the colleges. These young men, generally the most promising of our best families, *will be educated somewhere*. If there be not proper and elevated institutions under our own patronage, they will be sent to others. What is the consequence? Many of them return with prejudice against the religious opinions and practices of their parents: not only injured themselves, as we think, but prove a great mortification to their parents. They frequently forsake our assemblies, and become able and efficient supporters of other people. Let me ask you, my brethren, if these things ought to be so? Think of our immense loss in this way, and then think of the means to remedy it. An active, unanimous effort throughout the connection would set this matter right in less than ten years.

I wish to present this important subject in another light. It is well known that one of the greatest difficulties in our travelling connection, is the difficulty of bringing up our children as they ought to be brought up. This is owing to two things. 1. We are absent from them so much. 2. We have but slender means. Both of these difficulties may be obviated by the plan which we are now proposing. If we had proper institutions under proper teachers, these teachers and institutions would be as *parents* to the children of our travelling ministers. Do but see what you would gain in this single point. Again: "preachers' aid societies" might be formed in every Conference, and these institutions would afford the best facilities for applying the intended relief. For instance: the institution being already built, and provided with proper teachers, library, apparatus, &c. the "aid societies" need not expend anything in this way, but only appropriate their funds to the support of the children, and the institutions would give the appropriations the best effect. I commend this view of the subject to all my brethren. Other denominations practise on similar principles in reference to their youth, and other colleges.

Let this paper be concluded by a suggestion which is always in place in such cases. Let us not be divided: let no sectional differences obtain to thwart the great

design. Let us be as citizens of one country, members of one family, and make our arrangements for the *whole*, not a part. Let us recollect that when once the action becomes extensive, every part will feel the beneficial effects, even the remotest neighborhood. Let us be reminded that we must forego small interests in order to obtain the great and universal interests of society and religion. I shall neither alarm your fears, nor flatter your vanity when I say, it is probable that we, as a church, hold the only effectual position which can ultimately guard true and undefiled religion. The diffusiveness of our institutions, the simplicity, plainness, and reasonableness of our Scripture doctrines, the unanimity with which we have always held them, seem to form the only barrier which can successfully oppose dangerous doctrinal innovations. Let us as a people wake up to our relations to community, and feel our responsibility to God, and take every proper means to strengthen our cause, which we believe to be the cause of God.

I again propose for consideration, *a concentration of our forces on a few schools, and the introduction of Education Societies*.

I intimated in the previous communication that I was of opinion, there ought to be *one parent society*, and auxiliaries throughout the country. I still think this is best for our ultimate and great interest. Others think there should be a society for each college, and auxiliaries in the country in the interest of each college; and that half the funds should go to the support of the sons of those who give, or have given, their labors to the work of the ministry. This modification of the plan has been introduced in the west by Dr. M. Ruter, for Augusta college, and promises very fair.

I feel strong hopes of success from the peculiar, and prevailing spirit of the age. For the last hundred years there has been a sensible rise in every department of human action; but since the commencement of the nineteenth century this rise has assumed an energy, and extent of bearing, unparalleled in the history of the world. Never was there such an age, as the one in which we live. The human intellect, not individually, but by nations—throughout the world—has received an impulse which has awakened energies, raised a tone of moral and mental action and daring, and produced combinations, mechanical, scientific, political, moral, and religious, which are now shaking, and shall hereafter more powerfully agitate the earth from the centre to the circumference. *The constitution of society must undergo a radical and total change*: and it is yet doubtful whether that change will be for the better or for the worse. This only we say; the competent, elementary principles of such a revolution are at work

among all the nations of the earth; but the character and bearing of the revolution is *contingent*. The agitation is commenced, and the tempest must come; let the Christian world take care boldly to seize upon the whirlwind and direct the storm.

To this bold and glorious effort I call the attention of the ministers and members of the church of God among us. If there is a people in this land that ought to hear this call, and obey it promptly, *we are that people*. It is very probable that the founders of our Zion contributed, essentially, to produce the mighty impulse which has awakened the world, and will bring on the grand revolution; and shall not we, their children, take a lively interest in directing it to the glory of God? Others have advanced before us, and though we have, as a religious denomination, probably been *first in the original impulse*, they are now giving increase and direction to the mighty force. I do not blame them: I applaud them. But let us also come up to this work with unanimity and earnestness.

If there is any one thing that will impede us it is this: we are astonished at the success we have had in the world, notwithstanding our means have been simple. Hence we are tempted to suppose we should adhere closely to the beaten path. This was not the doctrine of that extraordinary man, John Wesley. He expressly says, the system of Methodism grew up under the influence of circumstances, without design, and in obedience to the signs of the times. This, then, is the point: let us follow the signs of the times, and take advantage of them skilfully and successfully, by making such improvements and additions, as the grand object we have in view requires. And this object is nothing more nor less than *to direct public opinion, and give it a high moral bearing*. Let us but reflect properly on the simplicity, reasonableness, and energy of our doctrines; and the diffusive nature of our institutions; and we will, in mass, come to their aid with all our abilities, physical, mental, moral, and pecuniary; that they may have their full effect in moving the public mind. The great moral tide is up throughout the world, and seems to be pausing at its height, in awful suspense *whither* shall be its direction. It is a momentous crisis, and the people of the present century are charged with the awful responsibility of deciding its character. Hundreds of millions of human beings yet unborn will be affected, throughout their existence, by the conduct of the present generation. Such is the condition of the world;—such the rapid and extensive diffusion of information;—such the strong excitement, sympathies, alliances, and combinations, that every act, of every human being, makes an estimable impression upon the community. Never was there an age so favorable for giving full effect to every action. Let us seize the opportunity.

Two very important questions present themselves:—*Who shall act? What shall we do?* Let every human being that has a benevolent heart, interested in the good of mankind, and anxious for the glory of God, bring all his powers into action. If he be eloquent, let him speak and persuade men: if he be learned, let him instruct and form the human intellect: if he be strong and vigorous, let him endure the toils: if he be young and unincumbered, let him consecrate himself to distant and dangerous service: if he be poor, let him contribute his mite: but if he be rich, let him make haste to consecrate, liberally, his substance to the service of that God who gave it. There is yet one other class, on whom, especially, I would call to act: those who are in easy and independent circumstances, retired from business, and therefore at leisure. Some of them have talents for composition: let them compose tracts, Sunday school books, and other such pieces, designed to move the hearts of men to great and glorious deeds. Others, and indeed most of them, have talents for business, and means to aid them: let them take a deep interest in the finances of the church, and in the accomplishment of all her plans: by establishing Tract, Bible, and Sunday school depositories; by becoming directors, and even founders and patrons of Sunday schools, and other noble and benevolent institutions of the church. Let them consecrate their talents and time for correspondence, to the secretaryships of the great societies of the church.

The second question, *What shall we do?* would require a volume to answer it, as it ought to be answered. Never could the words of our Saviour be more truly said of any age than this: "The fields are white to the harvest." Nay, our brethren of other denominations are already in the field, and reaping a rich reward. It is our duty, and in our power, to emulate them nobly and successfully. The elements of the grand and combined machinery of an action which can be made to communicate an impulse throughout the world, are in our hands. It is only necessary that these elements be well arranged, and that we put them into successful operation. The benevolent individual who gives but a single dollar in the western wilds, to any of the great societies of the church, contributes directly to impart an impulse which may, hereafter, move a million of human hearts towards God. His dollar assisted the Missionary Society to place an Indian boy in the mission school, in which his heart and mind were formed for the work of an apostle to his brethren of the woods: or it assisted the Bible Society to diffuse the word of God, by which a hundred men of God have been raised up to do the work of an evangelist: or it assisted the Sunday School Society to keep up its schools, collect the young minds, the hope of future

generations, provide proper books for them, and train them up, possibly, to shape speedily the moral bearing of the world's immense energies: or it assisted the man of God now in the field to continue there, by giving to him and his family the needed bread of this life, while he was breaking the bread of eternal life to the famished world. These are some of the things we may do, and, thank Heaven, many are doing. But are they doing with all their might, and in proportion to their ability? Are they, as Mr. Wesley said a Christian man must do, *giving all they can*?

But I am drawn away from my special object by the wide field which opened before me. I must call up the action of the church, in mass, to one grand object: *The education of our youth, and the youth of our country.* Our people and our ministry must assume a higher rank on this subject. Society is rapid in its march *onward* and *upward*. It will *leave us* unless we rise to action. Is it not our business to *lead* the public mind, rather than to be found in the rear? Is not this a duty we owe to the world, and to God? But how shall this be done? The experience of the world, the consent of mankind, and the conscience of every one must say, one grand means is, to give the infant mind the proper cast by *education*. In doing this, we accomplish two grand objects: first, we save the persons so educated from infidelity, and eternal perdition: secondly, we bring the finest, strongest, purest, and best cultivated intellects into the service of religion: the intellects which have in all ages past, and will in all to come, hold, and use the power of giving constitution and character to the community in which they live. It is only within a few years past that my mind has been properly awake to the importance of this great object; and I am sure it rests on the church, preachers, and people, with the force of a moral obligation.

It has been suggested by the editors,* as well as by myself, *that this matter is a necessary measure of defence.* I have no doubt of it. It is our only preservation, under God, judging according to human calculation. In saying this, I do not blame those denominations who possess and direct the influence of our colleges: they had the men—the qualified materials—we had not heretofore; nor have we yet in sufficient quantities. To provide these materials, that we may have a suitable share in directing the public nurseries of learning, compiling, and originating the current reading of the country, and editing the public journals and papers, which give and continue an impulse which the whole community feels and obeys; this is one grand object in calling your attention to the subject of the erection of colleges and academies.

Let us recollect what the legislature in each State is doing, in regard to education. They are providing literary funds, and causing common schools to rise in every neighborhood: they are organizing institutions for the express purpose of qualifying teachers. Such is the astonishing excitement on the subject, that none, who reflect, can doubt, but that the business of education will rise tenfold in twenty years. And have we no interest in this matter? I know it will be said, if the States are engaged in the business of education, why need the church be concerned? But let us recollect, it matters not who plan an institution, or who furnish the funds, it will ultimately fall under the predominating influence of some denomination of Christians: this is perfectly natural, and flows from the constitution of society, and is right and proper. Let us then as a people prepare to enjoy a proper proportion of the benefit which the States confer.

That we may see the extent and bearing of the influence of education, let us look for a moment into the history, and products of our colleges. There are, probably, fifty colleges in the United States, *exclusive* of theological seminaries, in respect to which we have not written heretofore, and do not now write. In the April number, 1829, of the Journal of the American Education Society, we have the statistics of about *forty three* colleges, from which the following particulars are extracted. The returns are not complete from each institution.

Number of colleges,	43
Instructors in 32 colleges,	217
Whole num. of students educated in 28 coll.	20,520
Ministers who were educated at 20 colleges,	4,235
Students professing religion in 22 colleges,	587
Students assisted by college funds in 15 colleges,	321
Students assisted by Ed. Societies in 14 colleges,	148

Now let us look but for a moment at the elements of power and influence in these few items in the history and products of not much more than half the colleges in the United States. I tremble at the thought of where we are as a church, and the *vantage ground* of those who sometimes give strong indications of an inclination to crush us, if we cannot follow in their train.

Add to this that of the 43 presidents of these colleges, *only two* are of us: and of the 217 teachers, not 10 are of us. And one more fact must not be forgotten: *the presidents are all MINISTERS except THREE!!* See what a host of superior, and cultivated talent, consecrated, and rendered imposing by the sanction of religion, lies at the very fountains of thought, knowledge, principle, morals, and action, for this vast country!! And can any one doubt what the influence which it exerts is? Nor is that influence always either regardless of, or friendly to us.

The learning and influence of the country have been possessed by others by means of the colleges; and thus they have been enabled to hold their own, and advance. And

* Editors Christian Advocate and Journal.

though we have kept far in advance in numbers,—yet what could we effect, if we should bring their learning and influence to co-operate with the pure and heaven-born energy of our doctrines and institutions? Would to heaven my brethren could catch a glimpse of the vision which I see clearly! It is this: *Solid and elevated literature will yet combine with pure and undefiled religion in this country*; and happy, and honored of God, will be that people which shall first effect the combination: they will literally possess the land; possibly the world.

At present the prospect stands thus: We have the balance of vital religion—others the balance of literature. If we carry our religion into a combination with their learning, we shall gain the prize. But if they bring their learning and combine with our doctrines and zeal, they have the prize: I must confess this is the most likely result.

There is yet another possibility, nay, probability: if we rise up to the interests of education, as they are advancing in piety, we shall meet, coalesce, and conquer the world. My heart almost bursts with joy at this prospect, and I challenge the Christian world to a general amnesty; to a reciprocity of good feeling, and congratulation on mutual success in the great enterprize of conquering the world for the Lord Jesus Christ.

In my last communication I endeavored to excite the whole church to action, in consideration of the peculiar age in which we live. More will be won or lost by this and the succeeding generation, in regard to the Redeemer's kingdom, than has perhaps been in all times past. I feel a sacred emulation that we should do our part in the great Christian enterprizes of the day. I have chosen to present the subject and interests of *education* to your consideration. Others have done and are doing the same. Success to every effort.

I am still more clearly convinced of the correctness of the view which was offered to the last General Conference through this paper, and repeated in these recent communications. It is deemed by many a great misfortune that the measure was not adopted then. It is proposed to present this view somewhat more in detail; and we are enabled to do this the more clearly and confidently, because of the aid received from a free conversation with one of the most distinguished citizens of these United States, who is deeply interested in the measure.

The plan is simply this. Let the next General Conference take measures to establish two superior universities, one in the east and one in the west; and direct each annual conference to establish a superior academy under its own patronage. All this can be done by commissioners appointed by the General Conference, in conjunction with

a similar number of commissioners, (lay members,) to be appointed by the annual conferences in the east and west. That is, the western commission shall consist of one member from each annual conference in the west, to be appointed by the General Conference, and one commissioner for each annual conference in the west, which shall be a lay-member, and appointed by each annual conference. The same in regard to the east. Possibly it might be advisable, even now, to extend this plan to the south.

The academies under the patronage of the annual conferences could be located by commissioners appointed by each conference, which should be half of its own body, and half from the laity. These commissioners should have full powers to locate the institutions, and make all necessary arrangements for carrying them into effect. In their decision they would be influenced only by a desire to accomplish the greatest possible good. Any institutions now in operation might come in competition, if they could offer superior advantages.

There can be no doubt but that such arrangements, and such commissions from the General Conference, would meet with such decided approbation as to secure a general and liberal subscription throughout the church, and among all its friends. In addition to this, the competition to procure or *secure* the location of these institutions, would warrant, and certainly procure a heavy subscription at the point of location.

It is also necessary to advert to the fact, that the more extensive the school, the less expensive the education, when considered in regard to the *number* educated. It is therefore a matter of *economy*.

There is also another vast advantage in this measure. It will confer reputation and influence by securing the success of the graduates, because of the character of the institutions from whence they come. Indeed, the measure will give elevation, character, and weight to the whole connection.

It must be recollected that this measure is advocated on the grounds of *expediency at this time*. It is not intended to confine the action to those limits any longer than it is necessary. As soon as these schools shall furnish the materials, it is expected that the action will take effect throughout the country, and operate on the State institutions in proportion to our general interest in the country.

In this measure it is necessary that we lay aside all sectional feelings, and act as citizens of the world, and members of the universal church of Christ. Let our motto be, *The good of the whole forever*.

We have resources abundantly, if we can only inspire confidence enough to call them into action. Many among us are able and willing to give whole foundations for professorships, or possibly, for colleges, if we could present them a suitable occasion in

which they would be assured their donation would take effect.

This measure would produce a *perfect system*. The students would be prepared in the different academies to enter the universities. The arrangement would produce uniformity, which would heighten the effect, and have a powerful tendency to bind the whole connection together. Let the wealthy look into this field of doing good, and work while it is day.

Upon reflection on the above, there is reason to believe that it would be better that the commissioners for the location of each institution should be appointed *at* the General Conference, but not *by* the General Conference as a body; but the delegation from each annual conference should elect from their own conference one minister and one lay member as commissioners. The commissioners thus elected by each annual conference, associated, form the Board. This will have the advantage of gaining one whole year in advance.

When the commissioners are appointed, then let the General Conference organize an Education Society, and appoint the necessary agents, for the purpose of raising the necessary funds. Probably it might be best to institute one society for each institution, and confine its operations to the bounds of the conferences united in its support. This, however, can be arranged at the General Conference.

Our brethren must not mistake us. We do not aim at theological seminaries under any form. Nor do we aim at grandeur or splendor in our schools. Nor do we wish to tax the public in building colleges, when every body must see that the United States have too many now for the interests of education. Their number is great, but few are really eminent institutions. There are about sixty colleges in the United States, and of this number *not one in twelve has any permanent and extensive celebrity*.

What then do we propose? *We propose a plan which is necessary to give elevation, influence and character to the church, by bringing into its service the power of education over the minds of the youth*. We also propose, by the operation of two or three superior institutions, *to provide suitable persons for professorships and presidencies in the State institutions*, to which we are more entitled than any people in the land, because we are more numerous than any other, and have contributed, as they, in our commonwealth capacity. We have a right, therefore, to an interest in these public institutions, corresponding to our interest as citizens in the commonwealth. But we have not the men yet. The above plan is to provide them.

If this plan be adopted, and vigorously executed, we need not continue many years to call on the public to aid us in the erection of colleges; but, like some of our sister

denominations, we shall possess sufficient interest in those built by the public to answer all our good and reasonable purposes. I pray you, my brethren, let us get in a state of preparation to enjoy our privileges as common citizens in this great republic. Do but look into my last communication, and see how small a share we have in the public colleges of our country! You will be surprised and mortified.

It is also well known to us in the west, that *management* has been had to prevent the appointment of any from among us as a people, to some of the infant institutions in the western States, though we have more than three times the interest in the country that those have who do manage. And when such appointments were not made, even when properly requested by those whose business it was, the reason assigned was, *We were not able to procure any suitable persons from among them!*

It may not be known to all our readers, that the leading members of the Methodist Episcopal church have ever been awake to the importance of colleges and schools for education. In 1785, Dr. Coke, ordained by Wesley as the first Bishop of the American Methodist church, came to the United States. Soon after, in connection with Bishop Asbury, he determined to establish a school or college. Four acres of land were purchased, at £60, twenty-eight miles from Baltimore, and a college was founded, named, after its founders, Cokesbury college. An able President was obtained, and a good master, and in the course of a few years, the institution acquired so much repute, that young men from the southern States, came there to finish their education. By the rules of the college, the students were to rise at five, summer and winter. At six, they were to assemble for prayer, and the interval, till seven, was allowed for recreations; such as gardening, walking, riding, and bathing; and within doors, the carpenters', joiners', cabinet makers', and turners' business. Nothing like *play* was permitted. In 1792, the college was set on fire, and burnt to the ground, with its apparatus and library. Soon after, a large building in Baltimore, which had been intended for balls and assemblies, was purchased, with all the premises belonging to it, for £5,300. This college was more successful than the first, but unhappily it shared the same fate, being burnt, together with a neighboring church, in 1797. By both fires the Methodists lost £10,000. No efforts were made to rebuild the establishment.

An attempt was early commenced to found a college in Georgia, to be named Wesley college, but it did not succeed.*

* See Southey's Life of Wesley, Am. edit. vol. ii. pp. 326, 327.

THE BRITISH EMPIRE:

A VIEW

OF THE

HISTORY, RESOURCES, AND PRESENT MORAL AND POLITICAL CONDITION
OF GREAT BRITAIN, HER COLONIES AND DEPENDENCIES.

1831.

INTRODUCTORY OBSERVATIONS.

"GREAT BRITAIN," says the Baron Charles Dupin, "presents a spectacle unexampled in history. In Europe, the British empire borders on Denmark, Germany, the Netherlands and France, in the north; on Spain, Sicily, Italy, in the south; it commands the outlet of the Black Sea, and of the Baltic. In America, it touches Russia and the United States, and stands in presence of the new republics of the south. Between these two continents and on the route of both of them to Asia, she holds the rock where her hands have chained the modern Prometheus. In Africa, she holds in check the Barbary powers, and watches over the safety of the negro nations. Beyond, where the Portuguese found only a watering place, and the Dutch constituted a plantation, she has created a new British people. The conquests of her merchants in Asia begin where those of Alexander ended, and where the Roman *Terminus* never reached. From the banks of the Indus to the frontiers of China, the country is ruled by a mercantile company in a narrow street of London. Thus, by the vigor of her institutions, and the perfection of her arts, an island, which, in the Oceanic Archipelago, would hardly rank in the third class, extends the influences of her industry and her power to the extremities of the four divisions of the globe, and, in the fifth, peoples and civilizes regions, which will follow her laws, speak her language, adopt her manners, her commerce, her arts, and her literature. This immense dispersion of colonies, which would ruin any other nation, constitutes the strength of the British empire."

The authority of Britain extends over two thirds of the globe in reference to longitude; and it is literally true that the sun never sets upon her possessions; for within this vast range, various places have noon and midnight at the same moment. Stretching also from the arctic circle to the thirty-third degree of south latitude, the four seasons are experienced within her dominions at the same time.*

"The immense magnitude of the Roman empire might well have justified the Roman pride. It covered a million and a half of square miles of the finest portion of the globe. Stretching three thousand miles, from the Atlantic to the Euphrates; and two thousand miles, from the northern borders of Dacia to the tropic of Cancer; it was the seat of all the choicest fertility, beauty, and wealth of the world. Imagination sinks under the idea of this prodigious power in the

* *Encyclopædia Americana*, vol. v. p. 588.

hands of a single nation, and that nation in the hands of a single man. But another paramount dominion was yet to be created of a totally different nature; less compact, yet not less permanent; less directly wearing the shape of authority, yet, perhaps, still more irresistible; and in extent, throwing the power of Rome out of all comparison—the British empire. Its sceptre is INFLUENCE.”*

I. EXTENT AND BOUNDARIES.

The term, Great Britain, was first applied to England, Wales, and Scotland, at the accession of James I. to the throne of England. It did not become common till the days of Queen Anne. In addition to these three countries, the British Empire embraces Ireland; the islands in the British Seas, as Guernsey, Man, Jersey; the fortress of Gibraltar; Malta; the protectorship of the Ionian islands; British India; the African colonies; North American British dominions; West Indies; South American dominions; Australia. Hanover, in Germany, does not belong to the British empire, but to the male line of the present royal family. The island of Great Britain lies on the west of the continent of Europe, and extends from about 50° to $58^{\circ} 30'$ north latitude; and from 2° of east longitude from Greenwich, to 6° of west. It is about 580 miles in length, from north to south, and 370 in its greatest breadth from east to west. It is separated from the continent by the English channel and the German ocean. The North sea washes the northern shores. Ireland is separated from it by St. George's channel, the Irish sea, and the Atlantic ocean. It has a large number of good harbors, on account of the great irregularity of the coasts. Including the windings caused by the indentations of the sea, the circuit has been estimated at 1,800 miles, and the area at 87,000 square miles. Ireland is the most western land in Europe, except Iceland. The body of water which separates it from England, varies in breadth from 40 to 120 miles. The greatest length of Ireland is 306 miles, and the greatest breadth 182 miles.

II. CIVIL HISTORY.

The earliest population of Britain is generally believed to have been Celtic. To the Celtic succeeded the Gothic. Long before the Christian era, the Scythians or Goths, advancing from Asia, drove the Cimbri, or Northern Celts, before them, and seized on that part of Gaul, which is nearest Great Britain, where they acquired the provincial denomination of *Belgæ*. These Belgæ may justly be regarded as the chief ancestors of the English nation. The Saxons, who made the second conquest of England, were small in numbers. From the two Gothic dialects of the conquerors and the conquered, sprung the Anglo Saxon, the parent of our English language. The Britons, at the time of Cæsar's arrival, like the Gauls, from whom they sprung, were divided into many petty kingdoms. Tacitus says, “It was rare that even two or three of them united against a common enemy.” Hence they were easily conquered. Britain was the great sanctuary of Druidism. The Druids were the law-makers, the physicians, the poets and philosophers of their country. No public affair could be transacted without their sanction. Their ceremonies were equally inhuman and mysterious. The Britons, though savages in point of art and industry, are respectfully spoken of by several Roman historians in regard to moral and intellectual character.

About fifty-five years before the Christian era, Julius Cæsar determined to add Britain to his empire. On the morning of the 25th of August, A. C. 55, he landed near Dover, with two legions. His progress was warmly contested, and but little footing was gained on the island. In the following year, Cæsar returned with five legions, and reduced the country to submission. In the reign of Vespasian, Agricola, the ablest and best of all the Roman governors, who knew how to retain with the humane policy of a statesman, what he had won by his bravery as a soldier, entirely subjugated the island. His fleet sailed round Scotland, and subdued the Orcades. He did much to civilize the Britons. He taught the youth of their nobility the language and sciences of Rome, and encouraged ornamental as well as useful public works. He was all the benefactor to Britain that a conqueror could be. After this time the island is seldom noticed by the Roman historians. In A. D. 218, Severus erected a stone wall, from the Solway to the Tyne, on a system so permanent, that the foundations are to this day to be seen. During the decline of the Roman empire, great disorders were experienced in Britain. The Picts, Scots, and other

* Croly's George IV.

barbarians, poured in upon all quarters, and ravaged the country. About the year A. D. 420, or 55 years after the invasion of Julius Cæsar, the Romans took their final departure from the island. In the year 449, the Saxons from the North of Germany, under Hengist and Horsa, came to the aid of the Britons, against the Scots and Picts, who were desolating the fairest portions of the island. From auxiliaries they became conquerors of the natives, and reduced the Britons to submission. Hengist fixed his royal seat at Canterbury, and after reigning forty years, he died about the year 488. Multitudes flocked over from Germany, and the natives were driven to the fastnesses of Cornwall and of Wales. After a violent struggle of near 150 years, the Heptarchy, or seven Saxon kingdoms, of Kent, Sussex, Wessex, East Anglia, Mercia, Essex, and Northumberland, were established. After about 200 years of almost continual dissension among these States, *Egbert*, king of Wessex, united them into one great State. This was about the year 827. The first appearance of the Danes in England was in the year 787. *Ethelwolf*, the son and successor of Egbert, was unable to resist the torrent of Danes, who poured into the island; and they firmly established themselves in the islands, Thanet and Shepey. *Ethelbald* and *Ethelbert* succeeded their father. The former soon dying, Ethelbert became sole master of the kingdom. In 866, he was succeeded by his brother *Ethelred*. His brother *Alfred* succeeded at the age of 22 years. His reign began with war. The Danes had overrun the kingdom, and treated the inhabitants with the greatest cruelty and scorn. Alfred soon brought them to submission. The more turbulent retired to Flanders, and England enjoyed a state of tranquillity. This period was wisely improved by Alfred. He rebuilt and strongly fortified the city of London, established a regular militia, and built a fleet of 120 ships. After a reign of about thirty years, he died, in the full strength of his faculties, a blessing to his country, and an ornament to mankind.

He is deservedly esteemed the greatest and best man of his age, and the founder of the English monarchy. His son *Edward*, denominated *the Elder*, inherited the kingdom and military genius of his father. Edward reigned 24 years, and his son *Athelstan* succeeded him. *Edmund*, *Edred*, *Edroy*, *Edgar*, and *Edward II.* successively took possession of the throne. In this period flourished the notorious Dunstan, Abbot of Canterbury. In the latter part of his life he acquired a high reputation for sanctity and devotion, by his numerous austerities. By his means the controversy about the celibacy of the clergy was fiercely agitated, and was the means of almost rending the kingdom in sunder. The monks, with Dunstan at their head, were arrayed against the secular clergy—at that time a powerful body. On the death of Edward II., the Danes again made incursions into the kingdom. In the reign of *Ethelred*, the successor of Edward, there was a general massacre of the Danish troops throughout England. *Edmund Ironside*, the son of Ethelred, was compelled to divide his kingdom with Canute, king of the Danes. On the assassination of Edmund, *Canute* took possession of the whole kingdom. He reigned 18 years, with great reputation as a moderate and impartial ruler. His sons, *Harold* and *Hardicanute*, reigned successively, for short periods. They were the last of the Danish race. *Edward the Confessor*, son of Ethelred, was called to the vacant throne, by the unanimous wish of the nation. Some time before his death, he made *William*, Duke of Normandy, heir to his throne. This was disputed by Harold, son of one of the English earls, whose daughter Edward had married. The English and Normans met on the field at Hastings. Harold was slain, and his army totally defeated. The victory was dearly earned. The Normans lost 15,000 warriors. William, for a few years, was popular; but at length, by a series of oppressive measures, which destroyed the very semblance of English liberty, he became in the highest degree odious. He attempted to obliterate the name of Englishmen, by the destruction of their language. The French was the language of the Court and of law, and it was ordered to be taught in schools. He made a general survey of all the lands in the kingdom, the record of which is still preserved, and called the *Domesday* book. William II., surnamed *Rufus*, succeeded his father. Ambition and avarice were the principal features in his character. He was constantly harassed by insurrections. He was accidentally killed, in the 40th year of his age. His brother *Henry* succeeded to the throne. After he had gained the summit of his wishes, and had secured a profound tranquillity throughout his dominions, he was severely afflicted by the death of his only son William, who was drowned. When Henry heard of the disaster, he fainted, and never laughed after. He died in the 67th year of his age, and was succeeded by his grandson *Henry I.*, surnamed *Beau-clerc*, or the scholar. By his prudence, talents and bravery, he would have shone in any sphere. Though he possessed the prejudices of his family against the native English, yet the tranquillity of his English dominions was never once disturbed.

Henry was succeeded by *Stephen*, grandson of William, the conqueror. The next sovereign who ascended the throne, was *Henry Plantagenet*, or Henry II., son of Matilda, the sister of Stephen. Henry, at the time of his accession, was the ablest and most powerful sovereign in Europe. He was master of above a third of the whole French monarchy. His reign was in many respects useful and prosperous. The abuses, in the ecclesiastical establishment, which had now become enormous, and which Henry

attempted to remove, were the source of much trouble. More money was drawn from the people, by the priests, in the way of penances, than was produced by all the funds and taxes in the kingdom. The efforts of Henry to reduce the power of the priests were severely contested, especially by Becket, archbishop of Canterbury. This ambitious and haughty prelate was at length assassinated. Henry was severely tried by the undutiful conduct of his sons, who several times conspired against him. Though he was guilty of some very reprehensible conduct, yet perhaps no monarch ever extended his dominions so far, with so little violence and injustice.

Richard I., surnamed *Cœur de Lion*, on account of his bravery, succeeded his father Henry. He passed several years in Palestine, in the crusades against the infidels. On his return, he was thrown into prison by the emperor of Germany, from which he was released only by the payment of a heavy ransom. He was generous and sincere, but cruel, haughty, and ambitious.

John, his younger brother, was his successor on the throne. His character included almost every vice that belongs to our nature. He was involved in a long controversy with the Pope, by whom he was excommunicated. The subjects of John were also at one time absolved from all allegiance to him. He was received again into favor by the most abject submissions. What principally distinguishes his reign was the obtaining of the *MAGNA CHARTA*, (at Runnemede,) which secured very important powers and privileges to every order of men in the kingdom.

Henry III., the son and successor of John, was gentle, humane, but without activity and vigor. He was so fickle and irresolute, that men neither valued his friendship, nor dreaded his resentment. His life was a series of vexations. The Pope was in fact the controlling power in England. The Barons were, at the same time, opposed to the king and to the Pope, and to the best interests of the people.

Edward I., his son, ascended the throne on the death of Henry. He possessed great military courage and ability, but some of his actions were stained with cruelty. He made a complete conquest of Wales. Sensible how much traditionary poetry and music are calculated to keep alive the idea of national valor and glory, he assembled together all the Welsh bards, and ordered them to be put to death. He died in the 35th year of his reign, and 69th of his age. The many wise statutes which he enacted, obtained for him the appellation of the English Justinian. His violent and arbitrary temper was the occasion of much trouble, and sometimes brought him to the brink of ruin.

His son, *Edward II.*, was a most unfortunate and weak prince. Indolence and attachment to favorites were the great blemishes in his character. His queen was unfaithful to him, took up arms against him, caused him to sign his own resignation, and to complete the horrible work, procured at last his assassination.

The reign of *Edward III.*, the next king of England, is one of the longest and most glorious in her annals. He curbed the licentious spirits of the nobles, by the prudence and vigor of his administration; and gained their affections by his affability and munificence. His foreign wars were very expensive and unnecessary. At the battle of Cressy, he left 36,000 of his enemies dead on the field. His queen, Philippa, is a noble example of courage, generosity, and conjugal fidelity. His son Edward, Prince of Wales, called the Black Prince, from the color of his armor, won all hearts by his affability, kindness, and moderation; and the many eminent virtues, which he possessed, would have rendered him an ornament to any age or country. He died of a consumption.

Richard II., the son of the Black Prince, ascended the throne of his grandfather, when only twelve years of age. His reign, and the succeeding reigns, were distracted with constant troubles and insurrections. Richard, during his whole life, was the dupe of worthless favorites. He was weak and pusillanimous, his errors proceeding more from the head than from the heart. He was dethroned and assassinated in the 34th year of his age.

Henry IV., Duke of Lancaster, usurped the throne. His father, the Duke of Lancaster, was the great patron of the Wickliffites, or Lollards of England. He was understood to have been educated in the principles of the Reformation, but on his elevation to the throne, he made his faith yield to his interest. He obtained an act of Parliament against the Lollards, by which it was enacted, that if any heretic should relapse, or refuse to abjure his opinions, he should be delivered over to the civil magistrate, by the church, and be committed to the flames before all the people.

Henry V. came to the throne with the tide of popularity flowing full in his favor. His youth had been marked with many extravagances, but on ascending the throne, he exhibited great firmness, moderation, and propriety of deportment. His conduct, however, towards the Protestants, is a strong and most melancholy exception. Lord Cobham, a man of valor and abilities, but a follower of Wickliffe, was hanged, and his body burned on the gibbet. Henry died in the zenith of his glory, in the 34th year of his age. In magnanimity and true greatness of soul, he has been surpassed by very few of the kings of England.

In the reign of *Henry VI.*, commenced the bloody wars between the houses of York

and Lancaster. This fatal quarrel, which lasted nearly thirty years, was signalized by twelve pitched battles; and 80 princes of the blood are computed to have perished in the field, or on the scaffold. The ensign of the house of Lancaster was a red rose, that of York a white one; and the civil wars were known throughout Europe, under the name of the quarrel between the two roses. At one battle, 36,000 Lancastrians were slain. Several monsters in wickedness led the forces of the two parties. "The character of Edward II.," says an elegant writer, "is easily summed up: his good qualities were courage and beauty; his bad qualities—every vice. The history of England, during his reign, was a history of blood. Richard III., who perished at Bosworth, waded through blood to his throne; he considered no enormity too great, and no action too mean, provided it led him to the object of his ambition." His body and mind were equally deformed.

Henry VII. was, next to Alfred, politically, the most useful prince, who had at that time swayed the English sceptre. He commenced the English navy, by building a ship which cost £14,000. He effected a great and beneficial change in the state of the kingdom, by enacting many wise and salutary laws. Towards the close of life, he applied himself with great earnestness to acts of justice and benevolence. He paid the debts of all persons, who were imprisoned in London for small sums. He directed two thousand masses to be said for his soul within a month after his decease.

The reign of *Henry VIII.* was eventful in the highest degree. The Papal power in England received its death blow. The king was acknowledged to be the only supreme head on earth of the Church of England; and all tithes, which had been paid to the See of Rome, reverted to him. This renunciation of the Papal authority, was immediately in consequence of the Pope's refusing to annul the marriage of Henry with Catharine of Spain. At different times, Henry suppressed 645 monasteries, 90 colleges, 2,374 chantries and free chapels, and 110 hospitals. A new translation of the Bible was made, and permitted at first to be freely circulated. At the same time, with a caprice and levity which were very characteristic of Henry, some of the most revolting dogmas of the Romish church were maintained with unrelenting pertinacity. This conduct gave occasion to the remark, that, "in England, those who were against the Pope, were burned, and those who were for him, were hanged." Henry died in the 56th year of his age, and the 38th of his reign. He possessed great vigor of mind, and an extensive capacity. But his vices comprehend some of the worst qualities of human nature. He had an insatiable love of pleasure, and a radical cruelty of disposition. He married successively six wives, two of whom were beheaded, and two were divorced.

Edward VI., the son of Henry VIII. and Jane Seymour, succeeded to the throne. During his short reign, the Reformation was greatly advanced, especially by the influence of his minister, the Duke of Somerset, and the excellent Cranmer, Archbishop of Canterbury. Somerset was an able counsellor, a man of courage, and obviously influenced by religious considerations. Unhappily, the true principles of religious liberty were scarcely known yet, and the Protestants were guilty of persecution in its last forms at the stake. Edward VI. died at sixteen years of age, universally lamented. He possessed uncommon sagacity, great mildness of disposition, and true piety. He never signed the orders of execution against any party without tears in his eyes.

The bloody *Mary* next ascended the throne. She possessed few qualities that were either estimable or amiable. With the exception of the single virtue of sincerity, her character was a complication of the most odious vices, of obstinacy, tyranny, malignity, and revenge. In three years, 277 persons were burnt at the stake; among whom were Cranmer, Archbishop of Canterbury, Bishops Ridley, Hooper, Ferrar, and Latimer, 21 clergymen, 55 women, and 4 children. The marriage of Mary with Philip of Spain, rendered her exceedingly unpopular. She died of a fever, in the sixth year of her reign, and in the 43d of her age, and was succeeded by *Elizabeth*, daughter of Henry, by Ann Boleyn. Elizabeth was in the 25th year of her age. She had been imprisoned by Mary, and had carefully improved her opportunities to cultivate her mind. The principles of the Reformation were now completely established, and the public system of religion was placed in nearly the same state in which it is at present. The people were now Protestants from inclination. Of 9,400 beneficed clergymen, only about 120 quitted their preferments on account of the Reformation. In point of vigor, steadiness, magnanimity, and penetration, Elizabeth may stand a comparison with any sovereign in any age of the world. She at the same time exhibited some of the greatest moral weaknesses. She was vain, deficient in sympathy, jealous, and ungovernable in her passions. Her treatment of Mary of Scotland, is an indelible stain on her character. The progress of the English nation, during her reign, in arts, arms, science, commerce and agriculture, is unparalleled in history. The English language was essentially improved. It has been called the Augustan age in English literature.

Elizabeth was succeeded by *James VI.* of Scotland, and *I.* of England, son of Mary of Scotland. From the period of his accession, the history of both kingdoms is united.

The early history of Scotland is enveloped in darkness. The Celts were, probably,

the first settlers. The Romans invaded Scotland, A. D. 75. The length of the Roman wall, erected under Antoninus, and which was repaired by Severus, was 63,980 yards. After the Romans left Britain, the Picts became the most potent people in the north of Caledonia. A list of their kings, 40 in number, reigning from 500 to 843, is preserved. The Scots came from Ireland in 503. Chalmers gives a catalogue of 50 Scottish kings, who reigned from 503 to 1097. The Scots and Picts were united about 843. In the reign of Edward I. of England, a violent contest arose, in regard to the succession to the Scottish throne. Edward was chosen umpire, and immediately took measures, which secured to himself the power of Scotland. In a short time, however, arose Sir William Wallace, who, in connection with Sir William Douglas, and young Robert Bruce, finally achieved the deliverance of Scotland. After a series of heroic actions, Wallace was defeated at Falkirk, and was soon after taken and executed. Scotland was again reduced under the dominion of England. Robert Bruce soon appeared in arms, and the people flocked around him in defence of their country. The forces of Edward II., who had succeeded to the English throne, met the Scots under Bruce, near Bannockburn, and were totally defeated. Bruce became sole master of Scotland. The history of Scotland, before its union with England, presents little but a series of troubles, of border warfare, of insurrection, and sometimes of complete anarchy. At the accession of James VI., the son of the unfortunate Mary, the kingdom was in a miserable condition. Assassination and murder were perpetrated with impunity. The belief in sorcery and witchcraft was general. At length Queen Elizabeth died, and James quietly took possession of the BRITISH throne. James reigned 18 years over Scotland, and 22 over Great Britain, and died at the age of 59. He was a very unpopular monarch. He was vain, weak, accessible to flatterers, arbitrary in his principles, and so devoted to episcopacy, as to thoroughly disgust and alienate many classes of his subjects. The colonization of North America, is the most memorable circumstance in James's reign. Elizabeth had done little more than give a name to Virginia.

Charles I. inherited the throne, and unhappily, the same principles in government, as had actuated his father. His life was terminated on the scaffold. There were some amiable traits in his character. His conduct at his trial and execution was calm and dignified, and calculated to excite a deep compassion. He was, notwithstanding, strikingly deficient in those qualities which were indispensable in a king at that stormy period. He lacked prudence, foresight, independence of mind, frankness, and knowledge of men. At the same time the Parliament that opposed him and procured his execution, in many of their measures in the latter years of Charles's life, were as arbitrary, and reckless of right and of the Constitution, as the king himself.

Oliver Cromwell, a distinguished leader in opposition to Charles, succeeded to the chief authority, under the title of Protector. Cromwell was a man of consummate ability in the cabinet and in the field. His name struck terror into every part of Europe. The Dutch were completely humbled at sea. The fortresses of Tunis, and every ship in the harbor, were torn in pieces by his artillery. Spanish ships of immense value were burnt under the very guns of the castles which defended them. At the same time his domestic administration was upright. In England, he had Matthew Hale for a judge. In Scotland, the decisions of his judges were long remembered as the purest and most vigorous dispensation of justice which the nation had enjoyed. He maintained a national church, which was liberal in its character, being neither Episcopal nor Presbyterian. The most contradictory accounts of his private character meet us on the page of the historian. That he was free from faults, no one will affirm. That some of his measures were arbitrary, no one will deny. But that he was governed by a sincere desire to promote the true glory of his country, and that his private life was marked by distinguished virtues, is apparent to every unprejudiced observer. He died Sept. 3, 1658. His son *Richard* succeeded him for a short time. Principally by the influence of Gen. Monk, *Charles II.* was called to the throne in less than a year after the death of Oliver Cromwell. The character of Charles is well described in the following passage. "He was the secret pensioner of France and a traitor to the liberties of England, selfish beyond the semblance of benevolence, and voluptuous without the decency of shame. His court was filled with the companions of his pleasures and the panders of his impurity. His reign was disaster, his name is infamy."* Charles died at the age of 55, and was succeeded by his brother, *James II.* To the joy of both hemispheres this miserable dynasty came to an end. The Prince of Orange, a branch of the house of Nassau, was invited to the throne. The reign of William (Mary his consort was associated with him in the government) was prosperous. His mind was ever intent on great designs. He had a sound judgment, fertile invention, calmness in danger, fidelity, and a strong attachment to public liberty. Mary, who died several years before him, was an amiable and excellent woman. William was succeeded by the Princess *Anne*, who had married George, Prince of Denmark. She ascended the throne in the 38th year of her age. The power of the British arms was

* Christian Spectator, Sept. 1829.

carried to an hitherto unparalleled height, by the Duke of Marlborough, and Prince Eugene, in the wars against France. The most important event of this reign was the union, which took place between the kingdoms of England and Scotland, in 1706. By this it was agreed that the two kingdoms should be forever subject to one crown and Parliament, should enjoy the same privileges, and be subject to the same regulations in trade. Anne was the last of the race of the Stuarts. The succession was secured to the widow of the Elector of Hanover, Sophia, grand-daughter of James I. The English national debt was now increased to more than £50,000,000. Anne died Aug. 12, 1714, and was succeeded by *George I.*, son of Sophia of Hanover. He reigned from 1714 to 1727. The nation was now divided into whigs and tories. The former were led by Sir Robert Walpole, and were strongly opposed to the Stuart family. George died of the apoplexy, June 22, 1727. The principal defect in his character was an excessive partiality to his German dominions.

George II. succeeded to the throne. He continued all the alliances of his father, and his plan of maintaining the balance of power in Europe. In 1739, a commercial war was carried on against Spain. Soon after, England was involved in a war with France. At the same time, the grandson of James II. made two attempts to restore the family of Stuarts to the British throne. He was totally defeated at Culloden, in 1746. A general peace took place in 1750. In 1758, the *seven years' war* against France was commenced, in which Canada was wrested from France, and great possessions acquired in the East Indies.

George II. died in 1760, and was succeeded by his grandson, *George III.* Never did a king ascend a throne under more favorable circumstances. The purity of his private life, and the affability of his manners, inspired the most sanguine hopes of the prosperity of his reign. In 1763, a period was put to the French war. The national debt was increased to £145,000,000. The British navy amounted to 374 ships of war; the crews were reckoned at 100,000, and the ordnance at more than 14,000 pieces. Capt. Cook greatly extended the interests of science and navigation, by his voyages round the world. In 1775, a war, instigated by the weak and wicked measures of the British ministry, was commenced with the thirteen North American Colonies. In 1783, peace was concluded, and the independence of the Colonies acknowledged. England was a gainer by this event. She was no longer at the expense of protecting them, and she derived great advantages from their trade. The national debt was increased to £240,000,000. Soon after, the French revolution commenced, which shook the whole civilized world to its foundations. It was a contest among the nations for life or death. The war raged, with short intermissions, from 1793 to 1815. The English naval force was spread over every ocean. Its power was felt in Egypt, at the gates of Copenhagen, in both the Indies. The armies of Britain triumphed in Syria, subdued the French power in Spain, called a new empire into existence in Southern Asia, and annihilated the power of the Colossus of modern times, on the fields of Flanders. The most eminent men who led her navies, were Howe, Collingwood, and Nelson; her armies, Wellington; and her councils, Chatham and Pitt. All the wars on the European continent, which were undertaken against the revolution, and against the empire, were begun by England, and supported by English gold.

Since 1815, the policy of England has been pacific. She has a debt, whose capital amounts to more than 40 years' revenue of the kingdom. Frugality has been the first law of the government since 1815. For several years, the British government have withdrawn very much from interference with continental politics. The peace produced such a stagnation of business, that great distress was produced among many of the working classes in Britain. By firm and moderate measures, on the part of government, these excesses were quieted.

George III. died in 1820. He had suffered, for several years, a mental alienation, which totally incapacitated him for business, and the government was administered by a Regency. George was not a man of great abilities, but he was possessed of that which is of far greater moment, an estimable moral character, and a sincere regard to true piety. His influence on public morality was most decisive and salutary. About the time of his death, his daughter in law, the wife of the Prince Regent, (*George IV.*) was most unfortunately brought to a public trial. She had been separated several years from her husband. However unjustifiable her conduct had been in several instances, yet the trial, and the developments made at it, were still more disgraceful to the ministry, who were the authors of it.

George IV. died on the 26th of June, 1830. He had considerable powers of mind, and much good humor; but the greater part of his life was passed in a profligacy, condemned by all good men, and least of all justifiable in a prince. In his reign, the Corporation and Test acts were abolished. The Corporation act prevented any person from being legally elected to any office belonging to the government of any city or corporation in England, unless he had, within the twelvemonth preceding, received the sacrament of the Lord's Supper, according to the rites of the Church of England; and enjoined him to

take the oaths of allegiance and supremacy when he took the oath of office. The Test act required all officers, civil and military, to take the oaths against transubstantiation, in the court of king's bench, or chancery, within six months after their admission; and also to receive the sacrament of the Supper, according to the usage of the Church of England, in some public church. In 1828, both were abolished.

On the 10th of April, 1829, a *relief bill*, abolishing the civil disabilities on Roman Catholics, was carried through the Commons by Mr. Peel, with a majority of 178; and through the Lords by the Duke of Wellington, with a majority of 104. By this bill, Catholics are eligible to all offices of state, excepting the lord chancellorships of England and Ireland, the lord lieutenancy of Ireland, the office of regent of the United Kingdom, and that of high commissioner to the Church of Scotland. They are still denied the right of presentation to livings, and all places connected with the ecclesiastical courts and establishment.

On the 28th of June, 1830, *William Henry*, Duke of Clarence, succeeded to the throne of England.

In the autumn of 1830, after the revolutionary movements on the continent of Europe, much excitement occurred in England. The ministry, of which the Duke of Wellington was head, became unpopular; and on a debate in the house of Commons, (Nov. 15,) respecting the civil list, the majority against the ministry was 29. The ministry immediately resigned, and a new one was formed, at the head of which is Earl Grey. Mr. Brougham was appointed Lord Chancellor; Lord Goderich, Secretary of the Colonial Department; the Marquis of Anglesey, Lord Lieutenant of Ireland; Lord Althorpe, Chancellor of the Exchequer, &c. A plan of reform in the representation in the house of Commons was soon introduced by the new ministry. A small majority proved to be in opposition to the measure, whereupon the king, with great promptitude, dissolved the house, and a new election was ordered. In the result of this election, intense interest has been felt. A large majority of members in favor of reform, has been returned. These events have secured an unbounded popularity for king William. What the final results of these extraordinary movements will be, are known only to Him who doeth his pleasure among the inhabitants of the earth.

Some of the principal facts in the foregoing sketch are here embodied in a tabular form, for the sake of convenient reference.

Names.	Length of reign.	Died.	Manner of death.	General Remarks.
SAXON LINE.				
Egbert,	11	838	Died.	A brave and prudent king.
Ethelwolf,	20	858	Died.	Weak, superstitious.
Ethelbald,	3	860	Died.	Profligate.
Ethelbert,	6	866		Reigned well, disturbed by the Danes.
Ethelred I.	5	871	Killed in batt.	Brave, constantly harassed.
Alfred the Great,	28	899	Died.	Pre-eminent in virtue, and capacity to govern.
Edward the Elder,	25	924		Military genius, continual wars.
Athelstan,	16	941	Died.	Able, active.
Edmund I.	7	948	Assassinated.	Killed at dinner by a robber, brave.
Edred,	7	955	Died.	Very superstitious, under the sway of Dunstan.
Edwy,	4	959		Amiable, very unfortunate.
Edgar,	16	975	Died.	Very licentious, guilty of murder.
Edward Martyr,	3	978	Murdered.	Amiable, assassinated by the vile Elfrida.
Ethelred II.	37	1015		Properly surnamed Unready.
Sweyn, Dane,	6 mo.	1015		Fierce, brave.
Edmund Ironside,			Murdered.	Brave, not able to save his country.
DANISH LINE.				
Canute the Great,	19	1036	Died.	Impartial, popular, wise, powerful.
Harold I.	4	1040		Unlamented, no virtue except speed in running.
Hardicanute,	3	1043	Died.	Debauched, licentious, weak.
SAXONS, restored.				
Edward the Confessor,	24	1065		Weak, irresolute, frigid, superstitious.
Harold II.	1	1066	Killed,	At Hastings, able, beloved.
NORMANS.				
William I., Conqueror,	21	1087	Died.	Great hunter, cruel, ambitious, vigorous.
William II., Rufus,	13	1100	Killed.	Ambitious, avaricious, perfidious.
Henry I., Beauclerc,	35	1135		Great scholar, able, attached to favorites.
Stephen,	19	1154	Killed.	Powerful, unfortunate, courageous.
PLANTAGENETS.				
Henry II.	35	1189	Died.	Brave, affectionate, wretched in his children.
Richard I., Cœur de lion,	11	1199	Killed.	Crusader, haughty, cruel, generous.
John Lackland,	17	1216	Died.	Weak, passionate, wretched.
Henry III.	56	1272	Died.	Irresolute, gentle, humane.
Edward I.	35	1307	Died.	Conquered Wales, affable, beloved.
Edward II.	20	1327	Assassinated.	Mild, gentle, indolent.
Edward III.	50	1377	Died.	Very able, impetuous, warlike.

Name.	Length of reign	Died.	Manner of death.	General Remarks.
LANCASTER.				
Richard II.	22	1399	Starved.	Weak, unfortunate.
Henry IV.	14	1413	Died.	Government severe, but wise.
Henry V.	9	1422	Died.	Distinguished for bravery and ability.
Henry VI.	39	1461	Died.	Weak, involved in constant trouble.
HOUSE OF YORK.				
Edward IV.	22	1483	Died.	Brave, active, cruel, deficient in judgment.
Edward V.		1483	Violent.	Murdered, as well as his brother, by Rich'd III.
Richard III.	2	1485	Killed.	Battle of Bosworth, equally deformed in body and mind.
TUDOR.				
Henry VII.	24	1509	Died.	Politie, able, but avaricious and severe.
Henry VIII.	38	1547	Died.	Capricious, passionate, violent, some learning.
Edward VI.	6	1553	Died.	Mild, religious, Protestant, excellent prince.
Mary,	5	1558	Died.	Bigoted, died hated by most of her subjects.
Elizabeth,	45	1603	Died.	Great abilities, learned, put to death Mary of Scotland.
STUART.				
James I.	22	1625	Died.	Unwise, bigoted, little energy.
Charles I.	24	1649	Beheaded.	Despotic, intractable, some good qualities.
O. Cromwell, (republic,)	7	1658	Died.	Protector, great abilities, despotic.
Charles II.	24	1685	Died.	Licentious to an extreme, arbitrary.
James II.	4	1688		Better seaman than king, deposed.
William and Mary,	12	1702	Died.	Puritans admitted to privileges, liberty of the press established.
Anne,	12	1714	Died.	Weak, very prosperous reign.
BRUNSWICK.				
George I.	13	1727	Died.	Wise administration, prosperous.
George II.	33	1760	Died.	Continued the plans of his father.
George III.	70	1820	Died.	Good man, eventful reign.
George IV.	10	1830	Died.	Dissipated, humorous, not of great abilities.
William IV.	1			Third son of George III., very popular.

III. POPULATION OF THE BRITISH EMPIRE.

According to the census of 1821, the whole population of Great Britain was 14,391,631. This gives 165 persons for each square mile—a greater comparative population than that of any of the large European States, except the Netherlands. If we adopt that of Great Britain for unity, the ratio stands thus :

Great Britain,	1,000	Austrian empire,	,661
Netherlands,	1,297	Prussia,	,551
France,	,873	Spain,	,352
Germany,	,824		

The first census of Great Britain was taken in 1801, when the population was found to be 10,942,646 ; in 1811, it amounted to 12,598,303. The census of 1821 gives 2,429,630 houses, occupied by 2,941,388 families, of which 978,656 were employed in agriculture, 1,350,239 in manufacture or trade ; families not included in the two preceding classes, 612,448. The number of males was 7,137,018 ; of females, 7,254,613. The number of acres in Great Britain is 57,952,489 ; of these, 34,397,690 are cultivated, 10,100,000 uncultivated, 13,454,794 unprofitable. Between 1801 and 1811, the rate of increase of the inhabitants of England, was 14½ per cent ; of Wales and Scotland, 13. Between 1811 and 1821, 18 per cent in England, 17 in Wales, 16 in Scotland. In the army and navy, 50 per cent decrease. The population of England and Wales in

1700 was 5,475,000	1740 was 6,064,000	1780 was 7,953,000
1710 5,240,000	1750 6,467,000	1790 8,675,000
1720 5,565,000	1760 6,736,000	1801 9,168,000
1730 5,796,000	1770 7,428,000	1811 12,596,803

In 1825, the population of England alone amounted to 12,422,700. The total population of the British empire is estimated as follows :

Great Britain and Ireland, . .	21,380,000	Ceylon, &c.	1,200,000
British Islands, Man, &c. . .	90,000	Indian tributaries,	40,000,000
Gibraltar, Malta, &c. . . .	140,000	African colonies,	248,000
Ionian Islands,	227,000	North American dominions, .	1,000,000
West Indies and South America,	810,000	Australia,	50,000
British India,	83,000,000		

Total, 148,140,000 ; or the British empire may be said to have under her control one hundred and fifty millions of human beings.

The following calculations of the Baron Dupin, show the comparative amount of inanimate forces applied to agriculture and the arts, in Great Britain and France, based on a population of 15,000,000 in the former, and 31,800,000 in the latter.

France.		Great Britain.	
	Men.		Men.
Human agricultural power, . .	8,406,038	Human agricultural power, . .	2,132,446
Commercial and manufacturing, .	4,208,019	Commercial and manufacturing, .	4,264,893

Reckoning the labor of other animals, we find the whole animate power applied to agriculture as follows :

France.		Great Britain.	
	Men.		Men.
Horses,	1,600,00 = 11,200,000	Horses,	1,250,000 = 8,750,000
Oxen, asses, &c.	7,213,000 = 17,672,000	Oxen, asses, &c.	5,500,000 = 13,750,000
Human power, as above, . . .	8,406,038	Human power, as above, . . .	2,132,446
Total animate agricultural force, 37,278,038		Total animate agricultural force, 24,632,446	

The total human force applied to agriculture in Great Britain is, therefore, to the total agricultural force, nearly as 1 to 12 ; while in France, the ratio is as 1 to about 4½. We obtain similar results from an examination of the animate force applied to manufactures and commerce. The human force in France is 4,208,019 working men ; 300,000 horses employed in these branches, carry the whole animate force to 6,303,019 men. In Great Britain, the human force is 4,264,893 men ; allowing for the power of 250,000 animals, the whole animate force is 6,014,893. The total animate force of France is 43,581,057 men ; of Great Britain, 30,147,339, or of the whole United Kingdom, (allowing for Ireland an agricultural force of 7,455,701 men, and a commercial and manufacturing force of 1,260,604,) 39,363,644 effective laborers. To these animate powers should be added, in both countries, the inanimate powers, or the force supplied by wind, water and steam. The total number of mills in France has been computed at 76,000, of which 10,000 are wind-mills ; the total force of hydraulic machines employed for forges, furnaces, and machinery of every kind, is equal to the third part of that of the 10,000 wind-mills ; the wind employed in navigation is equivalent to the power of 3,000,000, and the steam engines to that of 480,000 men turning a winch. Besides the wind-mills, hydraulic machines, &c., the steam engines of Great Britain are calculated to exert a moving power equal to that of 6,400,000 men. We have, then, the inanimate powers of the two countries as follows :

France.		Great Britain.	
	Men.		Men.
Mills and hydraulic engines, . .	1,500,000	Mills and hydraulic engines, . .	1,200,000
Wind-mills,	253,333	Wind-mills,	240,000
Wind and navigation,	3,000,000	Wind and navigation,	12,000,000
Steam engines,	480,000	Steam engines,	6,400,000
Total,	5,233,333	Total,	19,840,000

If we add to this 1,002,667 for Ireland, the total inanimate commercial and manufacturing force of the United Kingdom is equivalent to 20,842,667 men ; nearly four times that of France.

IV. FINANCE AND COMMERCE.

Abstract of the NET PRODUCE of the REVENUE of Great Britain, in the years ended on the 10th of October, 1828, and the 10th of October, 1829.

	1828.	1829.	Increase.	Decrease.
Customs,	£ 16,358,170	£ 15,961,206	.	£ 396,964
Excise,	17,905,978	17,904,027	.	1,951
Stamps,	6,575,318	6,704,792	£ 129,374	.
Post Office,	1,387,000	1,396,000	9,000	.
Taxes,	4,836,464	4,905,886	69,422	.
Miscellaneous,	556,171	600,848	44,677	.
	£ 47,619,101	£ 47,472,659	£ 252,473	£ 308,915
Deduct Increase, . . . . .	.	.	.	252,473
Decrease on the Year, . . . . .	.	.	.	£ 146,442

An Account of the ORDINARY REVENUES, and EXTRAORDINARY RESOURCES, constituting the Public Income of the United Kingdom of Great Britain and Ireland, for the year ended 5th January, 1829.

HEADS OF REVENUE.	Tot. Income including Balances.	HEADS OF REVENUE.	Tot. Income including Balances.
Ordinary Revenues.		Other Resources.	
Customs,	£19,816,937	Money received from the East India Company, on account of Retired Pay, Pensions, &c. of His Majesty's Forces, serving in the East Indies, . . .	£60,000
Excise,	23,353,431	Money received from the Trustees of Naval and Military Pensions, . . .	3,082,500
Stamps,	7,613,720	Imprest Monies, repaid by sundry Public Accountants, and other Monies paid to the Public,	260,530
Taxes, under the management of the Commissioners of Taxes,	5,265,624	Repayment on account of Money advanced out of the Consolidated Fund, in the year 1825, for silver coinage, . .	94,000
Post Office,	2,386,732	From the Bank of England, on account of Unclaimed Dividends,	25,034
One Shilling in the Pound, and Sixpence in the Pound, on Pensions and Salaries, and Four Shillings in the Pound on Pensions,	59,468		
Hackney Coaches, Hawkers and Pedlers,	77,614		
Crown Lands,	525,750		
Small branches of the King's hereditary Revenue,	12,328		
Surplus fees of regulated Public Offices,	67,081		
Poundage Fees, Polls Fees, Casualties, Treasury Fees, and Hospital Fees, . .	9,353		
			£62,710,108
Totals of Ordinary Revenues,	£59,188,042	Actually paid into Exchequer, . . .	£55,187,142

An account of the NET PUBLIC EXPENDITURE of the UNITED KINGDOM.

Expenditure.	Net Expenditure.	Expenditure.	Net Expenditure.
Dividends, Interest, and Management of the Public Funded Debt, (exclusive of 4,867,965 <i>l.</i> 5 <i>s.</i> issued to the Commissioners for the reduction of the National Debt,)	£ 27,146,076 8 1½	Salaries and Allowances, 4 Quar.	£ 78,204 0 0
Interest on Exchequer Bills,	949,429 13 7	Courts of Justice, ditto,	150,365 3 3½
Trustees for Naval and Military Pension Money,	1,107,130 0 0	Mint, ditto,	16,813 2 7
Trustees of Bank of England,	585,740 0 0	Bounties, ditto,	2,956 13 8
Civil List, 4 Quarters, to Jan. 5, 1829,	1,057,000 0 0	Miscellaneous, ditto,	227,387 10 9
Pensions, 4 Quar. to Oct. 10, 1828,	370,867 12 8	Ditto Ireland, ditto,	303,959 0 11½
		For the purchase of the Duke of Athol's Interest in the Public Revenues of the Isle of Man, . .	132,944 0 0
		Army,	8,084,042 11 0½
		Navy,	5,667,969 12 1
		Ordnance,	1,446,972 0 0
		Miscellaneous,	2,012,115 17 11
Total Expenditure,	£49,336,973 6 <i>s.</i> 7½ <i>d.</i>		
Surplus of Income over Expenditure,	5,850,169 10 3½		
Total Income,	£55,187,142 16 11½		

Unredeemed FUNDED DEBT, and charge thereof.

	Debt.	Charge.
Total Debt, 5th January, 1829,		
Great Britain,	£741,089,836	£26,436,359
Ireland,	31,232,704	1,165,897
	£772,322,540	£27,602,256

Principal Direct Taxes.

Net Produce.					Net Produce.				
Windows,	£1,151,073	17	5½		Armorial Bearings,	£ 50,292	10	0	
Servants,	272,234	3	11		Game Duties,	159,372	18	8	
Carriages,	331,891	2	11		Composition Duty,	31,442	18	8	
Horses for riding,	341,832	5	7						
Dogs,	183,161	1	0½						
Hair Powder,	21,129	2	0						
						£2,542,430	0	9	

The Land Tax.

Land Tax on lands and tenements,	£1,188,428 9 9
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Direct Taxes on Capital.

Legacies,	{ Great Britain, £1,030,341 10 2	1,066,091 10 11
	{ Ireland, 35,750 0 9	
Probates, Administrations, Testamentary Inventories,	{ Great Britain, 809,202 0 6	838,220 0 6
	{ Ireland, 29,018 0 0	
		£1,904,311 11 5

Trade.

Value of the IMPORTS into, and of the EXPORTS from, the United Kingdom of Great Britain and Ireland, during each of the three years ending the 5th of January, 1829.

Years ending 5th January.	Value of Imports into the United Kingdom, calculated at the Official Rates of Valuation.	Value of Exports from the United Kingdom, calculated at the Official Rates of Valuation.			Value of the Produce and Manufactures of the United Kingdom, Exported therefrom, according to the real or declared value thereof.
		Produce and Manufactures of the United Kingdom.	Foreign and Colonial Merchandise.	Total Exports.	
	£	£	£	£	£
1827	87,686,113	40,965,735	10,076,286	51,042,022	31,536,728
1828	44,887,774	52,219,280	9,830,728	62,050,008	37,182,857
1829	45,028,805	52,797,455	9,946,545	62,744,000	36,814,176

Number of VESSELS employed in the Trade of the United Kingdom, entered inwards, and cleared outwards, (including their repeated voyages,) for the year ending 5th January, 1829.

Inwards.				Outwards.			
British.		Foreign.		British.		Foreign.	
Vessels.	Tons.	Vessels.	Tons.	Vessels.	Tons.	Vessels.	Tons.
13,436	2,094,357	4,955	634,620	12,248	2,006,397	4,405	608,118

Amount of TONNAGE and number of MEN employed in the Coasting Trade, who have entered and cleared out of the Ports of Great Britain, for 1828.

Inwards.		Outwards.	
8,911,109 tons.	512,584 men.	8,957,286 tons.	517,129 men.

Number of STEAM VESSELS, with the amount of Tonnage and number of Men, belonging to the several ports of the United Kingdom, for the year 1828.

338 vessels.	30,912 tons.	2,708 men.
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Account of the quantity of TONNAGE employed by the East India Company, confined to such ships as returned to England with cargoes.

Years.	Indian Possessions.	China.	Years.	Cleared out from Canton to England.
1826-7,	6,972 tons.	28,571 tons.	1827,	37,385 tons.
1827-8,	7,911 tons.	27,868 tons.	1828,	29,556 tons.
				the year not complete.

Account of the number of SHIPS, with the amount of TONNAGE, which have entered Inwards and cleared Outwards, at the several Ports of Great Britain, from and to the East Indies, in the year ending 5th January, 1829.

Inwards.		Outwards.	
153 ships.	64,436 tons.	192 ships.	80,537 tons.

Prime cost and quantity of TEA exported from Canton, by the East India Company, from 1824-5, to 1827-8; together with the quantity sold, and amount thereof, in England and the North American Colonies, during the same period.

Exported from Canton.			Sales.		Sale Amount.
lbs.	Prime Cost.		England.	N. Amer. Colonies.	
			lbs.	lbs.	
1824-5	28,697,088	£1,900,666	26,523,327	—	£3,741,402
1825-6	27,821,121	1,729,949	27,803,668	512,314	3,946,770
1826-7	40,182,241	2,368,461	27,700,978	723,081	3,567,737
1827-8	33,269,333	2,086,971	28,120,354	941,794	3,468,590

An account of the annual value of the Trade between the Subjects of Great Britain and China in the following years.

	Value of Exports and Imports between India and China.		TOTAL.	Value of Exports and Imports between England and China on account of the Company.		Total value of the British Trade with China.
	On account of Individuals.	On account of the Company.				
1825-6	£3,943,729	£291,603	£4,235,332	£2,687,013		£6,922,345
1826-7	3,764,404	362,405	4,126,809	3,176,901		7,303,710
		Value of the Trade of Individuals with China as above.	Value of the Trade of the Company with China.	Total Values as above.		
	1825-26	£3,943,729	£2,978,616	£6,922,345		
	1826-27	3,764,404	3,539,306	7,303,710		

BRITISH ARMY.

The amount of the land forces voted for the service of the year 1829, was 89,723 men, exclusive of the men employed by the East India Company. The sum voted for the whole expenses of the army, including every charge connected with it, was £6,336,231. The British army is composed of 103 battalions. About twenty of these are in the service and pay of the East India Company, and fifty-four more are disposed of in the colonies. Four battalions, on an average, are constantly on their passage to relieve the regiments on foreign stations, leaving twenty-five battalions (exclusive of guards) for the service of the United Kingdom. The casualties in the army, according to Sir Henry Hardinge's estimate, amount to about one-eleventh or one-twelfth of the whole forces annually. The Mutiny Bill underwent an alteration in the session of 1829. The clauses, which used to amount to 163, are now condensed to 77, and the Bill is rendered more concise and plain. It enables general commanding officers in a district to order district courts-martial, instead of general regimental courts-martial. The oath is the same for all members of courts-martial.

BANK OF ENGLAND.

Samuel Drewe, Esq. *Governor*. J. Horsley Palmer, Esq. *Deputy Governor*.

The charter by which this Company subsists is the *eighth* that has been granted to them since their incorporation. It was granted in 1800, and will expire on the 1st of August, 1833. On the 28th Feb. 1829, their advances to Government amounted to upwards of twenty millions and a half sterling. The balance of public money in their hands is from three to five millions on the average; and they are paid more than a quarter of a million yearly for the management of the Public Debt. The amount of their circulation in September, 1829, was £18,878,740. From the 1st January, 1826, to the 1st May, 1828, the Bank issued £21,766,905 in sovereigns and half-sovereigns, of which £1,090,858 7s. were issued in exchange for guineas.

The dividend is eight per cent per annum on Bank Stock.

£500 Bank Stock qualifies a holder for voting at a general court, if he be in possession of it for six months; £2,000 qualifies the holder for a Director; £3,000 for Deputy Governor; and £4,000 for Governor. No proprietor can have more than one vote.

EAST INDIA COMPANY.

William Astell, *Chairman of the Directors*.

This Company was incorporated in 1700; but their present charter was granted in 1813; and it will expire in 1884. The proprietors of East India Stock consist of about 3,000 persons. A proprietor of £1,000 stock, is entitled to one vote; of £2,000, to two votes; of £3,000, to three votes; of £10,000 and upwards, to four votes. The dividend is 10½ per cent per annum. The produce of the Company's trade with India, in 1828, was £5,891,000; the value of their exports to China (of which they have the monopoly), was £863,494.

The Receipts, territorial and commercial, (exclusive of the duty on

tea) for the year ending May, 1829, were	£9,371,230 12 6
Expenditure,	8,298,667 9 5
Balance,	£1,081,563 3 1

The gross produce of the tea sold in 1828, was £4,254,000.

From 1814 to 1826, there were sent out to India, 3,174 cadets; in the year 1828, 77 writers, 857 cadets, and 59 assistant surgeons.

V. INTERNAL IMPROVEMENTS, MANUFACTURES, PUBLIC WORKS.

CANALS. The English were a century after the French, in commencing the construction of canals upon a large scale. The first considerable work of this description, was the *Sankey Canal*, for which an act of Parliament was passed in 1755; the object of the act being the improvement of the Sankey brook—which plan was afterwards changed to that of a separate canal of twelve miles in length. While the work on this canal was in progress, in 1758, the Duke of Bridgewater obtained an act of Parliament, for making Worsley brook navigable, from Worsley Mill to the river Irwell, for the purpose of facilitating the transportation of coal from his estate to Manchester; but, seeing the advantages of still water navigation over that of a river, he conceived the project of a

canal over dry land, passing the river Irwell by an aqueduct, and thus making communication between his coal mine and the town of Manchester on one level. The plan was subsequently greatly extended. It was called the Bridgewater canal. Its length is 40 miles. Its depth is 5 feet, its breadth, at the bottom, 52 feet. The whole lockage is the 83 feet at the Mersey. About 16 miles of the canal are under ground, within the mountains at Worsley. The embankment over Stratford Meadows is 900 yards long, 17 feet high, and 112 feet wide at the base.

The *Grand Junction Canal* is 93 miles in length, and is part of the line between London and Liverpool. It has 101 locks, passes the river Ouse and its valley by an embankment half a mile in length, and 30 feet high. It has a tunnel at Blisworth, 3,080 yards in length, 18 feet high, and 16½ wide. Number of shares, 11,657; originally worth £100. Price in 1824, £270.

The *Caledonian Canal* is 21 miles in length, and passes through a chain of lakes or *lochs*, and narrow arms of the sea; and by making about 22 miles of canal, by deepening two rivers, and a lake, an internal navigation is opened across the central part of Scotland, from the Murray Frith, on the eastern coast, to Cantyre, on the western, being a distance of 250 miles. In a distance of 8 miles, the canal crosses by aqueduct bridges, three large streams, and twenty-three smaller ones. Since its construction, more than 1,000,000 forest trees have been planted along its borders. It was made in 1822.

The management cost	£ 29,000	Horses,	£ 4,600
Timber,	68,000	Purchase & damage of land,	47,000
Machinery,	121,400	Horse Labor,	3,000
Quarries, &c.	195,800	Road Making,	4,000
Shipping,	11,000	Incidental,	2,000
Labor,	418,000	Dredging,	7,200
Total,	£912,500.		

The whole number of canals in the United Kingdom, of all kinds, is about *one hundred and thirty*. The whole length is not far from *two thousand eight hundred miles*. In accomplishing these great works, the names of the Duke of Bridgewater, and of Brindley, will ever be most honored and illustrious. One sacrificed the energies of a powerful, original intellect, and eventually his life; the other expended his time, his influence, and his princely estate. Some of the canals are likely to be rendered useless by another work, exhibiting a still more wonderful triumph of genius over difficulties.

RAIL ROADS. On the 15th of Sept. 1830, a rail road was opened between the towns of Liverpool and Manchester. The occasion was one of great interest. The carriages, which were of every variety and form, amounted to 28 in number, and could not have afforded accommodations to less than 800 persons.

The following are the items of expense in the construction of the railway. It will be readily seen that a considerable part of the expense would not be incurred in this country.

Parliamentary and law expen.	\$126,511 38	Complete system of wagons,	\$ 75,555 55
Land for the road,	423,575 16	Anticipated for Ware houses,	111,111 11
Land and buildings for stations,	185,320 00	Salaries,	21,906 66
Tunnel and damage for same, .	198,968 88	Travelling expenses,	434 44
Gas light account,	4,662 22	63 Bridges,	440,288 88
Side Tunnel,	11,044 44	Excavation and embanking,	887,837 33
Chat Moss account,	123,195 55	Iron,	301,840 00
Brick making account,	43,217 77	Stone sleepers,	91,200 00
Engines and coaches,	48,888 88	Forming road,	91,413 33
Wagons,	107,488 88	Fencing,	45,342 22
Surveying account,	88,128 88	Charges for direction,	8,493 33
Total,	\$3,436,424 89.		

The difficulties surmounted in this prodigious undertaking were truly appalling. The Liverpool tunnel is a *mile and a quarter in length*, 22 feet wide, and 16 feet high, and cut for the greater part of the way through rock. Through *Olive Mount* the traveller passes through a deep and narrow ravine, 70 feet below the surface of the ground, little more space being opened out, than is sufficient for two trains of carriages to pass each other. The great *Roby Embankment* stretches across the valley for about *two miles*, varying in height from 15 to 45 feet, and in breadth at the base from 60 to 155 feet. Here the traveller finds himself affected by sensations the reverse of what he felt a few minutes before: mounted above the top of trees, he looks around him over a wide ex-

panse of country. Over the great valley of the Sankey, the railway passes by nine arches, each fifty feet span, 70 feet *above the canal*. From the Kenyon excavation, 800,000 cubic yards of sand and clay were dug.

It has been estimated that the expense of transporting by *horse power* 2,560 tons one mile, will be *twenty-seven dollars and fifty cents*. A single locomotive engine of the power of ten horses, will transport 32 tons, (inclusive of cars) or 21½ tons of goods 120 miles in twelve hours; which is equal to 2,560 tons *carried one mile*. Mr. Stephenson, the proprietor of the "Rocket," the engine which took the prize of £500 at the trial, the last season, upon the Liverpool and Manchester railway, has ascertained from a great number of experiments, that the fuel required for a locomotive steam engine, will not exceed 1½ lbs. of coal per ton, per mile. For the above stated day's work of the ten horse engine, there would, therefore, be required 4,480 lbs. of coals, which at \$9 per chaldron will amount to \$13 36; for the use of the locomotive engine, \$2 14; for engine-man, one day, \$1 25; for boy, assistant, one day, 75 cents. Total expense of steam power, &c. to transport two thousand five hundred tons one mile, \$17 50; the average inclination per mile of the Manchester and Liverpool railway, is eleven feet. The greatest inclination, and which is surrounded entirely by locomotives, is 55 feet. The tunnel at Liverpool is lighted up every Friday, for public inspection, and many ladies have descended in a carriage at the rate of twenty-five miles in an hour, performing the whole distance through the tunnel in three minutes, without experiencing any alarm or disagreeable sensation. Over the *Chat Moss*, a marshy ground of twelve miles, horses with loaded wagons, each weighing five tons, are constantly moving on those parts of the moss, which would originally scarcely bear a person walking over it.

The Cromford and High Peak railway, connecting Nottingham, Derby, and Leicester, with Manchester, is a most interesting work. It passes over the limestone mountains of Derbyshire, ascending to a level of 992 feet above the Cromford Canal, and 1,270 above the sea. The ridge is penetrated by means of a tunnel, 580 yards long, 21 feet wide, and 16 feet high above the surface of the railway. It was accomplished by blasting with gunpowder. The whole of this tunnel is arched with masonry.*

MANUFACTURES. The chief manufactures of Great Britain are of wool, cotton, linen, silk, leather, glass, pottery, and metallic wares. The fabric of woollens is the most ancient, and it is the staple manufacture of the country. It employs half a million of people, while the value of the articles is estimated at £18,000,000 annually. The number of sheep in England and Wales is estimated at 26,000,000; their annual produce of wool at 400,000 packs, of 240 pounds each. Adding those of Scotland, the number of sheep in Great Britain is about 35,000,000. The amount of wool imported in 1827 was 15,996,715 lbs.; in 1828, 29,142,290; in 1829, 30,246,898; of which, Germany supplied one third, and Spain one tenth. The cotton manufacture was unknown till the middle of the 17th century; it is now unrivalled in any other nation. Manchester, Glasgow, and Paisley, may be considered as the principal centres in this branch of industry. The application of machinery has been carried to such an extent, that, notwithstanding the cheapness of the articles produced, the total value is estimated at £20,000,000, and the number of individuals employed at from 500,000 to 600,000. Linen has been nearly superseded by cotton. The total annual value of the metallic manufactures has been estimated at about £18,000,000; employing 400,000 people. Large quantities of silk goods are made in London, and other places near the centre of England, estimated to be worth annually £4,200,000, and to employ 70,000 people. Leather, including the articles into which it is wrought, amounts to £10,000,000 annually, and employs 300,000 workmen. The whole manufacturing industry of the United Kingdom, amounts to £114,000,000.

BIRMINGHAM. This town is 109 miles northwest of London, and 87 north of Bristol. In 1821, it had a population of 85,763, of whom 81,642 consisted of families connected with trade and manufactures. It is distinguished for its charitable institutions, and has various schools and several libraries, one of which contains 10,000 volumes. It has the benefit of several canals. The soil about the town is remarkably dry, and the climate is healthy. The average mortality of Birmingham, for six years, ending 1801, was only 1 to 59; of Manchester, 1 to 37; of London, 1 to 31. It has long been distinguished for the variety, extent, and excellence of its manufactures, particularly in hard ware. Among the principal manufactures are buttons, in immense variety; buckles and snuff-boxes; toys, trinkets, and jewelry; plated, japanned, and enamelled goods; fire arms, and indeed, every hard ware article, ornamental or useful. The manufactories are established on the largest scale, and with the most astonishing ingenuity. A coining mill was erected in 1788, which is now capable of striking between 30 and 40,000 pieces of money in an hour. Before the close of the last war, no less than 14,500 stands of arms were delivered per week at the ordnance office. At the pin works, it is said, 12,000 pins can be cut and pointed, and 50,000 pin-heads can be made from the wire, in an hour.

* See the Report of James Hayward, Esq. to the Boston Rail Road Committee, Jan. 1831. Also the *Companions to the British Almanac* for the years 1829, 1830, and 1831.

GLASGOW. This city has long been distinguished for its extensive commerce and manufactures. The manufacture of linens, lawns, cambrics, and other articles of similar fabric, was introduced into Glasgow about the year 1725; in 1787 it was superseded by the introduction of muslins. There are great establishments for cotton manufacture. There are 54 works for weaving by power, which contain 3,700 looms, producing 1,924,000 pieces, containing 48,000,000 yards, annually; and it appears from a late investigation that there are about 32,000 hand looms. There are 12 calender houses, which have 32 calenders moved by steam. These calender daily 298,000 yards of cloth, besides dressing 530,000, and glazing 30,000 yards. There are 38 calico printing works, 18 brass foundries, and 310 steam engines connected with the city. There are 46 steam boats which ply on the Clyde. In 1821, Glasgow contained 147,043 inhabitants.

MISCELLANEOUS. The amount of the income of Great Britain at the revolution has been computed at £43,000,000. In 1776, Mr. Arthur Young estimated it at £100,000,000. Mr. Lowe says, in his work on the state of England, that the taxable income of it amounted, in 1793, to £125,000,000, and in 1806, to £170,000,000. Of late years, says Sir Henry Parnell, the general income has been computed at £300,000,000. The increase of a million a year in the rateable income of Lancashire, is said by Mr. Peel to have taken place between 1815 and 1829. The following are interesting items, showing the increase in the consumption of the undermentioned articles.

	1790.	1815.	1827 or 1828.
Cotton wool,	31,400,000 lbs.	99,300,000	249,700,000
Sheep's wool,	3,200,000	14,900,000	30,200,000
Raw silk,	745,000	1,400,000	4,200,000
Tallow,	225,000 cwt.	641,000 cwt.	1,100,000 cwt.
Bricks and tiles,	727,000,000 no.		1,381,000,000 no.

There is no reason to doubt, says Parnell, that a continued augmentation will take place. The free constitution of the government, the exact administration of the laws, the protection afforded to foreigners, and the toleration of all religions, will continue to produce the same results.

In 1827, out of a revenue from duties of £36,000,000, £27,000,000 were for articles of luxury—articles which are not used by the laboring classes.

Retrenchment. The present charge of collecting £54,000,000 is £4,000,000, or 7½ per cent. It is supposed that it could be collected for 5 per cent. About £114,000 was paid in 1828 as a tax on East India sugar, for the benefit of the West Indian sugar-makers. Nearly £400,000 might be saved by abolishing the bounties on linen, fisheries, and sugar. Since 1816, England has been in a state of profound peace, yet from that time to 1829, no less than £156,000,000 have been expended on soldiers, sailors, ships, and artillery. The common argument that it is necessary in peace to be prepared for war, has lost much of its force. The barren nature of military trophies, and the substantial advantages of peace, have been fully exhibited within the last forty years. The laws most offensive to foreign trade have been expunged from the English statute books; every country now sees the wisdom of seeking commercial prosperity in connection with that of its neighbors; the discovery of the real sources of wealth has shown the folly of wasting lives and treasures about colonial possessions; and now nothing is more universally acknowledged than the fallacy of expecting any national advantage from war.

In 1793, France had 80 efficient ships of the line, and a large number capable of being made efficient. Now she keeps but 40 in good order, and has but 20 more. In 1793, Holland had a large and very efficient fleet. Now none of any importance. In 1793, Spain had 76 sail of the line. Now she has a very small navy. The additional ships of Russia and the United States make good but very little of the loss sustained by France, Spain, and Holland. In the wars with France, and the other powers, England destroyed of her enemies' fleets, 156 sail of the line, 382 large frigates, 662 corvettes, which with other vessels, make 2,596 in all. Since the close of this war, however, Parliament has granted £63,000,000 for the effective naval service. For ships employed in endeavoring to put an end to the slave trade, the British government has expended £5,700,000, or £400,000 a year. But the attempt seems to have altogether failed. The slave trade rages with unabated fury.

IRELAND may now be considered as the source of great financial support. The observation of Mr. Malthus has peculiar applicability to Ireland, "that among the primary and most important causes, which influence the wealth of nations, must be placed those which come under the head of politics and morals. Security of property, without a certain degree of which there will be no encouragement to individual industry, depends mainly upon the political constitution of a country, the excellence of its laws, and the manner in which they are administered;" and those habits which are the most favorable to regular exertion, as well as to the general rectitude of character, and are consequently most favorable to the production and maintenance of wealth, depend chiefly upon the same causes, combined with moral and religious instruction. Now, the law which deprived

several millions of Catholics in Ireland of their civil rights, established that hostility to laws of all kinds, which occasioned general discontent, and that series of outrages and insurrections, which kept the whole country in a state of constant alarm and agitation. It placed society in that form that it did not admit of the existence of security of property to that degree as to render it safe to invest capital, or so as to promote industry. Ireland is not now a poor country, and her people unemployed, because she has not had opportunities of being a rich and industrious country, but because her habits have been such that these opportunities have been thrown away. Had she possessed the same free and tolerant laws, and the same habits as England, Scotland, Holland, Switzerland, and the United States, an immense accumulation of wealth would have been secured before the fall of prices which took place subsequent to 1816.*

Now, however, as the main evil is removed, security of property will be established, every sect being free from all restraint. The markets of England are open to all Irish productions. The net revenue now paid by Ireland is, with reference to her population, at the rate of about 9s. a head; whereas that paid in Great Britain is at the rate of 70s. a head. If, then, the future improvement of Ireland shall so far increase its wealth as only to make the revenue amount to 18s. a head, England will receive £3,800,000 a year more from Ireland than she now receives.

LONDON. Corporations. The commercial industry of the city of London, is subdivided into forty-nine branches, which form so many corporations, enjoying at the same time, mercantile, municipal, and political rights, of a very extensive and important nature. Each of them has its common hall for the transaction of business. Persons of the highest distinction belong to these companies. They assemble to treat of the general affairs of the city, in the ancient building, Guildhall, erected in 1411. This edifice is in the Gothic style of architecture, and is at once grand and elegant. The citizens of London, in the assemblies of Guildhall, exercise the rights of electing the Common Council, and the members of Parliament for the city. The city is divided into 24 wards, each ward administered by an alderman. They form the council, at which the Lord Mayor presides. They are generally tradesmen, and are all chosen by the citizens. The Lord Mayor has, for his residence, a splendid edifice, called the *Mansion House*; the entrance of which, is by a majestic portico, formed of lofty Corinthian columns. The city provides an annual sum, exceeding £8,000, towards maintaining the dignity of the Mayor's office. In many cases, he provides a larger sum from his own purse. He unites the offices of prefect, ædile, and tribune of the people.

Bank of England. The foundations of this structure were laid in 1732. It was not completed till 1804. It is a vast rectangular building, insulated by four streets.

Royal Exchange. This edifice is separated from the Bank merely by the breadth of a street. It is built of Portland stone, and cost £80,000. In this building is the celebrated office of maritime insurances, commonly known by the name of Lloyd's. The admission to this Society, is £25 sterling entrance, and an annual subscription of four guineas ever after. This money is appropriated to the purchase of journals, and to current expenses. This establishment has rendered signal service both to the commerce of Britain, and that of other States. It has agents in most of the principal ports, in all parts of the world; and it makes public, the events which it learns through their means.

East India Company's Ware House. This bespeaks the grandeur and glory of an association which rules over more than 80,000,000 of subjects. Here are the library, arms, and canopy, of Tippoo Saib, and many splendid eastern trophies.

Water Companies. There are six grand companies formed for conveying and distributing to the inhabitants of London, the water necessary for the common purposes of life. The *New River* has been established for more than two centuries. The water on reaching the reservoir, is found to be 85 feet above the level of the Thames: it is raised thirty-five feet and a half higher, by means of steam. Hence the water is conducted by pipes to the upper stories of the highest houses. The New River Company furnishes above 13,482,000 pints of water every twenty four hours, at the rate of two shillings for every 6,300 pints.

Moral Condition of London. The number of inhabitants in London and its suburbs, was in

1700	674,350	1801	900,000	1821	1,274,800
1750	676,250	1811	1,050,000	1828	1,492,228

The population of all the parishes within eight miles of St. Paul's Cathedral, in 1821, amounted to 1,481,500, double the population ascribed to Paris, within the same limits. The burials have absolutely decreased within the bills of mortality, while the population has increased as three to two. The average deaths in London are about one fifth less

* Malthus, quoted in Parnell's Financial Reform.

than those in Paris ; and the average mortality of London, a vast and luxurious metropolis, differs only by a small fraction from that of the whole of France.

Municipal Divisions. The city of London comprehends 113 parishes, and is governed by its own corporation, whose authority is derived from ancient charters, public statutes, and acts of common council. The corporation is chosen directly or indirectly from the freemen. The whole civil and municipal government of the city is vested in this body alone.

Police. The total civil force of the metropolis, including marshals, watchmen, surveyors, clerks, magistrates, &c. amounts to 4,365 persons. To this may be added 1,000 justices of the peace for London and Westminster. The number of police offices is nine, two for general purposes, and seven for particular districts. The annual expense of the nine public police offices is limited by act of Parliament to £68,000, exclusive of sums for repairs, new buildings, &c. In the city, the charge for the night-watch alone, amounted in 1827, to £35,240. The total expense of the metropolitan police may be estimated at about £207,615 per annum. This is the *direct* charge. Besides, there is the immense loss from depredations, expense of prosecutions, transporting convicts, &c. In 1827, the expense of the maintenance, prosecution, and conveyance of prisoners, cost the city of London £22,674. Dr. Colquhoun estimated the annual amount of the depredations committed on property in the metropolis and its vicinity, in one year, at £2,000,000. In 1827, the number of persons committed for criminal offences in the county of Middlesex, amounted to 3,381. The committals to the different county gaols in England and Wales to 17,921. Thus while the proportion of population between the city and country is one twelfth, the criminal commitments are upwards of one sixth.

Gaming Houses. The French emigrants, at the revolution, were the means of greatly increasing this vice in England. The chief site of them at present is at the west end, in Bury street, Pall-Mall, King street, Piccadilly, James street, and Leicester Place. The chief houses, or *hells* as they are termed, are open only during a period when the town is filled with the idle, the opulent, and luxurious. In 1821, there were *twenty-two* gaming houses, at which play, in one or the other, was continued with little interruption from one o'clock, P. M. throughout the night. They are now reduced by consolidation into larger establishments. The profits of one season at a well known *Pandemonium* in St. James's, are supposed to have amounted to £150,000 over and above expenses. Most of those who keep the houses have carriages, mistresses, and servants, vying with the aristocracy in costly magnificence. The expense of Crockford's *hell* is stated to have been £1,000 a week. Dr. Colquhoun gives the following facts as occurring twenty years ago.

	Persons attached.	Money played nightly.	Yearly lost and won.
7 Subscription houses, open 100 nights in a year,	1,000	£2,000	£1,400,000
15 Superior houses, 100 nights,	3,000	2,000	3,000,000
15 Houses of an inferior class, 150 nights,	3,000	1,000	2,215,000
6 Ladies' gaming houses, 50 nights,	1,000	2,000	600,000
			£7,215,000

Imprisonment for Debt. In two years and a half 70,000 persons were arrested in and about London, for debt, the average of whose law expenses could not be less than £500,000. In 1827, in the metropolis and two adjoining counties, 28,515 warrants to arrest were granted, and 11,317 bailable processes executed. More than 11,000 persons were deprived of their liberty, on the mere declarations of others, before any trial or proof that they owed a farthing. The following paper was presented to Parliament in 1828, showing the number of persons committed in the several prisons of the metropolis in 1827.

	Sums above £100.	Between £100 and £50.	Between £50 and £20.	Under £20.	Total.	In custody, January, 1828.
King's Bench Prison,	474	354	550	213	1,591	674
Fleet Prison,	206	141	223	113	683	253
White Cross Street Prison,	206	273	816	600	1,893	378
Marshalsea,	20	30	166	414	630	102
Horsemonger Lane,	57	58	134	923	1,172	105
Total,	963	856	1,889	2,263	5,969	1,512

Some of the prisons are described to be perfect *hells*, in which deeds of the most revolting nature are of ordinary occurrence.

From the report of the Society for the Discharge and Relief of Small Debtors, it appears that they discharged 44,710 debtors, of whom 28,651 had wives, with 79,614 children, making a total of 152,975 persons, benefited by an expenditure of £133,983 averaging 18s. 8½d. to each individual.

VI. BRITISH COLONIES AND DEPENDENCIES.

GIBRALTAR, a rocky promontory, from 1,200 to 1,400 feet above the level of the sea, lies at the southern extremity of the Spanish province of Andalusia, at the entrance from the Atlantic to the Mediterranean, on a strait about 15 miles across. It is every where precipitous, and in some parts perpendicular. Nature and art have conspired to make it an impregnable fortress. The great works are on the western front. The other sides bid complete defiance to attack. The yearly support of this fortress costs 40,000 pounds sterling. It has been in the possession of England since 1704. This fortress, which is the bulwark of the Mediterranean trade, she has spared no expense in fortifying. The population is 12,000.

MALTA. All the coasts of the Mediterranean and Black seas are within a few days' sail of this island. The climate is not unhealthy; the government is kind and liberal in its protection; and few eastern countries afford so many of the comforts of life as may be here found. As a post of observation, and as the centre of an extensive commerce, Malta is unrivalled in importance. Population, 100,000.

The **IONIAN ISLANDS** are under the protection of Britain. The constitution provides also for the general and liberal education of the people. About 3,000 scholars are in the schools.

INDIA. In 1600, Queen Elizabeth gave to the merchants of London, an exclusive right to the commerce of India for 15 years; and, soon after, the four first merchant ships of the East India Company sailed from Liverpool to the Moluccas. In the middle of the 17th century, the commercial power of the British and Dutch rose upon the ruins of that of the Portuguese. The original capital of the Company amounted to 30,130 pounds sterling. Until 1613, the Company consisted of a society subject to no particular regulations; each member managed his affairs on his own account, and was only bound to conform to certain general rules. In 1613, the capital was united. The concerns of the Company were so prosperous, that in the course of four years, the shares rose to the value of 203 per cent. During the time of the Commonwealth, the public opinion became very strong against monopolies, and Cromwell, by destroying the charter, in 1655, attempted to make the East India trade free. But it was impracticable. To give up the Company was to destroy the whole capital of power and influence obtained in India. Cromwell was obliged to renew the charter. In 1688, Madras and the Coromandel and Malabar coasts were acquired, and the foundation was laid for the extension of the Company's possessions into the interior. The affairs, however, of the Company, were not in a prosperous state. In 1698, Parliament granted a charter to a new Company, on condition of a loan of £2,000,000, at 3 per cent, for the services of the State. But the great contentions between the two Companies soon made it necessary to unite them. In 1708, an act of Parliament was passed establishing the English East India Company very much on its present footing, under the title of the United Company of Merchants of England, trading to the East Indies. The capital was raised by the sale of the shares. The shares being transferable, the great mass of stockholders are constantly changing, and take no personal interest in the affairs of the Company. The whole management being thus left to the Board of Directors, all the numberless abuses of an oligarchal institution have crept in.

The renewal of the charter in 1732, was not obtained without great difficulty. In 1744, the Company advanced 1,000,000 pounds sterling, at 3 per cent, for the service of government, in consideration of an extension of their grant till 1780. In 1718, the political power of the English in India commenced. It now began to operate on the defensive. Edmund Burke, in the case of Hastings, accused the Company, not without reason, "of having sold every monarch, prince, and State in India, broken every contract, and ruined every prince and every State who had trusted them." The direction in London was soon nothing more than a control of the real government which had its seat in India. Long after the Directors had forbidden the officers of the Company to accept presents from the Indian princes, it was proved that they had openly received them to the amount of £6,000,000, from the family of one nabob alone. In 1773, £1,000 was made necessary to give one vote in the Board of Directors; £3,000 for two; £6,000 for three; £10,000 for four. The political importance of the East Indies, in their present state, is too important to allow us to expect an essential improvement in the moral condition of the country, from any efforts of their own. It must be expected from philanthropists and Christians, if from any source. A taxable population of 83,000,000, with 40,000,000 under dependent native princes; an army of 200,000 men in the service of the Company; about 16,000 civil officers; an annual export of about £14,000,000, and an import to the same amount from all parts of the world; £4,000,000 paid to the British government in the shape of duties, and an annual contribution of £11,000,000 for the general circulation of the British empire, are

objects which go far to outweigh all moral considerations. The funded stock of the Company is £6,000,000; their fluctuating property, £50,000,000; and the annual land tax, £28,000,000.*

NEW HOLLAND. The first vessel laden with convicts arrived in Botany Bay, in New Holland, Jan. 20, 1788. Sydney is the capital of the colony. It contained, several years since, 7,000 inhabitants. It has a bank with a capital of £20,000, and a savings bank. It has also excellent academies, and a weekly newspaper. The other towns are Paramatta, Windsor, Liverpool, Newcastle, &c. The colony has its regular establishment of courts for the administration of justice. Roads have been formed, and many pleasing evidences of civilization manifested. The climate is salubrious. On one of the rivers an acre of land has been known to produce in one year, 50 bushels of wheat and 100 of maize. The whole capital invested in colonial manufactures has been estimated at £50,000. The British have extended their settlements to the island of Van Dieman.

SOUTHERN AFRICA. The Cape of Good Hope was taken from the Dutch by the English in 1795. The colony extends about 280 miles from north to south, and 550 from east to west. The space included within these limits is about 120,000 square miles, with a population of one to a square mile. Some British merchants have settled at Cape Town, and the trade seems to be increasing. The average amount of imports is about one million of dollars. The principal export is Cape wine. The value of the colony is principally to be estimated from the fact that it is a connecting link between England and her Indian possessions. Cape Town contains about 18,000 inhabitants.

WESTERN AFRICA. In 1787, an English settlement was formed in Sierra Leone, for the express purpose of laboring to civilize the Africans. Great numbers of liberated slaves have been carried to this colony. At one time there were 12,000. By the exertions of the African Institution, aided by the missionaries of the Church Missionary Society, very great and salutary changes have been produced in the character of multitudes of negroes. The colony, as it is stated, is an expense to the British government, and will probably be given up.

GUIANA, AND BRITISH WEST INDIES. The Dutch settlements of Essequibo, Demerara, and Berbice, form what has been called British Guiana; which is inhabited by 9,000 whites, and 80,000 negroes. Guiana is of a mild climate, and it is overspread with the most luxuriant vegetation; abounding in the finest woods, in fruits of every description, and in a great variety of rare and useful plants. Jamaica is the principal of the islands of the West Indies, in the possession of the British. Before the abolition of the slave trade, 20,000 negroes were annually imported into the colonies by British settlers. The value of the sugar imported annually into England, was calculated some years since, to amount to £7,063,265. Twelve hundred thousand puncheons of rum are distilled on an average annually. The number of slaves is now about 800,000, and is constantly diminishing. The system is upheld contrary to the wishes of a vast majority of the British nation. The day of its total abolition is approaching. The obstinacy of the colonial assemblies, and of the West Indian proprietors in England, have upheld a system which is in entire opposition to the claims of justice, to every sentiment of compassion, and to the interests of the islands themselves. The sugar planters are able to appear in the markets of England only by means of a heavy tax annually, which is laid on *East Indian* sugar.

CANADA. This country is divided into Upper and Lower Canada. *Lower Canada* contains a mixture of French Canadians, English, Scotch, Irish inhabitants, and emigrants from the United States. The population in 1823, was 427,425. The principal towns are Montreal and Quebec. About nine tenths of the inhabitants are Catholics. The exports in 1808, amounted to £1,156,000; the imports to £610,000. *Upper Canada* is very rapidly increasing. The country has been principally settled by emigrants from Great Britain and the United States. Population in 1814, 95,000; in 1826, 231,778. The country has a much milder climate than Lower Canada. It seems that the possession of the Canadas subjects Great Britain to a heavy pecuniary expense, and to much vexation. The question of their independency will be agitated probably at no very distant day.

The other North American possessions of Britain are New Brunswick, Nova Scotia, Newfoundland, Cape Breton, and the Bermudas. New Brunswick contains 180,000 inhabitants. Nova Scotia and Newfoundland furnish excellent facilities for the fisheries.†

* American Encyclopædia, vol. iv. p. 376.

† Sir Henry Parnell, in his Financial Reform, says that "there are only three ways in which the colonies can be of any advantage. 1. In furnishing a military force; 2. In supplying the parent State with a revenue; 3. In affording commercial advantages. In regard to the first, the colonies are always a great drain upon the military resources of the country, particularly in time of war. In regard to the second, an act of Parliament declares that no taxes or duties will be levied in the colonies, except for their use. In reference to the third point, it is clear that the net profit that may be obtained by the employment of capital in commerce with independent countries, will always be as great as if employed in the colonial trade."

VII. STATE OF EDUCATION AND OF LITERATURE.

EDUCATION. In the last number of our work we gave such notices of primary education, and of the condition of the public schools, as we could compile from the documents within our reach. We have now but a few things to add. We shall, probably, resume the subject at a future day.

It is a well known fact that Mr. Brougham, the present Lord Chancellor of England, has done more than any one else to awaken the attention of the English community to the subject of education. In 1816, Mr. Brougham made a motion, in the House of Commons, for the appointment of a committee to inquire into the state of education among the lower orders of the metropolis. The committee consisted of 40 members, of which Mr. Brougham was chairman. An elaborate report was presented. In 1818, this committee was revived, and clothed with larger powers. Great numbers were examined on the general subject of education, and on the application of charitable funds. The whole vast mass of evidence was digested into a second report. These reports furnished a complete chart of the state of education throughout the kingdom. The following enormous abuse was only one among many. The master and usher of a free school, in a certain case, enjoyed a clear income of £4,000 a year; besides houses for both, and two *closes* for the master. The school room had gone to ruin, and was converted into a carpenter's shop. There was one scholar who was taught in another room. The master, as he said, had been obliged to be a great deal absent from home, much against his inclination, and the usher, of whom he had the appointment, was deaf. In 1819, Mr. Brougham introduced a bill recommending a parliamentary commission of inquiry into the condition of charitable endowments. This measure met with a fierce opposition. In the following year the commission was appointed with ample powers. Their reports contain a full account of all the important English charities. In 1820, Mr. Brougham brought into Parliament his celebrated bill for the general education of the poor; providing for the instruction of all the children of all the people in common schools. This bill became an object of virulent assault. It would ruin the establishment, and annihilate all the dissenting sects. Some went so far as to ascribe the plan to the instigation of the devil, though the study of the Bible without note or comment, was a part of it. The bill was arrested, and Mr. Brougham's efforts in Parliament were suspended.

Some years since, Mr. Brougham published a pamphlet on popular education, which has gone through more than twenty editions; a work exhibiting very comprehensive views of the whole subject of education. Soon after, at his suggestion, "the Society for the Diffusion of Useful Knowledge" was formed. This association immediately commenced the publication of the "Library of Useful Knowledge." This series has reached the 82d number. The books are in general admirably adapted to their purpose.* In London they can be had for sixpence a number, containing 32 pages. In this country for 14 or 15 cents. Five hundred copies are circulated in Glasgow, principally among the mechanics. A series of a "Library of Entertaining Knowledge;" a series of valuable Maps; a series devoted to Agriculture; an Annual Almanac and Companion—a statistical work of great importance; and a Quarterly Journal of Education, of 200 pages octavo, are now published by the Society. The average sale of nearly all these series rather exceeds 20,000 copies; making a grand total, exclusive of maps and of the Journal, of almost a million of little books, put into circulation in a single year, by a single society.†

Several voluntary associations are doing much in the diffusion of knowledge. The National Education Society has expended about £100,000, since 1811. It has been the means of establishing 2,609 schools. The British and Foreign School Society have had at the model or central school 8,780 scholars. The great majority of the children of the lower orders are yet in profound ignorance. The children of the middling class are taught at private schools, or by family tutors; the children of the gentry by tutors and governesses. The condition of the children of Catholics in *Ireland*, is still deplorable enough. Societies are doing something, but they do not reach the main evils.

Scotland, with the exception of some portions of the Highlands, enjoys peculiar facilities for education,—superior to any portion of Europe, unless Prussia, and some parts of Germany, furnish an exception.

SCHOOLS AND ACADEMIES. The most celebrated schools, preparatory to the Universities of Cambridge and Oxford, are Eton, Westminster, and Winchester. Particular attention is paid at these institutions to instruction in the languages. A foundation is laid in them for that thorough acquaintance with syntax and prosody, which is matured at the

* We observe that the London Quarterly, and the Westminster, have opened their batteries on these publications. The latter on the alleged want of adaptedness of the publications to the popular mind.

† We have compiled the facts in the preceding sketch, from an article in the last number of the North American Review.

Universities, and which is frequently exhibited in the courts of law, and in Parliament. Very little attention is paid to the natural sciences. Some excellent private classical schools are taught by country clergymen. They are frequently driven to the measure by the inadequacy of their ecclesiastical support. Some public grammar schools, of a high order, exist.

The Dissenters have a large number of seminaries, which are termed Academies. The principal are at Homerton, Mill Hill, Highbury, Exeter, Wymondly, Bristol, &c. Most of these institutions are of a mixed character, combining elementary, collegiate, and professional instruction. Some of the teachers, as Drs. Payne and J. P. Smith, are eminent men. The establishment of the University of London, will probably change the character of these academies to some extent—giving them the single department of elementary, or of professional instruction—as far superior advantages for collegiate culture will be offered at London. Many of the Dissenters are accustomed to send their sons to the Scottish Universities—there being no restriction in them in regard to religious sects.

COLLEGES AND UNIVERSITIES. Oxford had on its books, in April, 1831, 5,258 members; of these, 2,529 are members of convocation.* The number at Cambridge is somewhat less. The Greek and Roman classics are the main subjects of interest and attention at Oxford; the mathematics at Cambridge. Very little alteration takes place, in the systems of study, from year to year.

The other Universities are Dublin, Edinburgh, Glasgow, Aberdeen, St. Andrews, the London University, King's College, &c. The last two were lately established.

The influence of the Universities on the discovery of truth, and the advancement of knowledge, it seems, is very feeble. "The great inventions and discoveries which have been made in England, during the last century, have been made without the precincts of the Universities. In proof of this we have only to recal the labors of Bradley, Dollond, Priestley, Cavendish, Maskelyne, Rumford, Watt, Wollaston, Young, Davy, Chevenix; and among the living, to mention the names of Dalton, Ivory, Brown, Hatchett, Pond, Herschell, Babbage, Henry, Barlow, South, Faraday, Murdock, and Christie; nor need we have any hesitation in adding, that within the last fifteen years not a single discovery or invention, of prominent interest, has been made in our colleges; and that there is not one man in all the eight Universities of Great Britain, who is at present known to be engaged in any train of original research."†

One of the principal reasons of the languishing state of science is the want of patronage. Scientific men are compelled to become editors, or teachers, in order to support their families. There is not, with a single exception, within the British Isles, one philosopher, however eminent may have been his services, who bears the lowest title that is given to the lowest benefactor of the nation, or to the humblest servant of the crown. There is not a single philosopher who enjoys a pension, or an allowance, or a sinecure, capable of supporting him or his family, in the humblest circumstances. In every nation on the continent of Europe, with the exception of Turkey, and perhaps, of Spain, scientific acquirements conduct their possessors to wealth, to honors, to official dignity, and to the favor and friendship of the sovereign. Berzelius has a seat in the house of peers in Sweden. Hansteen, of Norway, had £3,000 for his magnetic journey into Siberia. Humboldt was received with extraordinary honors at a visit in St. Petersburg. Among the members of the National Institute of France, are 23 noblemen. Sixty-three ordinary members receive an annual pension from government of 1,500 francs each.

LITERARY AND PHILOSOPHICAL SOCIETIES. *Royal Society of London.* This institution had its origin in 1645; in 1662, it was established by royal charter. It has published 118 volumes of Transactions; 28 of which have been published since 1800. Drs. Hutton, Pearson and Shaw have abridged this work, and published an abridgment in 18 volumes quarto. A learned history of the society has been published in one volume, by Thomas Thomson. This society adjudges three medals. 1. *Copley Medal.* This medal is adjudged to foreigners as well as Englishmen. Its value is about £5 5s. 2. *Rumford gold and silver medals.* Given by Benjamin Count Rumford. He presented in 1796, £1,000 of 3 per cent stock, for the most important discovery on heat or light. It has been adjudged to Count Rumford, Prof. Leslie, M. Malus, Sir Humphrey Davy, Dr. Wells, Dr. Brewster, M. Fresnel. 3. *Royal medals.* Granted by the King in 1825. One hundred guineas annually to establish two scientific prizes. The prizes have been adjudged to John Dalton, James Ivory, and Davy. The Royal Society has a valuable library. The admission fee amounts to nearly £50. Each member receives the Transactions gratis.

In 1830, Charles Babbage, Esq. one of the members of this society, and Lucasian Professor of Mathematics at Cambridge, published a volume entitled, "Reflections on the

* The members of convocation are allowed some privileges, which are denied to the others.

† London Quarterly Review, vol. 43, p. 327.

decline of science in England, and on some of its causes." The greater part of the book is devoted to the Royal Society. We gather from it a number of interesting facts.

In England every 32,000 inhabitants produces a member of the Royal Society. In France one member of the Institute for every 427,000 inhabitants. In Italy and Prussia, one out of 300,000 persons is a member of their Academies.

	Population.	No. members of its Academy.	No. of Foreign members.
France,	32,058,000	75	8 mem. 100 corr.
Prussia,	12,415,000	38	
Italy,	12,000,000	40	16
England,	22,299,000	685	50

In the Royal Society there are nearly 100 noblemen who are members. In 1827, there were 109 members, who had furnished papers for the Transactions. Out of these, there was 1 peer, 5 baronets, and 5 knights. Sir Everard Home has published 109 papers; Thos. A. Knight, 24; John Davy, 24; Charles Davy, 16; Brande, 12; Dr. Brewster, 16; Capt. Kater, 13; John F. W. Herschel, 12; John Pond, 19; Edward Sabine, 13. The President retains his office two years. At the last election, the contest was between the Duke of Sussex and Mr. Herschel. The Duke was elected by a small majority. There has been recently much complaint of the inefficiency and mismanagement of the Society.

Royal Society of Edinburgh. A literary Society was established by Ruddiman and others, in 1718. In 1731, it was succeeded by a Medical Society. In 1739, it was extended under the name of the Philosophical Society of Edinburgh. Three volumes of Transactions were published. In 1783, it received a royal charter of a most degrading kind, being prohibited from forming a library or museum. In 1811, a more liberal charter was obtained, but they were still prohibited from appointing a lecturer, professor, or doctor in the natural sciences. It has now a respectable library and museum. It has published 10 volumes of Transactions. It adjudges one prize by the name of the Keith medal. Dr. Brewster has had the only prize. Its value is £60. There are 300 ordinary members, 31 honorary and 36 foreign.

Royal Irish Academy. This institution was incorporated by charter in 1786, for the advancement of science, polite literature, and antiquities; and consists of 300 members. They had published, some years since, 10 volumes of Transactions.

Royal Academy of Arts, London. Established in 1768 for the encouragement of designing, painting, sculpture, &c. The King is the patron; and it is under the direction of 40 artists, of the first rank in their several professions.

London Institution. The library of this institution is very valuable, especially in works on classical literature and British biography. Hitherto no lectures have been delivered. Besides this, and resembling it in character, are the Surry Institution, and the Russel Institution. The lectures delivered in various parts of London are very numerous. About 1,000 students attend the lectures on medicine, surgery, and the kindred subjects.

Other Societies are, the Geological, Linnæan, Horticultural, Society of Antiquaries, &c. All these societies promote the various objects of their establishment by publishing a selection from their papers.

British Museum. This institution is in Russel street. It owes its origin to Sir Hans Sloane, who bequeathed it to Parliament on condition that £20,000 was paid to his executors. It was first opened in 1759. Very valuable additions have been made since. 40,000 persons have been admitted in a single year to see the museum.

Scottish Societies. The publishing, literary, and philosophical societies in Scotland, are the following. 1. Royal Society, (already noticed.) 2. Antiquarian Society; instituted in 1780; it has published two and a half volumes of Transactions. 3. Wernerian Natural History Society, instituted in 1808; has published 5 volumes of Memoirs. 4. Edinburgh Medico Chirurgical Society, instituted in 1821; published 3 volumes of Transactions. 5. Highland Society, formed 1784; 8 volumes. 6. Caledonian Horticultural, founded in 1809; 4 volumes.

The Manchester Literary and Philosophical Society have published several volumes of a highly interesting character. The Society consists of about 86 ordinary members, and 50 corresponding. Societies of a similar character are found at Bath, Bristol, Leeds, Southampton, and many other places. In 1817, the Liverpool Royal Institution was opened by an address from Mr. Roscoe. The establishment cost £30,000.

PERIODICAL PRESS. *Edinburgh Review.* This journal was established in 1782. It was edited during the first year by Rev. Sydney Smith, then by Francis Jeffrey. It is now edited by Mr. Napier. Among the principal writers are Playfair, Leslie, Brougham, Mackintosh, Dugald Stewart, Williams, Macauley, Macculloch. Dr. Thomas Brown wrote but one article—that on Kant. It has been in the hands of the whigs. In regard to religion it has been sceptical. At one time it had 12,000 subscribers. Its patronage has decreased as other kindred works have arisen, and its own intellectual power has diminished.

Quarterly Review. Established in London in 1819, in opposition to the Edinburgh. It was conducted for many years by William Gifford. It is now in the hands of Mr. J. G. Lockhart. It has advocated tory principles in politics, and high church principles in religion. To evangelical Christianity it has frequently manifested an unfriendly spirit. Many of its literary articles have been written with much ability. Southey has been a frequent contributor.

Blackwood's Magazine. This has been tory in its political principles, and in opposition to the Edinburgh. It has exerted, to a considerable extent, an unfavorable influence on the cause of morality and religion. Some articles have exhibited great intellectual power. It was first edited by Lockhart; now by Prof. Wilson.

Christian Observer. This work has long had the first place in the religious world. It is conducted by Rev. C. S. Wilks: it was for some time, under the care of the excellent Zachary Macauley. It is supported by the evangelical portion of the Established Church. In literary ability some articles will bear a comparison with those of any other work.

Eclectic Review. This is a monthly journal, principally devoted to reviews and notices of publications. It is devoted to the interests of the Dissenters. Among its contributors have been Robert Hall, John Foster, James Montgomery, and Olinthus Gregory. It is now conducted by Josiah Conder.

British Critic. This is the advocate of the high church party in religion. It was for some time conducted by the late Archdeacon Nares.

Quarterly Journal of Education. The second number of this work has just been published. It is the organ of the Society for the Diffusion of Knowledge, of which the Lord Chancellor is the head. It is conducted on liberal principles, and promises to be a valuable auxiliary in the great cause of education.

Besides these, are the Foreign Quarterly, Gentleman's, New Monthly, Monthly, Imperial, European, Evangelical, Congregational, Baptist, Methodist, Englishman's, Asiatic, and many others.

Newspapers. The number of newspapers published in London, in 1829, has been stated at 55; in other parts of England, 158; in Scotland, 38; in Ireland, 74. Total, 325.

The following table exhibits the number of *stamps* issued for some of the principal London newspapers, in 1829, and the *amount of duty* received for them:

Name.	Stamps.	Duty.
Times and Evening Mail,	3,275,311	£54,538 10 4
Morning Chronicle, Observer, Bell's Life in London, and Englishman,	2,331,450	38,857 10 0
Morning Herald and English Chronicle,	2,000,475	33,341 5 0
Standard, St. James's Chronicle, London Packet, and London Journal,	1,367,000	22,783 6 8
Morning Advertiser and Weekly Register,	1,145,000	19,083 6 4
Courier,	995,200	16,586 13 8
Globe and Traveller,	864,000	14,400 0 0
Bell's Weekly Despatch,	780,552	13,009 4 0
Sun,	625,000	10,416 13 4
Morning Post,	598,500	9,975 0 0

"There are printed in London 50 newspapers; in the country parts of England, 155. These consume 25 millions of stamps in the year. The principal London papers are the *Times*, *Morning Herald*, *Morning Chronicle*, *Morning Post*, *Morning Journal*, *Morning Advertiser*, and *Ledger*, morning papers: the *Courier*, *Globe*, *Standard*, *British Traveller*, *Sun*, and *Star*, evening papers. Most of these journals are conducted with amazing ability. Articles almost daily appear in the *Times*, which, for rhetorical merit, would adorn some of the most illustrious names in English literature. The subscription to the morning papers is £2 6s. per quarter. The charge for advertising is 7s. for each advertisement at and under seven lines, and at the rate of 6d. a line afterwards."

NOTE.—It was our intention to have closed the above article with an exposition of the *moral and religious* condition of Great Britain, but we choose for several reasons to defer it to a future occasion. It well deserves a separate consideration. Some materials for the article, which we have expected, have not yet arrived from England. Besides, the events which are taking place, in the providence of God, in that country, may, in the course of a few months, very much modify the existing aspect of things. In our number for August last, we gave many statements of the operations of the charitable societies; in February last, we collected some of the ecclesiastical statistics; and in May, we described the state of education and of literary institutions.

We have fallen into an error on the 23d page of this number—all which is mentioned between the record of the death of William Rufus and the accession of Stephen, should be ascribed to but *one* king, Henry I., or Beauclerc.

The principal works which we have consulted in the preceding article, are Dupin on the Commerce, &c. of Great Britain; Sir Henry Parnell on Financial Reform; a recent anonymous work on the Police of London; Babage on the Decline of Science; and various Almanacs, and Reviews.

ALUMNI OF DARTMOUTH COLLEGE.

For the following biographical sketches of the first graduates of Dartmouth college, we are indebted to JOHN FARMER, Esq. of Concord, New Hampshire, Corresponding Secretary of the New Hampshire Historical Society. Mr. Farmer will continue the notices, in the future numbers of our work, in regard to several succeeding classes of the alumni. We think that they will be read with interest, especially by the friends of the college. We are preparing a brief history of this institution, which we shall insert in a subsequent number.

1771.

LEVI FRISBIE, A. M., the first named graduate on the catalogue of Dartmouth College, was a native of Branford, Connecticut, and born in April, 1748. At the age of sixteen or seventeen, he was placed under the patronage of Rev. Eleazar Wheelock, D. D. with a special view to the ministry. In 1767, he entered Yale College, where he continued more than three years; but his college studies were completed at Dartmouth, in 1771. He was installed as the successor of Rev. Nathaniel Rogers, at Ipswich, February 7, 1776, having been the preceding year ordained as a missionary, in which character he extended his labors to different parts of the country, and into Canada. There is an abstract of his Journal of a mission with Rev. David M'Clure to the Delaware Indians, west of the Ohio, in the years 1772 and 1773, annexed to Rev. Dr. E. Wheelock's continuation of the narrative of the Indian charity school, printed at Hartford, in 1773.

Mr. Frisbie was highly esteemed at Ipswich, and his ministry was peaceful and happy, and at different periods eminently useful. His life displayed the meekness, humility and benevolence of the Christian. He died February 25, 1806, after a ministry of thirty years, and in the 58th year of his age. The late Levi Frisbie, professor of the Latin language, and afterwards of Moral Philosophy at Harvard University, was his son. He graduated at that institution in 1802, and died July 9, 1822, aged 38 years. *Allen's Biog. Dict.*

SAMUEL GRAY, A. M., the only graduate of the first class now living, belongs to Windham in Connecticut, where for more than forty years previous to 1828, he had discharged the duties of clerk of the court. He was engaged in the war of the revolution, soon after which he returned to his native place, where he has resided ever since. He was clerk for the county of Windham of the superior court, and a magistrate of the county in 1821. He attended the commencement, at the college at which he graduated, in 1827.

SYLVANUS RIPLEY, A. M., was early ordained as a missionary. He became the first professor of Divinity in 1782. He had

previously been a tutor. The next year after he graduated, he went on a mission to the Indian tribes in Canada, from which he returned on September 21, 1772, and "brought with him eight youths from the Cahgnawaga, and two from the Loretto tribe of Indians," to receive an education at the Indian charity school, incorporated with the college. The number of Indian children, then at Hanover, was eighteen. Professor Ripley was appointed a trustee of the college in 1776, and remained as such until his death in July, 1787. He ministered, for a number of years, to the church connected with the college. See *President E. Wheelock's Narrative*. Rev. Messrs. M'Clure and Parish's *Memoirs of Rev. Eleazar Wheelock*.

JOHN WHEELOCK, LL. D., S. H. S., Massachusetts and New York, was son of Rev. Eleazar Wheelock, D. D., the founder and first President of the college, and was born at Lebanon, Connecticut, in 1754. He succeeded to the Presidency on the death of his father in 1779, and was inducted into the office of Professor of Civil and Ecclesiastical History in 1782. For a considerable period, historical investigations employed much of his time, and he once issued a prospectus for publishing a philosophical history, which was probably relinquished for want of sufficient patronage. His printed works were only a few occasional pamphlets, which are sufficiently known to the public. President Wheelock was member of several of the learned societies of this country. He was elected a corresponding member of the Massachusetts Historical Society, August 25, 1807, but he never contributed anything to the volumes of their collections. He was the President of the college until 1815. He died April 4, 1817, aged 63. This sketch is purposely made short, as there is a full account of him in the *Eulogy by the Hon. Samuel C. Allen*.

1772.

EBENEZER GURLEY, A. M., of whom the writer has obtained no information excepting what the catalogue furnishes, it appears received ordination as a minister, and died as early as 1798.

AUGUSTINE HIBBARD, A. M., was a

native of Windham, Connecticut, and born April 7, 1748. He was ordained the second minister of Claremont, as successor to Rev. George Wheaton, October 20, 1774. He joined the American army in 1776, as chaplain in the regiment under the command of Col. Timothy Bedel, and returned in December following. In July, the following year, he was appointed chaplain in the brigade of General John Stark, when destined for Saratoga. He returned in October, 1777, to his people, with whom he remained until 1785, when he was dismissed. Mr. Hibbard removed to the British dominions, and in 1830, resided at Stanstead, Lower Canada, where he has sustained the office of magistrate, under the crown, many years.

1773.

STEPHEN DAVIS, A. M., appears to have been living when the last triennial catalogue was printed.

JAMES DEAN, A. M., was early employed on missionary service. In the month of May, before he graduated, he sat out with Mr. Ripley, of the first class, on a mission to visit the Indians at Penobscot, and on the Bay of Fundy. In President Wheelock's Continuation, printed at Hartford in 1773, I find the following: "Mr. Dean has now finished his course of studies here, and upon finding, as I have already mentioned, that he may, with little expense, be able to preach to the Hurons, freely in their own tongue, has determined, if God pleases, when he has perfected himself in the French tongue, to enter on a mission, and with a proper companion, preach as an itinerant, not only to the Six Nations, (with whom he lived many years from his youth,) but to the tribes that can understand him, to a thousand miles end, if such there are at that distance." Mr. Dean was an agent for Major General Schuyler, among the Oneida tribe of Indians in 1778. I have seen several letters written by him while engaged in this agency, giving an account of the views of the disposition of the tribes of the six nations.

EMERSON FOSTER, A. M., brother of Rev. Dan Foster, for many years a preacher at Charlestown, New Hampshire, was ordained minister of the North parish in Killingly, Connecticut, from whence he was dismissed. He was also the minister of Orange, Massachusetts.

JOSEPH GROVER, A. M., was settled in the ministry, and was living in 1828.

DAVID HUNTINGTON, A. M., a native of Lebanon, Connecticut, was ordained the minister of Marlborough, in that State, from whence he was dismissed. He was installed over the Strict Congregationalists within the First Society of Middletown, Connecticut, November 8, 1797; dismissed

in 1800, and was afterwards settled over the Third Society in Lyme, where he died April 13, 1811, in the 67th year of his age, having sustained the character of a very pious man.—*Field's Statistical Account of Middlesex County*, 48, 139.

JOHN SMITH, D. D., was born in the parish of Byfield, in Massachusetts, December 21, 1732, and was prepared for college at Dummer Academy under the celebrated Master Samuel Moody. He was appointed professor of the Greek, Hebrew, and other oriental languages in Dartmouth college, in 1778, and continued in that office until his death, May, 1809, at the age of 56. He published the "New Hampshire Latin Grammar," an edition of Cicero's Orations, in Latin, with notes, and a "Hebrew Grammar, without points, designed to facilitate the studies of the scriptures," &c. Professor Smith left several children, of whom John W. Smith, born April 25, 1786, died in London, February 19, 1814.—See *President J. Wheelock's Eulogium*.

1774.

THOMAS KENDALL, A. M., was employed as a missionary before he graduated. He set out on a mission to the Indians in Canada, with several other members of the college, June 15, 1773, intending to learn the Indian and French language. In the continuation before quoted, I find the following respecting him. "Mr. Kendall found a very eminent situation for learning, what he had in view at Mrs. Stacy's at Cahgnawaga, and soon found himself so happy as to gain the respect of all about him, both French and Indians, and had as many Indian boys applying to him for his instruction, and more than he was well able to attend upon, which gave him an opportunity to be immediately profitable to them, while he was under the best advantage to prosecute the design of fitting himself for that service." He was afterwards settled in the ministry, and for some time, it is believed, preached at Millbury, Mass.

DAVID M'GREGORE, A. M., youngest son of Rev. David M'Gregore, and grandson of Rev. James M'Gregore, one of the first settlers and the first minister of Londonderry, was a native of that town. He went into the army the next year after he graduated, as a lieutenant under Major Daniel Livermore, of Concord, New Hampshire. He served his country during all the war, after which he lived in Dunbarton. He obtained a captain's commission either before or soon after he left the service. He died about the year 1827, in the western part of the State of New York. His brother James, of Londonderry, was a senator in the New Hampshire legislature in 1793. Robert, another brother, resided in Goffstown, where he was a magistrate from 1784 for many years, and was appointed

colonel of the 9th regiment of militia, December 22, 1786.

JOSEPH M'KEEN, D. D., A. A. S., was born at Londonderry, October 15, 1757, and was ordained at Beverly, in Massachusetts, in May, 1785, as the successor of Rev. Joseph Willard, who was called to the Presidency of Harvard college in 1781. He remained the minister of Beverly, about seventeen years, when he was invited to become the President of Bowdoin college, in Maine. He was inducted into this office, September 2, 1802; died July 15, 1807, in the 50th year of his age, and was succeeded by the late Jesse Appleton, D. D. He published several works which possess a respectable character, of which the titles are given in Allen's American Biographical Dictionary. He left several children, of whom Joseph M'Keen, Esq. of Brunswick, is Treasurer of Bowdoin College, and James M'Keen graduated at that institution in 1817, and received from Harvard college the degree of M. D. in 1820. President M'Keen's first American ancestor was among the first settlers of Londonderry. His name is attached to a petition dated in 1721, which is in the Secretary's office of New Hampshire. For an account of President M'Keen's character, the reader is referred to the Eulogy of Rev. William Jenks, D. D. then a Professor at Bowdoin college.

JAMES MILTIMORE, A. M., son of James Miltimore, was a native of Londonderry. He was ordained at Stratham, New Hampshire, as the successor of Rev. Joseph Adams, February 1, 1786, and after a ministry of more than twenty-one years, was dismissed October 15, 1807. He was afterwards installed minister over one of the churches in Newbury, Mass. where he still officiates. While in New Hampshire, he published a number of sermons, among which was the Election sermon for 1806.

ELISHA PORTER, A. B., was for some years with President Wheelock, preparing for a mission to the Indians in Canada, where he intended to spend some time, to obtain an acquaintance with the inhabitants, and to learn the customs and languages, both of the French and Indians, in order to qualify himself for a mission there. He set out in company with Mr. Kendall in June, 1773. It appears from the triennial catalogue of 1828, that he was living when that was published.

ELEAZAR SWEETLAND, A. M., a native of Hebron, Connecticut, was ordained over the society of Millington, in the east part of East Haddam, in Connecticut, May 21, 1777, and died March 25, 1787, aged 36. *Field's Statistical account of the County of Middlesex, Conn.* 79, 138.

SAMUEL TAGGART, A. M., son of Matthew Taggart, of Londonderry, was born in that town about the year 1754. He was ordained over the Presbyterian church and

society of Colerain, in the county of Franklin, Massachusetts, as early as 1781. He was elected a representative in Congress, as early as 1804, and continued in that office fourteen years. He is said to have remarked to a Christian friend, that he had read the Bible through at Washington, every year, during the time he served as a member of Congress. He died at Colerain, April 25, 1825, at the age of 71, having retained his connection with his society until the close of life.

CORNELIUS WATERS, A. M., was born at Millbury, in the county of Worcester, Massachusetts, May 20, 1748. He was ordained the second minister of Goffstown, New Hampshire, 1781, and was dismissed in 1795. His successor was the Hon. David L. Morrill, late governor of New Hampshire, and now editor of the New Hampshire Observer, a religious paper printed at Concord. Mr. Waters was installed at Ashby, Massachusetts, June 14, 1797; was dismissed by the town, January 10, 1816, and died July 30, 1824, at the age of 76.

1775.

NATHANIEL ADAMS, A. M., was appointed clerk of the Superior Court of New Hampshire, soon after the revolutionary war closed, and remained in office until his death, August 5, 1829, and was attending to his official duties at Exeter, at the time he died. He was the oldest justice of the peace throughout the State, in New Hampshire, having been appointed to that office, February 28, 1792. He was one of the founders of the New Hampshire Historical Society in 1825, and contributed the first article in the first volume of their collections. Besides discharging the duties belonging to his office, which for many years were very arduous, requiring his attendance in all the counties in the State, he found time for collecting many historical materials, and in 1825, presented to the public his "Annals of Portsmouth, comprising a period of Two Hundred Years from the First Settlement of the Town; with Biographical Sketches of a few of the most respectable inhabitants." 8vo. pp. 400. It was expected that a particular memoir of his life would appear from some of his friends at Portsmouth, soon after his decease. He was about 78 years of age.

SAMUEL COLLINS, A. B., was ordained the second minister of Sandown, being the successor of Rev. Josiah Cotton, December 27, 1780, and was dismissed April 30, 1788. The same year of his dismissal, he went to Hanover, New Hampshire, and was installed over the church and society in that place in November, from which he was dismissed in 1795. He died in Craftsbury, Vermont, January, 1807, aged about 53.

SYLVESTER GILBERT, A. M., from Connecticut, was admitted to the degree of Mas-

ter of Arts at Yale College in 1788. From the catalogue of that institution, it appears that he was a member of Congress.

ELISHA HUTCHINSON, A. M., from Connecticut, was ordained the first minister of Pomfret, Vermont, December 14, 1784, and was dismissed January 8, 1795. He was succeeded in 1805, by Rev. Ignatius Thompson.—*Thompson's Gazetteer of Vermont*, p. 220.

JAMES HUTCHINSON, A. B., probably died young, as the triennial catalogue for 1798 has his name starred.

ANDREW JUDSON, A. M., was early employed as a missionary, and accompanied Messrs. Kendall and Porter on their mission to Canada, in 1778. He was afterwards settled in the ministry at Ashford, Connecticut.

DAVID KELLOGG, D. D., has long been the minister of Framingham, Massachusetts, having been settled there as early as the year 1781. He was admitted to the degree of Master of Arts at Yale College in 1778. His doctorate he received from his Alma Mater in 1824.

WILLIAM MAY, A. M., died before the year 1816. Nothing has been obtained relative to him.

BENJAMIN OSBORN, A. B., was ordained at Tinmouth, in Vermont, September, 1780; dismissed October, 1787. He was afterwards the first minister of Wallingford, in the same State.—*Thompson's Gazetteer of Vermont*, 259, 270.

DAVENPORT PHELPS, A. M., from Connecticut, was settled in the ministry, from which he was dismissed, and died sometime before 1816, it is believed in Piermont, New Hampshire.

SAMUEL STEBBINS, A. M., from Connecticut, was settled over the Congregational society in Simsbury, Connecticut, where he was in office in 1798. He was admitted to the degree of Master of Arts in Yale college in 1778.

1776.

ABEL CURTIS, A. M., died in early life.

EXPERIENCE ESTABROOK, A. M., was ordained the first minister of Thornton, in the county of Grafton, New Hampshire, August 10, 1780, and was dismissed October 18, 1787. He went the same year to Plainfield, in the county of Cheshire, now Sullivan, and was installed minister of the second Congregational church in that town, June 6, 1787. He was dismissed May 9, 1792, and a correspondent informs me that he died at Thornton in 1810, although the triennial catalogue for 1798, has a star prefixed to his name. A gentleman informs me that he was a native of East Haddam, in Connecticut.

CALEB JEWETT, A. M., studied theology,

and in August, 1781, was engaged to preach six months in Gorham, Maine. In January, 1782, he received an invitation to settle there, and was ordained in November, 1783. He continued the minister there seventeen years, and ceased preaching in 1800, but was not formally dismissed. He died soon after his ministerial labors closed.—*Greenleaf's Ecclesiastical Sketches*, 90.

SILAS LITTLE, A. M., appears to have been living in 1828.

STEPHEN MARSH, A. M., died between the years 1821 and 1825, as appears from catalogues.

EBENEZER MATTOON, A. M., son, it is believed, of Ebenezer Mattoon, of Amherst, Massachusetts, was a civil magistrate in that town as early as 1790. He was elected a member of Congress from Massachusetts, in room of Samuel Lyman, and took his seat February 2, 1801. Soon after this period, he was appointed sheriff of the county of Hampshire, and was in office as late as 1816. It appears that he was captain of the Ancient and Honorable Artillery company at Boston, previously to which he had been major-general of the fourth division of Massachusetts militia. He was also, at one time, adjutant general of the militia.

JONATHAN SHERBURNE, A. B., was from Portsmouth. It appears that he was living in 1828. He had a brother Henry, who graduated at New Jersey College, and was a preacher.

JOHN SAMUEL SHERBURNE, A. M., was cousin of the preceding, and son of John Sherburne, Esq. of Portsmouth, where he was born in 1757. He studied the profession of law, and settled in practice in his native town. He was appointed to the office of civil magistrate for the county of Rockingham, October 10, 1788. In 1792, he was elected one of three members from New Hampshire to the Third Congress, and was re-elected to the Fourth, in 1794.—From 1801 to 1804, he officiated as attorney for the United States District Court, and in May, 1804, presided as Judge of the same court, and continued in that office until his death, August 2, 1830, at the age of 73. He was succeeded in 1831 by Hon. Matthew Harvey, who was then governor of the State.

ELEAZAR WHELOCK, A. M., son of the founder of the college, died before the year 1816.

JAMES WHELOCK, A. M., brother to the preceding, was appointed a Justice of the Peace for the county of Grafton, February 12, 1788. He resided in Hanover.

LEVI WILLARD, A. B., was living in 1828.

SOLOMON WOLCOTT, A. B., from Connecticut, was settled in the ministry in Windsor, in that State.

1777.

ASA BURTON, D. D., was ordained the first minister of Thetford, in Verinont, January 19, 1779, and remained in the ministry till his death, about 1827. He received his doctorate from Middlebury College, of which he was one of the fellows. Rev. Charles White was ordained as his colleague, January 5, 1825. He has since been dismissed.

ZACCHEUS COLBY, A. M., was a native of Newtown, New Hampshire, and was born in 1749. After having completed his education at college, he began the study of theology, and was ordained at Pembroke, New Hampshire, March 22, 1786. He was dismissed May 11, 1803. He was installed over the Presbyterian church in Chester, October 15, 1803, and remained in that connection until 1808. After this period, he was not again settled in the ministry. He died at Chester, August 10, 1822, aged 73 years.

DANIEL FOSTER, A. M., a native of Western, Massachusetts, was ordained at New Braintree, in that State, as colleague with Rev. Benjamin Ruggles, October 29, 1778, and died September 4, 1795, aged 44.

JOEL FOSTER, A. M., was ordained at New Salem, Massachusetts, June 9, 1779, from whence he was dismissed June 21, 1802. The cause of his dismissal was the want of an adequate support. He was installed at East Sudbury, Massachusetts, as successor of Rev. Josiah Bridge, Sept. 7, 1803, and died Sept. 25, 1812, in the 58th year of his age.—2 *Coll. Mass. Hist. Soc.* iv. 62.

DAVID GOODALL, A. M., was born at Marlborough, Massachusetts, August 24, 1749; studied theology with Rev. Benjamin Brigham, of Fitzwilliam, and was ordained at Halifax, in Vermont, the first minister of that town, in 1781, and was dismissed in 1796. He afterwards settled at Littleton, in New Hampshire, and represented that town in the New Hampshire Legislature from 1800 to 1807, and in 1809. He was appointed a civil magistrate for the county of Grafton, June 13, 1801, and was advanced to the quorum, February 2, 1805. He died at Littleton, March 4, 1830, in the 81st year of his age. An account of his character was published in the New Hampshire Observer of March 31, 1830. His son, Ira Goodall, Esq. is an Attorney at Law in Bath, N. H., and has represented that town in the New Hampshire Legislature.

EBENEZER HASELTINE, A. M., a native of Methuen, Massachusetts, was born October 28, 1755. He entered Dartmouth College in 1773. He was examined with respect to his qualifications for the ministry by the Grafton Presbytery; was approved and took license to preach, July 24, 1779. He was ordained the second Congregational minister of Epsom, New Hampshire, January 21, 1784. During his ministry, 87 were admitted to the church, and 363 received

the ordinance of baptism. He died November 10, 1813, in the 59th year of his age. He published a sermon at the ordination of Rev. David Lawrence Morrill, at Goffstown, and a sermon addressed to young people.—*Rev. Jonathan Curtis's Historical Sketch of Epsom*, 10—13.

SOLOMON HOWE, A. B.

WALTER LYON, A. M., was settled over the second church in Pomfret, Connecticut, where he died, February 14, 1826, aged 68, and in the 44th year of his ministry.

WINSLOW PACKARD, A. M., received ordination, but where, if ever permanently settled in the ministry, I have not ascertained.

DANIEL SIMONS, A. M., was the first Indian who received a degree at Dartmouth college. He was ordained at Hanover as an evangelist. Rev. Dr. Whitaker assisted in the ordination services. He appears to have been living in 1798, but died before 1816.

GEORGE TRIMBLE, A. B.

CORRECTION.

To the Editor of the Quarterly Register.

SIR,—In your number for May, I perceive an error, which I am sure your sense of justice will lead you to correct as soon as it shall be pointed out to you. In your sketch of the life of the late illustrious Robert Hall, it is stated that, "In his church, Baptists and Pædobaptists were alike admitted to communion."

This statement, though not designed to mislead your readers, has such a tendency; and I take the liberty of presenting to them the case as it was.

At Harvey Lane, Leicester, Mr. Hall, though ministering to but one congregation, was in fact the pastor of *two churches*; a Baptist and a Pædobaptist one; and to these distinct churches, he administered the communion at two several times. To one in the forenoon, and to the other in the afternoon of the same day, and to both, if I mistake not, in the meeting house. But at Broadmead, Bristol, the very few Pædobaptists to whom Mr. Hall administered the communion were not constituted a church; and the communion was not administered to them in the meeting house, but in the vestry.

It is a singular fact that Mr. Hall's church, both at Leicester and at Bristol, was, in its corporate character, at variance with himself on the subject of communion; and no less singular is it that his opponent, Mr. Kinghorn, of Norwich, and his church, were opposed to each other; so that in neither of these churches were "Baptists and Pædobaptists alike admitted to communion:" not in Mr. Hall's, because the church, as a body, could not receive Pædobaptists; and not in Mr. Kinghorn's, because he could not administer it to them.

Yours respectfully,

AN ENGLISH BAPTIST.

NOTICES OF NEW PUBLICATIONS.

Memoirs of the Life and Character of the Rev. Matthias Bruen, late Pastor of the Presbyterian Church in Bleecker Street, New York. John P. Haven, G. C. & H. Carvill, New York. Carey & Lea, Towar & Hogan, Philadelphia. Peirce & Parker, Boston. 358 pp. 8 vo.

Mr. BRUEN was born in Newark, New Jersey, April 11, 1793. From the age of eight to fifteen he resided with his paternal grandfather. In 1808 he entered Columbia college. Though early the subject of serious impressions he did not attain to satisfactory views of his interest in the Redeemer till his eighteenth year. Soon after leaving college he commenced his theological studies under the care of the Rev. Dr. John M. Mason. In 1816, in company with Dr. Mason, he travelled through a considerable portion of southern Europe. After Dr. Mason's return to the United States, Mr. Bruen again visited the continent, remaining some weeks at Amsterdam. On the eve of sailing for America in 1818, he received a pressing invitation to officiate in the church of the *Oratoire*, at Paris. From Nov. 1818, to May, 1819, he ministered in that church very much to the edification of his hearers. After his return to the United States in 1819, he preached in various places, till in the autumn of 1822, when he commenced the undertaking which resulted in his settlement as pastor of the Bleecker Street Church. During a considerable part of the time in which he officiated in this church, he performed the duties of Secretary to the Domestic Missionary Society, which was at length merged in the American Home Missionary Society. In June, 1823, Mr. Bruen was married to Miss Mary A. Davenport, daughter of Hon. James Davenport, of Stamford, Conn. In the efforts, which were made in this country for the relief of the suffering Greeks, as well as in other enterprizes of mercy, Mr. Bruen took a most efficient part. At length, after a short and painful illness, he entered into rest, on the 6th of December, 1829, in the 37th year of his age. Funeral sermons were preached by the Rev. Dr. Cox, of New York, and the Rev. Dr. Skinner, of Philadelphia. The expressions of sorrow at his early removal were numerous and heartfelt.

The Memoirs are compiled, as we gather from the volume, by Mrs. Lundie, of Scotland, the wife of a clergyman, in whose family Mr. Bruen found a cherished and most hospitable home. The greater part of the volume is occupied with the letters of Mr. Bruen to Mrs. L. Some of the closing pages of the book contain a letter from the Rev. Dr. Taylor, of New Haven, describing an interesting conversation which he held with Mr. Bruen just before his death, on the grounds of the Christian hope; a letter

of condolence from Prof. Stuart to Mrs. Bruen; a letter from Mr. Peters, Secretary of the American Home Missionary Society, delineating the character of Mr. Bruen, as his predecessor in the secretaryship of the Society; and a communication from the compiler of the book to a friend in the United States on the subject of voluntary Associations.

Mr. Bruen published, in 1821, a thanksgiving sermon; and in 1822, a little volume, entitled, "Essays Descriptive and Moral of Scenes in Italy and France, by an American." He was also the writer of the Review of "Unitarianism at Geneva;" and a Review of "Douglas on the Advancement of Society," both published in the *Christian Spectator*.

As a friend, and as a man of refined taste, Mr. Bruen had very few equals. This was manifested by the ardor with which he entered into the cause of the suffering Greeks. He felt for them as a scholar as well as a Christian. In his thanksgiving sermon, one knows not whether most to admire the elevated tone of the thoughts, or the delicacy and music of the language. The mild and attractive features of the Christian faith were eminently exemplified in his life and character.

The Divine Authority and Perpetual Obligation of the Lord's Day, asserted in Seven Sermons, delivered at the Parish Church of St. Mary, Islington, in the months of July and August, 1830, by DANIEL WILSON, M. A., Author of Lectures on the Evidences of Christianity; with a Recommendatory Preface, by Rev. Leonard Woods, D. D., of Andover. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1831. 212 pp. 8vo.

In the spring of 1830, Bishop Blomfield, of London, addressed a long letter to the clergy and people of his diocese, on the neglect and profanation of the Lord's day. Public attention was immediately called to the subject. In Mr. Wilson's parish, a society was formed for promoting the observance of the Sabbath, the constitution of which was signed by more than 400 of the most respectable house-keepers. Mr. Wilson was induced, in consequence of these circumstances, to institute a thorough examination into the nature and claims of the Sabbath. The book, of which we have given the title, is the result of this investigation.

The following is a brief analysis of the volume. The *first* sermon is occupied with an account of the institution of the Sabbath in Paradise, the notices of a weekly rest during the patriarchal ages, and of the *manner* in which the Sabbath was revived before the commencement of the Mosaic economy. The *second* sermon asserts the au-

thority and dignity of the Sabbath under the law of Moses. Its insertion in the decalogue, its place, as high above all the ceremonial usages, the great importance attached to it as of moral obligation, by the prophets, show that it was to be a part of the Christian dispensation. In the *third* sermon it is maintained that the gospel sets forth the Sabbath in more than its original glory. Our Lord honored the Sabbath on all occasions. He freed it from some pharisaical peculiarities. From its moral character neither he, nor his apostles, took aught. The *fourth* sermon treats of the transfer of the Sabbath from the seventh to the first day of the week, and the reasons on which the change is founded. Some preparatory circumstances are delineated. The *fifth* sermon is on the practical duties of the Lord's day. The *sixth* is employed in enforcing the unspeakable importance of the right observance of the Sabbath. The Sabbath includes *all* the application of the Christian religion and its preservation in the world. It holds together all the links and obligations of human society. In the *last* sermon the subject is considered in a national point of view, with an outline of the practical measures which may be adopted in reforming communities and nations.

Mr. Wilson looks over the whole ground as a patriot and a Christian. He maintains the high moral obligation of the Sabbath. All the principal difficulties are met in a fair and candid manner. The blessings of a strict observance of the day are presented in an attractive form. Throughout the course of argumentation, earnest and affectionate appeals are intermingled.

The appearance of the volume is very timely. The attention of the religious community in this country will soon be extensively called to this subject. We would recommend that several copies of this volume be circulated among the members of our churches in every town. It would not be amiss, also, to place a few copies in our steam boats and canal boats for the benefit of those *Christians* who travel on the Sabbath.

A commendatory letter by Eleazer Lord, Esq. of New York, and a preface by Rev. Dr. Woods, of Andover, well describe the nature of the work.*

* The following particulars in regard to the author may be new to some of our readers. He is the son of Thomas Wilson, Esq. the well known patron of the Dissenting College at Highbury, and of other benevolent enterprises. He received his education at Edmund Hall, Oxford. He has officiated as a minister of the Established Church at various places. He preached, for some time, as successor to Mr. Cecil, in Bedford Row. He is now ministering to a large congregation in Islington, one of the parishes in London. It is stated that on one occasion, 700 individuals received the rite of confirmation in his church. He has frequently appeared as an author;—he has published several occasional sermons, a volume of sermons, a journal of travels, a defence of the Church Missionary Society, a long and excellent essay pre-

American Annals of Education. Conducted by William C. Woodbridge, assisted by several Friends of Education.

The first series of the Journal of Education was commenced in January, 1826, under the care of Mr. William Russell. This was continued for three years. The second series was specially devoted to the subject of Lyceums. The third series was commenced in August last, under the editorial care of Mr. Woodbridge. Many of the subjects discussed in this Journal are of the highest practical importance. Mr. Gallaudet, of Hartford, is a regular and frequent contributor, as well as others of our most enlightened school teachers. The information in reference to the plans and methods of education on the continent of Europe, which the personal knowledge of the editor enables him to communicate, gives much additional interest to the work.

We sincerely hope that it will be liberally patronized. Those, who are engaged in communicating instruction, cannot discharge their duties intelligently, without the aid of such publications. Carter, Hendee & Babcock, Boston, are the publishers. The work is issued in monthly numbers of 40 or 50 pages each. Price, three dollars a year in advance.

An Address delivered at the Western Reserve College, Hudson, Ohio, February 9, 1831, by CHARLES B. STORRS, at his Inauguration to the Presidency of that Institution. Boston: Peirce & Parker. 1831. 19 pp. 8vo.

The position, maintained and illustrated in this Address is, "That education, in every stage of its progress, from the nursery to the university, should be adapted to raise our moral character to the highest elevation of which it is capable." The wisdom and goodness of God will be recognized in proportion to the excellence of our moral character; and in the same proportion our usefulness to our fellow men will be extended. Moral principle is necessary to inspire the student with the spirit of unwearied application and wakeful diligence. Social happiness is essentially depending upon it. On account of our political relations, also, moral culture should receive special attention. Respect for the rights of man is inseparable from a sense of accountability to God.

In attaining the moral ends of education, systems of manual labor are considered to be far preferable to mere diversion or gymnastic exercise. The principle of emulation, Mr. Storrs would discard from schools of education as essentially wrong, and of course as injurious to moral character. The study of the original scriptures is warmly recommended, while a very extended use of the

fixed to Wilberforce's Practical View, and two volumes on the Evidences of Christianity. The three last named, have been republished in Boston, by Crocker & Brewster. Mr. Wilson is one of the principal contributors to the Christian Observer

Greek and Roman classics, especially in the earlier stages of education, is reprobated as injurious to the moral feelings.

Mr. Storrs, for two or three years before his election to the presidency, was Professor of Theology in the college. His place is now supplied in that department by the Rev. Beriah Green, formerly of Brandon, Vt.

Two Sermons, delivered Nov. 21, 1830, in commemoration of the organizing of the First Church in Concord, N. H., and the Settlement of the First Minister, on the 18th of Nov. 1730, by Rev. NATHANIEL BOUTON. Concord: Asa McFarland. 1831. 102 pp. 8vo.

Concord was settled a century ago, principally by emigrants from Andover, Bradford, Salisbury, and Haverhill, Mass. They were selected by a Committee of the General Court of Massachusetts, and were all men of property and of good character. The first minister of the place, Rev. Timothy Walker, was ordained, Nov. 18, 1730, and continued in the office till his death, in 1782. The population of Concord, at that time, amounted to 1,500. Rev. Israel Evans, the next pastor, remained in the office, from Sept. 1788 to 1797. March 7th, 1798, Rev. Asa McFarland, D. D. was ordained pastor. In 1824, he resigned the situation, on account of bodily infirmities. He died in Feb. 1827. In 1825, Mr. Bouton, the present minister, entered on his duties. Since the formation of the church, 793 individuals have been connected with it. About \$500 annually, are given by members of Mr. Bouton's church and congregation, for general benevolent purposes. Twenty-six individuals from this town have acquired a public education. Appended to these sermons is a valuable collection of notes. Some of them furnish a singular view of the olden time.

We cannot but applaud the practice of "gathering up the fragments" of the early history of our New England villages and towns. The day, we are persuaded, is not very distant, when there will be a printed historical record of every town in the northern States. They will furnish materials, of untold value, for the future historian of the land of the Pilgrims,

Essay on the Hieroglyphic System of M. Champollion, Jun., and on the Advantages which it offers to Sacred Criticism, by J. G. H. Greppo, Vicar General of Belley. Translated from the French, by ISAAC STUART, with Notes and Illustrations. Boston: Perkins & Marvin, 1830. 276 pp. 12mo.

This book records the results of the labors of Champollion in deciphering the Egyptian Hieroglyphics. As this is likely to become a subject of great interest, we will give a short, and if possible, an intelligible analysis of it. According to Champollion, the hieroglyphics are divisible into three distinct classes: 1. Figurative signs; 2. Symbolic; 3. Phonetic, or expressive of sound. The FIGURATIVE occur often, either in an en-

tire or an abridged form. Thus the sun is represented by an exact image; the firmament by the section of a ceiling, with or without stars. The first is termed *figurative proper*, the second *figurative conventional*. The plan of a house is given, instead of the house itself. This is termed *figurative abridged*. The second form of hieroglyphics is the SYMBOLICAL. These are the characters generally alluded to by the ancients, when they speak of hieroglyphics. Two arms stretched up towards heaven expressed the word *offering*; the four quarters of a lion, *strength*; an asp, *power of life and death*. As the Egyptians were a very civilized nation, it is clear that hieroglyphics like those described were not by any means sufficient to designate their various wants, occupations, and ideas; and this want may have led to the invention of what Champollion calls the third class of hieroglyphics, PHONETIC, or designating a sound. He has also discovered the principle on which these signs were chosen to express one certain sound; it is this, that *the hieroglyphic of any object might be used to represent the initial sound, or as we should say, the initial letter, of the name of that object*. This is shown in the following manner: The first column gives the letter expressed by an hieroglyphic; the second, the English name of the object represented; the third, the Egyptian name.

Letter.	Hieroglyphic.	Egyptian name.
A	an eagle,	apom
—	a piece of meat,	ab or af
R	mouth,	rô
—	tear,	rimé
—	pomegranite,	roman

As the great number of hieroglyphics which this principle would assign to each of the 29 elementary sounds, (the number in the Egyptian alphabet,) would have been a continual source of error, the characters were soon reduced to a few. As far as ascertained, 18 or 19 is the largest number assigned to any one letter, while few have more than five or six representatives, and several only one or two. The rule which was generally adopted in choosing between so many signs for the same sound, was to take that sign which seemed most appropriate to the meaning of the word which was to be written phonetically. Thus if the name of a king was to be written, those phonetic hieroglyphics would be taken, which represented things of a noble character. The *eagle* is frequently used for *A* in the names of the Roman emperors.

It is said, that, notwithstanding all the sorts of hieroglyphical characters are used together, Champollion has acquired much skill in deciphering them, and reads most of them with comparative ease. In his great work, *Precis du Système Hieroglyphique*, (second edition, 1828,) he has deciphered the proper names of sovereigns of Egypt

from the Roman emperors back through the Ptolemies, to the Pharaohs of the elder dynasties, and detected the hieroglyphical expression of a large number of natural relations, grammatical accidents, and terms of the vocabulary. His labors have already thrown a great deal of light on the early history of Egypt. He has lately returned from that country with a great mass of materials.

It is confidently anticipated that the researches of Champollion will throw considerable light upon the scripture history. Several important illustrations have been already furnished.

The translation of the Essay of Greppo is made in a manner very creditable to Mr. Stuart. Prof. Stuart has added some valuable notes to the volume.

Memoirs of the Rev. John Townsend,
founder of the Asylum for the Deaf and Dumb, and
of the Congregational School. Boston: Crocker
& Brewster. New York: Jona. Leavitt. 1831.
244 pp. 8vo.

The following extract from Mr. Townsend's journal, shows his spirit and manner of life. "I hope to die either in my study, or in my pulpit, that I may be found working; not loitering nor sleeping."

Mr. Townsend was born in one of the parishes in London, March 24, 1757. His father and mother were very estimable people. They were attendants for some time, on the preaching of Mr. Whitefield. Young Townsend was greatly indebted to the instructions of his excellent mother. For five years he attended the Christ's Hospital School. In hearing a sermon of Dr. Peckwell, in 1774, he received religious impressions, which produced a permanent change in his character. He soon after commenced preaching in the Methodist chapels with great acceptance. Conscious of his want of proper preparation for this work, he devoted himself with much assiduity to collect all the sources of reading and reflection in his power. He read the works of the Puritans, constantly heard Mr. Cecil preach, commenced the study of Hebrew and Greek, spending 14, and sometimes 16 hours a day in study. He now connected himself with the Congregational Dissenters, and was settled at Kingston in 1780; in 1784 he removed to Bermondsey, near London, where he remained till his death. In 1792, Mr. Townsend, becoming interested in the case of a deaf and dumb child, decided on the practicability and necessity of a charitable institution for their benefit. The subscription was commenced, June, 1792, and the amount raised was four guineas, one of which Mr. Townsend subscribed. The next morning he communicated the plan to Mr. Henry Thornton, who entered warmly into the measure, and became the treasurer of the institution. In eight years it was recognized as a great national charity. Mr. Townsend was unwearied in his efforts to

sustain the establishment. In three years he collected £6,000 for the funds of the Asylum. He visited Ireland, and found that there were 3,000 deaf and dumb children in that island. Before his death the number resident in the London Asylum was 220, and the whole number of admissions had been almost 900. The Duke of Gloucester was its patron, and the Marquis of Buckingham its President. The Duke has presented a marble bust of Mr. Townsend, to perpetuate his memory. It is placed in the hall of the institution.

Mr. Townsend was one of the individuals who commenced the Evangelical Magazine. From the proceeds of this work, £16,000 have been given to charitable purposes. In 1794, he was one of the eight who met to devise means to establish a Missionary Society. On the news of the loss of the Duff, Mr. Townsend immediately preached a sermon, from the passage, "Speak to the children of Israel, that they go forward." On the formation of the Tract Society, Mr. Townsend was soon appointed on the Committee. He wrote 12 Tracts, six of which were translated into all the languages of Europe, and one into several of the Asiatic. On the formation of the British and Foreign Bible Society he was appointed on the Committee. On account of his activity he was made an honorary life member. A very favorite object with him was the Congregational School, for the children of poor Dissenting ministers; but it did not receive that patronage which was necessary to its extended usefulness.

Mr. Townsend rested from his labors on the 7th of February, 1826, in the 69th year of his age. His life furnished a most striking illustration of the real nature of Christianity. He went about doing good. He lived for the temporal and eternal happiness of his fellow men, in an eminent degree. His affections were uncommonly tender, and his disposition amiable and winning. As an instance of the respect in which he was held, it is stated, that a venerable prelate of the Episcopal Church, once said to him in a public company, "Mr. Townsend, if you come to our city, and take up your quarters any where but in the bishop's palace, I shall be quite affronted with you."

We will only add that the Memoir is written in a simple and unpretending style; well adapted to exhibit the character of such a man as Mr. Townsend.

Church Psalmody; a new Collection of
Psalms and Hymns, adapted to public worship.
Selected from Dr. Watts, and other Authors.
Boston: Perkins & Marvin, 1831.

We wish to do little more than to mention the fact of the publication of this work, in our present number. We shall offer some extended remarks upon it hereafter. It contains about 450 metrical pieces from the psalms, and above 700 hymns.

REVIEW

OF THE

PRINCIPAL EVENTS OF THE YEAR ENDING JUNE 30, 1831.

JULY, 1830.

On the 30th of June the French commenced the siege of Algiers. On the 1st, 2d, and 3d of July, they continued their operations, and erected their batteries. In the mean time an attack was made by the fleet on the forts of the sea side, in order to withdraw the enemy's attention from the army. By three o'clock on the morning of the 4th, the batteries were all ready. The artillery consisted of 26 pieces. In four hours the enemy's fire was nearly extinguished. At 10 o'clock a terrible explosion took place which blew into the air a part of the fortress. The powder magazine had been fired by order of the dey. The report was heard 60 miles at sea. As the city could now be bombarded from the heights as well as from the fleet, the dey saw that it was in vain to continue the struggle. After a good deal of negotiation, a capitulation was accepted. The dey was allowed his liberty, and the possession of all his personal effects. He might retire with his family and property to any place he chose, out of Africa. The same engagement was made in regard to all the Turkish militia. The personal rights and religion of the Algerines were to be respected. By two o'clock on the afternoon of the 5th, the French flag waved from all the towers of the city, and from the palace of the dey. All the treasures of the regency and 1,500 pieces of cannon were the fruits of the expedition. The whole booty obtained in Algiers was worth about 60,000,000 francs, or £2,500,000. The expenses of the army and navy amounted to about this sum.

It seems probable that the French intend to colonize in Africa. Courts of justice have been organized at Algiers, and an experimental farm commenced. Every exertion is made to increase the confidence of the natives in the French government. A bey, who reigned near the foot of Mount Atlas, has been deposed and sent to France, and another substituted. A French colony would become a nucleus of civilization for the whole of that barbarous but celebrated region.

For a long time, the government of Charles X. had been growing unpopular in France. The Chamber of Deputies, showing many signs of disaffection, had been dissolved, and a new election ordered. But the result was the return of a new Chamber still more charged with the elements of opposition. The ministers were able, for a time, to occupy the attention of the people with the brilliant expedition to Algiers. But the crisis now approached. The ministers told their sovereign that his only choice lay between an act of unconstitutional vigor and the scaffold. The revolutionary spirit must be put down at all hazards. At 11 o'clock at night, on Sunday the 26th of July, M. Sauvo, the editor of the *Moniteur*, received an order to meet two of the ministers. One of them delivered to him for publication, the ordinances of the ministers. On reading them he exclaimed, "I have witnessed all the days of the revolution; and I withdraw in deep terror to publish these decrees." The nature of them fully warranted these alarms. The Chamber of Deputies, which had been convoked to meet on the 4th of August, was dissolved. This was in fact an attack on the rights of the electors, declaring that the electoral colleges had been misled and deceived. A new ordinance reduced the number of deputies from 430 to 258.

The popular colleges of electors were deprived of their rights, and the constituent body of the whole of France was reduced to about 20,000 wealthy proprietors. The mode of election by ballot was also virtually annulled. To complete the work, another ordinance re-established the censorship of the press, and deprived the proprietors of newspapers of the right of publishing them without previous license. Thus in respect to literary productions, France was placed in the same state as Turkey. On Monday morning, the first feeling excited on reading the publication was astonishment and indignation. There were various meetings of the friends of liberty at which nothing was determined beyond general protestation against the illegality of the ordinances. It was late on Monday before the news of the publication was generally known. Despatches were however sent by the friends of liberty to some of the deputies—among the rest to Lafayette and M. Lafitte. Mobs began to collect in the Palais Royal, and the hotels of the ministers suffered some damage. Charles was out on a hunting expedition. By the morning of Tuesday the 27th, the news of the ordinances was generally spread, and angry crowds began to collect. Scarcely any but the *official* journal appeared. No one could be published without authority. The printers and compositors being told that their "occupation was gone," were turned into the streets. Forty-four editors of daily papers issued a protest against the ordinances on Tuesday morning, in which they say, "the government has lost to-day that legal character which commands obedience. We shall resist it, therefore, in all which relates to us." This paper was extensively circulated, and gave a definite direction to the efforts of the people. Two of the papers persisted in their publication in defiance of the ordinance. The doors of one of the offices were broken open, the types were scattered, and the presses destroyed. Immense crowds of the working classes began to assemble around the public places. The hotels of some of the ministers were attacked. At half past four in the afternoon, the military under Marshal Marmont were in motion. The whole force which was called out during this week was about 12,000 men, of whom 3,800 were Swiss guards. As the cavalry passed, a shower of stones were thrown on them by the populace. In one case the Swiss guards fired repeated volleys on the people, by which a great number were wounded, and one woman killed. The operations of the day terminated by the destruction of all the lamps of the town. This was a night of fearful preparation. "The faubourgs of the French capital decided the problem of a revolution which overthrew the dynasty of the Bourbons, and shook many of the thrones of Europe."

On Wednesday morning all was activity. The gunners' shops had been broken open, and their contents distributed among the populace. The shops were partially opened in the morning, but they were soon shut, and an end was put to all business except that of arms.

In the morning an ordinance was issued by the ministers, declaring Paris to be in a state of siege. Through a considerable part of the day the troops of Marmont were engaged with the citizens. At the *Hôtel de Ville* there was a most destructive scene of warfare. From every window and from the tops of the houses a deadly fire was kept up, and the battle raged for five or six hours with unintermitted fury, till the troops, through the failure of ammunition, were compelled to retire. At this place from one hundred and fifty to two hundred of the troops were killed or wounded. In other parts of the city there had been much skirmishing. Notwithstanding the signal failure of the troops during this day, yet the infatuated ministers determined to persevere. Wednesday night was a period of busy counsels and active preparations. The principal streets were barricaded. The trees were cut down, and converted into ramparts of defence. The streets next day had all the stillness of midnight. Additional bodies of citizens joined their brethren, particularly the young men of the Polytechnic and other schools. Reinforcements of 1700 or 1800 men had joined the king's troops. The morning dawned. The troops were pressed upon by an armed and enraged populace. Near the Palais Royal the fire was heavy and the carnage great.

About 11 o'clock the king consented to change his counsels, and to withdraw his ordinances. Some of the troops of the line went over to the people. Before

3 o'clock in the afternoon of Thursday, July 29, Paris was completely evacuated of the royal troops. Three days in Paris had done the work of campaigns, and for the whole of France. The moderation of the Parisians, after the victory, was admirable. Property was everywhere respected. Paris was never more free from private disorders than on the last day of this warfare. The citizens returned to their work as though nothing had happened. The number of deaths amounted to about 700, and the whole number of killed and wounded to 3,000, including soldiers as well as citizens.

On Thursday afternoon, a considerable number of the deputies held a meeting at M. Lafitte's, and nominated a provisional government, consisting of three members,—the Duke de Choiseul, Gen. Lafayette, and Gen. Gerard. Gen. Lafayette took the command of the National Guard, repaired to the Hotel de Ville, and issued animated proclamations. Towards evening a deputation arrived from St. Cloud, proposing to form a liberal ministry, but it came too late. Charles X. had ceased to reign. The deputies met on Friday morning in their own chamber, and a considerable number of peers convened in their hall. In the *Moniteur* appeared the nomination of a municipal commission. The first step taken by the deputies, now 89 in number, was to invite the Duke of Orleans to undertake the executive power, with the title of Lieutenant General. Public opinion had long pointed him out as the heir presumptive of a revolutionary throne. He had always had a reputation for patriotism and liberal principles. On the three days of the war in Paris he had remained at his country seat at Neuilly. After repeated and strong entreaty he came into Paris on Friday evening. On Saturday morning he issued his proclamation announcing his acceptance of the office of Lieutenant General.

On the 16th of July, the funeral ceremonies of George IV. of England took place. He died on the 26th of June. His death had been so long expected, that it produced but little sensation. He was born August 11, 1762. In 1811, on account of the severe malady with which his father was visited, he was created Prince Regent. In 1820, on the death of his father he exchanged the title of Prince Regent for that of king.

16. Died at Peacham, Vt., Mr. William Chamberlain, Professor of Languages in Dartmouth College, aged 33. Mr. Chamberlain was a man of uncommon powers of mind, and died deeply lamented.

24. The British Parliament was dissolved by the king in person.

25. Died in Boston, Isaac Parker, LL. D., Chief Justice of the Supreme Judicial Court of Massachusetts; aged 62. He had just commenced the celebrated trials at Salem, when he was attacked by an apoplectic fit, which terminated his valuable life. He succeeded Judge Sewall.

26. Very heavy rains in the northern part of Vermont, and the northeastern part of New York. The rivers were suddenly raised to a great height, and the loss of property was severe, supposed to amount to \$1,000,000; 14 persons, who resided on Otter Creek, perished.

AUGUST.

1. At four o'clock in the morning of August 1st, Charles X. left St. Cloud with a large retinue. The number of troops was about 15,000. They halted at Rambouillet, 30 miles west of Paris.

2. Commissioners were sent to Rambouillet to treat with the king. After some negotiation he consented to abdicate his crown. He named as his successor his grandson, the Duke of Bourdeaux. The commissioners agreed to give him 4,000,000 of francs, 1,000,000 of which were immediately paid.

2. Rev. Messrs. William Hervey, Hollis Reed, and William Ramsey, with their wives, embarked on board the *Corvo*, at Boston, as missionaries to Bombay. Also, Rev. John T. Jones, to join the American Baptist mission in Birmah.

3. Charles X. having received an accession to his forces of 15,000 men, refused to comply with the terms which he had dictated. In consequence it was determined at Paris to compel him to come to terms. A large force of the National Guard, and of the citizens, proceeded to Rambouillet. The king took the

alarm, and made an unconditional abdication. The Duke of Orleans opened the session of the Chamber of Deputies. An immense crowd listened to his speech.

7. A violent hurricane in Jamaica, W. I., by which several towns and villages were destroyed, several lives lost, and much damage done to the shipping.

7. The Chamber of Deputies declared the deposition of the Bourbons, and the vacancy of the throne, and called to the sovereignty the Duke of Orleans, by the title of Louis Philip I., King of the French. The charter underwent material alterations. The provision which made the Catholic the religion of the state is abolished. The state is entirely divorced from the church. The censorship can never be again imposed on the press. The Peerages granted by Charles X. were annulled. The vote on proposing the Duke of Orleans as sovereign, was 229 in favor, and 33 against. The full complement of the Chamber amounted to 430. The Royal Duke immediately accepted all the conditions of the arrangement. Some disturbances happened on the 6th and 7th, occasioned by the dissatisfaction of those who wished for a republic.

9. The ceremony of taking the oath to the charter, as modified, was observed in the hall of the Chamber of Deputies in the presence of an immense concourse of spectators.

9. A treaty of peace was concluded between France and Tunis, by which the commerce of the latter is opened to all nations. A similar treaty was just before concluded at Tripoli.

12. The Paris Moniteur contained an ordinance nominating the following list of ministers:—M. Dupont, Keeper of the Seals; Gerard, Minister of War; Duke de Broglie, Minister of Public Instruction; M. Guizot, Minister of the Interior; Baron Louis, of Finance; Molé, of Foreign Affairs; Sebastiani, of Marine. Four members of the Cabinet were added who had no ministerial department,—Lafitte, Perrier, Dupin, and Bignon.

14. Died at Washington, Gen. Philip Stuart, an officer of the revolution.

15. The Prince de Polignac was apprehended, at Granville, in Normandy, as he was about to pass to Jersey. Three others of the late ministers, Peyronnet, Chantelauze, and Ranville, were arrested at Tours. Haussez and Cappellet had escaped to England, and Montbel to Switzerland. Those who were taken, were transferred by order of the deputies to the castle of Vincennes.

17. Violent storm along the coast of the southern and middle States.

18. Charles X. landed in England, with the royal family.

19. The American Institute of Instruction was organized in Boston. The meeting was composed of gentlemen from ten States. The last three days of the meetings were occupied in hearing lectures from various members. Rev. Dr. Wayland, President of Brown University, was chosen President of the Institute.

23. Louis Philip issued an ordinance restoring certain political rights to those who were banished from France in 1816, and permitting their return.

25. An insurrection commenced at Brussels, one of the capitals of the Netherlands. The Belgians of all classes had been, for a long time, dissatisfied with the government. The proceedings in Paris hastened on the revolution. An immense multitude assembled, and committed several acts of violence.

26. Early in the morning a contest between the citizens and the troops commenced, and soon became bloody. At length the troops, to the number of about 5,000, left the city, and the tri-colored flag was soon floating on the Hôtel de Ville. The number of the killed amounted to 14. Serious disturbances also happened at Antwerp, Louvain, and Bruges.

27. Died at St. Leu, France, Prince Bourbon de Condé, aged 75.

27. A revolution in opposition to the government of Colombia, South America, at Bogotá. Battle between the partizans of the government and its opposers, in which the latter, commanded by Col. Pinces, were victorious.

SEPTEMBER.

4. Died at Lynn, Mass., Donald M'Donald, aged 108; born in Scotland in 1722. He was with Wolfe, at Quebec.

4. The journeymen printers in Paris, formed a combination to compel the publishers of the journals to destroy their machines, and to return to the old mode of printing by hand presses.

6. Insurrection at Brunswick; the Duke, Charles Frederick, soon after fled to England, and was succeeded by his brother William.

13. An extraordinary session of the States General of the Netherlands, opened at the Hague for the purpose of reconciling the Belgians.

15. The Liverpool and Manchester rail road was opened. The Rt. Hon. William Huskisson, member of Parliament from Liverpool, and one of his Majesty's ministers, was killed by the passing over him of the Rocket engine. The rail road was commenced in 1826, and was completed at an expense of nearly £800,000. The distance is 34 miles. Mr. Stephenson, the proprietor of the Rocket engine, passed the whole distance at the rate of about one mile a minute, for which he received a reward of 1,000 guineas.

16. Great fire at Gloucester, Mass. Loss estimated at \$100,000.

17. The celebration of the second centennial anniversary of the settlement of Boston, took place. Josiah Quincy, LL. D., President of Harvard University, delivered an oration.

20. Died at Auburn, N. Y., Rt. Rev. John Henry Hobart, D. D., Bishop of the Protestant Episcopal Diocese of New York, in the 55th year of his age. He was a graduate of the College of New Jersey, elected Bishop in 1811, and was the next in rank to the venerable Bishop White. He was a man of vigorous intellect, and great decision of character. He died calmly.

20. Public meeting at Columbia, S. C., on the subject of "State Rights."

23. The royal troops, to the number of about 18,000, entered Brussels, under the command of Prince Frederick.

27. The conflict between the troops and the citizens, in Brussels, which had lasted four days, terminated. Not a soldier was to be seen. About 1,000 of the inhabitants perished—besides 1,400 wounded. Of the Dutch troops, 133 were killed, and 596 were wounded. The Dutch were also driven from Bruges, Ostend, Ath, Louvain, and other places.

27. Polignac accused of high treason, by the French Chamber of Deputies, by a vote of 244 to 47.

OCTOBER.

1. Rev. Messrs. J. J. Robertson, and J. H. Hill, Episcopal missionaries, embarked at Boston for Greece.

4. The independence of Belgium declared by the Central Committee at Brussels. "The province of Belgium, violently separated from Holland, shall constitute an *independent State*."

6. The twenty-first annual meeting of the American Board of Commissioners for Foreign Missions was held in Boston, and continued by adjournment, till the 9th. Hon. John Cotton Smith presided, and in his absence, Hon. Stephen Van Rensselaer; 28 members were present. Rev. Thomas De Witt, D. D., of New York, preached the annual sermon, in the Park Street church, on the 6th, from Matt. ix. 37, 38. A public meeting was held in the evening of the same day, at which a part of the Annual Report was read, and Addresses were made by Drs. Allen, Bates, and Miller. The receipts of the Board, for the year, amounted to about \$75,000, and the expenditures to \$84,000. A long and very able discussion took place on the Indian question, or the expediency of preparing a memorial to Congress, expressing the views of the Board on the subject. A memorial was voted. The next annual meeting was appointed in New Haven, Conn., on the first Wednesday in October, 1831.

14. Died at Shawneetown, Illinois, Hon. John McLean, senator of the United States from that State.

20. A convention of the friends of education was held in New York city, by invitation of the New York University. About 100 gentlemen were present. Rev. Joshua Bates, D. D., President of Middlebury College, Vt., was appointed President, John Delafield, Esq. Secretary, and Rev. William C. Woodbridge Assistant Secretary. About 20 essays and communications were received, and a great variety of important topics were discussed.

NOVEMBER.

7. One of the British East India government papers, the Bengal Herald, published a regulation, declaring the practice of Suttee, or of burning or burying alive the widows of Hindoos, illegal, and punishable by the criminal courts. It is a practice nowhere enjoined by the religion of the Hindoos as an imperative duty.

16. The British Ministry resigned. On the day before, a debate took place in the House of Commons, on the appointment of a select committee with respect to the Civil List. On the question, 204 voted with the ministers, and 233 in opposition. In the morning, the Ministry announced their resignations. The downfall of the Wellington Ministry is attributed to a variety of causes. The repeal of the Test and Corporation acts, and the Catholic Relief bill, especially the latter, awakened a conscientious opposition to the ministry from a great majority of what is called the religious world. William the Fourth, a man of liberal principles, came to the throne. The new election of members of Parliament had weakened the ministry. In the speech from the throne, at the opening of Parliament, the ministers were peculiarly unfortunate. The declaration of interference in the Belgic war, and the omission of any mention of Parliamentary reform, were very offensive. The assertion of the Duke of Wellington of his entire opposition to reform, widened the difficulty. Other unfavorable circumstances were, the nomination of Dr. Philpott to a bishopric, the sudden postponement of the King's visit to the city, and the extensive burning of property in Kent, and elsewhere.

The following are the prominent members of the new ministry. Earl Grey, first Lord of the Treasury; Marquis of Lansdown, President of the Council; Mr. Brougham, Lord Chancellor; Lord Althorpe, Chancellor of the Exchequer, and leader of the ministry in the Commons; Lord Palmerston, Foreign Affairs; Lord Durham, Privy Seal; Lord Goderich, Colonies; Mr. Denman, Attorney General, &c.

17. Previous to this date, 2,089 petitions were presented to Parliament for the entire and early abolition of West Indian slavery. A great multitude of others have since been presented.

29. The revolution commenced in Poland. It began in the military school of ensigns. The young men to the number of 500 or 600 took up arms, and spread themselves through the town of Warsaw, calling the citizens to arms. The arsenal was taken about 10 o'clock in the evening. Several regiments of infantry soon joined the standard of revolt, and the Grand Duke, Constantine, when on the point of being surrounded in his palace, effected his retreat upon Praga. Forty-one Colonels and Majors were killed in endeavoring to rally the troops. Gen. Klopiecki took command of the Polish troops. A corps of National Guards was organized, and a provisional government established.

The population and territory of Poland, as divided between the three powers, at the Congress of Vienna, are as follows. Prussia, 29,000 square miles, 1,800,000 population; Austria, 30,000 square miles, and 3,500,000 population; Russia, 178,000 square miles, and 6,900,000 population; the kingdom of Poland, 47,000 square miles, and 2,800,000 population. Total, 470,000 square miles, and 15,000,000 population. The *kingdom of Poland*, as constituted at the Congress of Vienna, is the seat of the present revolution. It has now a population of 4,000,000. Though subject to Russia, it was governed in many respects, as

a separate monarchy. The majority of the inhabitants are Catholics. The Protestants of different sects are numerous. One seventh of the population are supposed to be Jews. The oppression which the Russians practised was severe. The Poles were imprisoned within their own frontiers, and kept for the gloomy pleasure of Russia. No man, in any station of life, was permitted to marry or to dispose of his own inheritance without license from the government. The revolution is now extending into other parts of Poland.

DECEMBER.

4. Died at Glastenbury, Ct., Rev. Samuel Austin, D. D., aged 70, formerly of Worcester, Mass., and afterwards President of the University of Vermont, at Burlington. He graduated at Yale College in 1783. As a theological writer he attained considerable distinction.

4. Died at his residence in Amelia county, Va., Hon. William B. Giles, late Governor of the Commonwealth of Virginia, and for many years a prominent member of Congress.

6. The second session of the 21st Congress of the United States commenced. The message of the President is a long and elaborate document. He advises that measures be taken as speedily as possible to extinguish the titles of the Indian lands, within the chartered limits of the States, and also to effect the speedy removal of the southwestern tribes to the territories west of the Mississippi. The President asserts what is utterly incapable of proof, that the individual States possess entire sovereignty over the persons and property of the Indians residing within their limits. The President suggests the inexpediency of re-chartering the Bank of the United States. He also proposes some alterations in the Constitution of the United States, so that in no case an election of President shall devolve upon the House of Representatives, and also providing that the President shall be ineligible to office, after serving one term.

The receipts of the Treasury for the year, were \$24,161,018; and the expenditures, exclusive of payments on account of the public debts, \$13,742,311; the payments on account of the public debt were \$11,354,690, and the balance in the treasury, Jan. 1, 1831, \$4,819,781.

10. Died in Bucks County, Pa. Rev. James P. Wilson, D. D. for many years pastor of the first Presbyterian Church in Philadelphia. Dr. Wilson's reputation for theological and general knowledge, his talents as displayed originally at the bar, and afterwards in the pulpit, his personal character and usefulness, long rendered him one of the most eminent clergymen in this country.

17. The Liberator Bolivar, expired at one o'clock, P. M. at San Pedro, about a mile from Santa Martha, in a calm, collected manner, confessing, and receiving the sacrament at the same time. He made a will in which he displayed much generosity. He died poor. His remains were interred at Caraccas. He was born July 24, 1783, at Caraccas. He spent some time in his youthful days in Europe, completing his education at Madrid. He was one of the chief promoters of the revolution of April 19, 1810. By a series of splendid actions he freed his country from the Spanish yoke, and was named dictator, Jan. 2, 1814. The present constitution of Colombia was adopted Aug. 30, 1821, and Bolivar was elected first constitutional President. In 1825, a portion of Buenos Ayres detached itself from the government, formed a new republic, and named it *Bolivia*. During the last years of his life, and particularly in consequence of his *Bolivian code*, he is supposed to have cherished designs unfavorable to the liberties of his country. His powers of mind were of the highest order, and his general character of an ardent, lofty cast.

21. The trial of the French ministers for high treason closed. It had lasted one week. So strong was the excitement against these unhappy men, that nothing but a strong armed guard could have saved them from the popular fury. At one time there were from 70,000 to 80,000 men under arms. The ministers were ably defended, and the whole trial was marked with great moderation and decorum. The punishment was imprisonment for life on all the prisoners, ac-

accompanied with the additional penalty of civil death on Polignac. They are confined in the castle of Vincennes.

24. A resolution was passed by the Chamber of Deputies, declaring the office held by Gen. Lafayette, as commander in chief of the National Guards, unnecessary. The same day he resigned his commission into the hands of the King. Philip treated him with great respect. Count Lobau was named in his stead.

28. Rev. Messrs. Dwight Baldwin, Reuben Tinker, Sheldon Dibble, and Mr. Andrew Johnstone, with their wives, embarked at New Bedford, Mass., to reinforce the American Mission at the Sandwich Islands.

30. Died at Hartford, Conn. Miss Alice Cogswell, aged 25, daughter of the late Mason F. Cogswell, M. D. She was deprived of hearing and speech, by the spotted fever, when between two and three years of age. The interest which was awakened in her case, led to the establishment of the American Asylum for the deaf and dumb.

JANUARY, 1831.

19. The annual meeting of the American Colonization Society was held in the Hall of the House of Representatives at Washington. Gen. Mercer of Virginia took the chair. Addresses were made by Mr. Elliott Cresson, Mr. Gerrit Smith, Rev. C. Colton, Hon. Philip Doddridge, Hon. Isaac C. Bates, Hon. Theodore Frelinghuysen, and other gentlemen. The Society has been unusually prospered during the last year. The income exceeded that of any preceding year by more than six thousand dollars. The agriculture of the colony is fast improving, and the commerce increasing. The slave trade is still carried on with undiminished cupidity and cruelty. At the Gallinas 900 slaves were shipped in three weeks.

The plans of this Society are regarded with increasing favor in most parts of the United States. In the State of Kentucky, great numbers of slaves are ready to be delivered up, were the Society prepared to receive them. A committee of Congress have recommended an appropriation from the National Treasury, for transporting free persons of color to the colony, provided the expenditure does not exceed annually the sum of \$50,000. \$25 will transport one emigrant.

19. A motion was made in the House of Representatives of the United States, to repeal that part of the Judiciary Act, extending the jurisdiction of the Supreme Court of the United States over final decisions in State Courts, which impugn the validity of any laws or treaties of the United States. It was rejected by a most decided vote, before it had passed to its second reading; 50 voted in favor of the motion, 137 in opposition.

21. The Senate of the United States acquitted James H. Peck, Judge of the District Court of the United States for the District of Missouri, from various charges of mal-administration, which had been preferred against him. The vote was 22 against impeachment, 21 in favor. Two thirds of the Senate, by the Constitution, are required to sustain an impeachment.

FEBRUARY.

During this, and several succeeding months, an unusual interest was exhibited on the subject of religion, in all parts of the United States. Thousands, who had before lived in a great measure heedless of their duty, and of their immortal destiny, were awakened to the subject of personal salvation.

It is estimated, on credible evidence, that within five months, from February 1st, a special religious interest was felt, in scarcely less than 1,500 towns in the United States, and that more than 50,000 individuals professed to have become partakers of the blessings of salvation through Jesus Christ. It is a most important fact that from 300 to 400 of this number are members of the colleges of the United States. Many others are eminent in knowledge and weight of character, and as far removed from the influence of mere enthusiasm as any men in the community. The principal cities have been signally favored. All the important Christian denominations in the country, have vigorously and kindly co-

operated in efforts to extend the benefits of real religion. As a general thing, those who have professed to have partaken in this special divine influence, have not been received as members of the churches, till after a sufficient period for self-examination and prayer. Very few extravagances or improprieties have been witnessed. The substantial fruits of repentance have been abundant. Instances of reparation for previous injuries inflicted, and restitution for plundered property, have been numerous. In many towns there have been protracted meetings, generally of four consecutive days, in which the gospel has been faithfully and plainly preached. The services on these occasions have differed very little from those which are common on the Sabbath.

3. By a vote of the Overseers of Harvard College, 34 to 12, the Theological School at Cambridge was made a part of the University. The new statutes provide for four Professorships, in the Theological Faculty; one of the Professors to act as Dean. The President of the University is to be the official head of this Faculty. One of the Professors is at the same time Professor of Divinity in the College.

12. There was an annular eclipse of the sun, visible in many parts of the United States. Robert Treat Paine, Esq., who observed the eclipse near the extremity of Cape Cod, in his report, says, "that Venus was distinctly visible for more than an hour, and Jupiter, for a less time; fowls were observed returning to their roosts, and cattle to their stalls; the color of the sky became of an indigo blue; the thermometer in the shade fell from 27 to 23; a thermometer in the sun from 71 to 29; the duration of the ring was 1 min. 27 sec."

16. An interesting meeting was held in Washington, in favor of Sunday schools. Hon. Felix Grundy, Senator from Tennessee, took the chair. The following members of Congress addressed the meeting; Messrs. Webster, Whittelsey, Crane, Coleman, Haynes, Frelinghuysen, and Wickliffe. The meeting was conducted with great unanimity, by distinguished men of every political party.

16. Died at Edinburgh, Scotland, Rev. Andrew Thomson, D. D.; unquestionably the most energetic, intrepid, indefatigable minister of the Scottish National Church. His death produced a deep sensation throughout Scotland. The immediate cause was probably an ossification of the heart. His age was 53.

21. Died at Bristol, England, the celebrated, and truly reverend Robert Hall; aged 66. He was the son of the Rev. Robert Hall, of Arnsby, and was born May 22, 1764. He resided four years at King's College, Aberdeen. He was probably the most distinguished Christian minister of his age. A complete collection of his works, with a Memoir of his Life, is preparing by Olinthus Gregory, LL. D.

MARCH.

1. Lord John Russell brought forward his celebrated motion for parliamentary reform in the British House of Commons. It totally disfranchises 60 boroughs, and confers their privileges upon large towns and counties, and extends the right of suffrage to 500,000 persons who do not now possess it.

18. The opinion of the Supreme Court of the United States, was given by Judge Marshall, on the Indian question. The Indians prayed for an injunction from the Court, to stay the proceedings of Georgia, relative to the Cherokee lands. The injunction was denied by the Court, on the ground that the Indians are not *foreign* nations. Judges Thompson and Story dissented from the decision.

APRIL.

1. The first of a series of splendid victories was gained by the Poles over the Russians. In two days the Russians lost 12,000 men, and more than 20 pieces of cannon.

9. A new victory was obtained by the main body of the Polish army under SKRZYNECKI, among the fruits of which were several cannon, 3,000 or 4,000 prisoners, including nearly 300 Russian officers.

5. Died at Seneca Falls, N. Y., Josiah Bissell, Jr. Esq., of Rochester, N. Y., aged 40; an able, active, and most efficient friend of the various benevolent objects of the day.

14. By letters from Rio Janeiro, it seems that the two Landers had arrived in that city on their way to England from Africa, having succeeded in ascertaining the true source of the Niger, and in discovering the long sought manuscripts of Mungo Park.

14. The ministers were defeated in the Reform bill in the House of Commons. For the ministers, 291, against them, 299. Soon after, the ministers tendered their resignations, which were not accepted.

24. The King, with a boldness and decision which have gained for him unbounded popularity, proceeded in person to dissolve the Parliament.

MAY.

4. Annual meeting of the British and Foreign Bible Society. The number of copies of the Scriptures circulated last year, was 343,849, being an increase of 35,500 over those of the preceding year; the number of copies circulated since the commencement of operations, is 7,424,727. Funds received last year, £95,424 2s. 3d. being an increase of £10,441, over those of the preceding year. Total, since the Society was formed, £1,779,972 2s. 3d. 41,000 copies of the Scriptures were sent last year to France.

6. Annual meeting of the London Religious Tract Society. New publications, 233; publications circulated during the year, 11,090,254, being an increase of 520,322 over those of the preceding year. Receipts, £27,060 14s. 2d.

10. Died at Charleston, S. C., Jeremiah Evarts, Esq., of Boston, the Friend of the Indians, and Corresponding Secretary of the American Board of Commissioners for Foreign Missions, aged 50. He graduated at Yale College in 1802. For the last 20 years of his life, his great and various talents had been constantly devoted to the promotion of the temporal and eternal happiness of his fellow men.

11. Anniversary of the American Home Missionary Society, at New York. Employed 463 missionaries; 3,491 individuals have been added to the churches where these missionaries have labored; 20,000 Sabbath school scholars.

11. Annual meeting of the American Tract Society. Receipts \$42,922. Publications, 5,383,500. Number of pages, 61,764,000. Whole number of pages since the formation of the Society, 227,923,000.

12. Annual meeting of the American Bible Society. 757 auxiliaries. Receipts, \$125,316 79. 270,000 copies of the Bible and Testament have been printed. 41,618 increase over those of the preceding year. Every family in 13 States and Territories have been supplied with the Bible. About two thirds of eight other States have been supplied.

18. Meeting of American Temperance Society, at Boston. 3,000 Temperance Societies; 18 of them State Societies; 1,000 distilleries been stopped; 3,000 merchants given up the traffic; 300,000 members of Temperance Societies; 300,000 who are not members, abstain from the use of ardent spirits.

23. Meeting of the American Education Society, at Boston. Receipts, \$37,086; \$11,000 more than was received last year; 157 new applicants; whole number assisted, 604; whole number since the Society was organized, 1,204. Beneficiaries earned during the year \$11,460.

24. American Sunday School Union at Philadelphia. Receipts, \$77,454 86; schools, 7,244; teachers, 64,315; pupils, 451,075. About \$24,000 have been contributed for Sabbath schools in the Valley of the Mississippi.

29. Town of Fayetteville, N. C., laid in ashes. The town may almost be said to be *annihilated*. Loss, \$1,500,000. Number of inhabitants, 3,500.

JUNE.

Elections in Great Britain proceeding triumphantly for the friends of Reform. Nearly 150 majority returned in favor of the measure.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

GILMAN BACHELLER, ord. pastor, Cong. Machias, Maine, May 15.
WILLIAM FARMER, ord. pastor, Universalist, Belgrade, Me. May 18.
OREN SIKES, ord. pastor, Cong. Union, Me. June 8.

JOSEPH LANE, inst. pastor, Cong. Meredith, New Hampshire, April 10.
JAIRUS E. STRONG, ord. pastor, Cong. Guilford, N. H. April 16.
EATON MASON, ord. pastor, Bap. Springfield, N. H. April 28.
BENJAMIN P. STONE, ord. pastor, Cong. Franklin, N. H. May 16.
JOHN S. EMERSON, ord. miss. Cong. Meredith, N. H.

ISAAC WESTCOTT, ord. pastor, Bap. Whiting, Vermont, May 8.
ELIJAH W. PLUMB, ord. pastor, Cong. Pawlet, Vt. May 18.
SAMUEL KINGSBURY, inst. pastor, Cong. Jamaica, Vt. May 19.
PROSPER POWELL, ord. evang. Bap. Richland, Vt. June 2.

GEORGE W. DOANE, instituted rector, Epis. Boston, Massachusetts, April 19.
BANCROFT FOWLER, inst. pastor, Cong. Northfield, Mass. April 10.
ARTHUR GRANGER, ord. pastor, Cong. Medfield, Mass. April 10.
ARTEMAS BULLARD, ord. evang. Cong. Andover, Mass. April 20.
ANSON DYER, ord. evang. Cong. West Hawley, Mass. April 21.
BELA WILCOX, inst. pastor, Bap. Marblehead, Mass. May 3.
TIMOTHY R. CRESSY, ord. pastor, Bap. Hingham, Mass. May 5.
FRANCIS NORWOOD, inst. pastor, Cong. Wilmington, Mass. May 18.
ABRAHAM CROSS, inst. pastor, Cong. Haverhill, Mass. May 18.
BARUCH B. BECKWITH, ord. miss. Cong. Athol, Mass. June 1.
SHERMAN HALL, ord. miss. Cong. Woburn, Mass. June 7.
WILLIAM T. BOUTWELL, ord. miss. Cong. Woburn, Mass. June 7.
JOSHUA W. POWERS, inst. pastor, Cong. Kingston, Mass. June 15.

CHARLES G. SELLECK, ord. pastor, Cong. Ridgefield, Connecticut, May 13.
GEORGE J. TILLOTSON, ord. pastor, Cong. Brooklyn, Ct. May 25.
JAMES H. LINDSLEY, ord. evang. Bap. New Haven, Ct. June 9.
WILLIAM M. CORNELL, inst. pastor, Cong. Woodstock, Ct. June 15.
AMBROSE EDSON, inst. pastor, Cong. Berlin, Ct. June 15.
FOSTER THAYER, ord. pastor, Cong. North Woodstock, Ct. June 20.
HENRY ROBINSON, inst. pastor, Cong. Suffield, Ct.

WILLIAM POLLARD, ord. miss. Bap. New York, N. Y. April 21.
THOMAS BARRASS, ord. miss. Bap. New York, N. Y. April 21.
SAMUEL R. CLARK, ord. evang. Pitcher, N. Y. May 11.
GEORGE BRIDGMAN, ord. deacon, Epis. New York, N. Y. May 22.
STEPHEN OSTRANDER, inst. pastor, Bloomingrove, Rensselaer Co. N. Y. May 28.
SOLOMON STEPHENS, inst. pastor, Cong. Danby, N. Y. June 21.
HENRY HUNTER, inst. pastor, Pres. New York, N. Y. June 19.
EBENEZER MASON, inst. pastor, Pres. New York, N. Y. July 5.
HENRY VOGELL, ord. pastor, Bap. Vernon, N. Y.
B. MONTGOMERY DAVIS, ord. evang. Cong. Parma, N. Y.
EDWIN BRONSON, ord. evang. Cong. Parma, N. Y.
ROBERT H. CONKLIN, ord. evang. Cong. Parma, N. Y.

PETER KANOUSE, inst. pastor, Pres. Wantage, New Jersey, June 9.
WILLIAM R. BOGARDUS, inst. pastor, Ref. Dutch, Aquacknock, N. J. June 22.

SAMUEL R. BERTRON, ord. evang. Pres. Philadelphia, Pennsylvania.

JAMES C. HOW, inst. pastor, Cong. St. George, Delaware, April 27.

WILLIAM N. HAWKES, ord. deacon, Epis. Norfolk, Virginia, March 20.
LEONIDAS POLK, ord. priest, Epis. Norfolk, Va. May 22.
ZACHARIAH MEAD, ord. priest, Epis. Norfolk, Va. May 22.
F. W. TAYLOR, ord. deacon, Epis. Norfolk, Va. May 22.
CHARLES W. TALIAFERRO, ord. deacon, Epis. Norfolk, Va. May 22.

JOHN B. VAN DYCK, inst. pastor, Pres. Charleston, South Carolina, April 27.

ABRAHAM HAGAMAN, inst. pastor, Pres. Pine Ridge, Mississippi, April 17.

SILAS H. HAZARD, inst. pastor, Pres. Friendship, Louisiana, May 12.

Whole number in the above list, 58.

Whole number of Beneficiaries, 12.

SUMMARY.

Ordinations	85	STATES.	
Installations	20	Maine	3
Institutions	1	New Hampshire	5
		Vermont	4

OFFICES.

Pastors	34	Massachusetts	13
Evangelists	9	Connecticut	7
Missionaries	6	New York	12
Priests	2	New Jersey	2
Deacons	4	Pennsylvania	1
Rectors	1	Delaware	1
		Virginia	5
		South Carolina	1
		Mississippi	1
		Louisiana	1

DENOMINATIONS.

Congregational	29	DATES.	
Presbyterian	7	1831. March	1
Baptist	9	April	13
Episcopal	7	May	20
Universalist	1	June	14
Ref. Dutch	1	July	1
Not specified	2	Not specified	7

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

JAMES N. SEAMAN, Bap. Hampden, Maine.
ICHABOD PLAISTED, Cong. st. 35, Gardiner, Me.

DANIEL CHAPLIN, st. 88, Cong. Groton, Massachusetts.
DAVID LANG, st. 79, Bap. Colerain, Mass. May 13.
JOHN E. WESTON, Bap. Cambridge, (drowned,) Mass. July 2.

BELA KELLOGG, Cong. st. 51, Avon, Connecticut, April 20.
CLAUDIUS HERRICK, Cong. st. 56, New Haven, Ct.

LUTHER BOOTH, Meth. Shandaken, N. York, May 28.
NATHANIEL DWIGHT, st. 63, Cong. Oswego, N. Y. June 11.

WILLIAM HODGSON, st. 56, Meth. Doylestown, Pennsylvania, April 2.
NICHOLAS A. WILSON, Pres. st. 23, Philadelphia, Pa. June 18.

LEMUEL GREEN, st. 80, Meth. Philadelphia, Pa.

JOHN PRICE, st. 76, Talbot county, Maryland.

CHARLES A. G. STORKE, st. 67, Rowan, North Carolina, March 27.

ALEXANDER AIKMAN, Pres. st. 28, Natchez, Mississippi.

SUMMARY.

AGES.		STATES.	
From 20 to 30	2	Maine	2
30 40	1	Massachusetts	3
50 60	3	Connecticut	2
60 70	2	New York	2
70 80	3	Pennsylvania	3
80 90	1	Maryland	1
Not specified	3	North Carolina	1
		Mississippi	1
Total	15		
Sum of all the ages specified	707		
Average age	59		

DENOMINATIONS.

Congregational	5	DATES.	
Presbyterian	2	1831. March	1
Baptist	3	April	2
Methodist	3	May	2
Not specified	2	June	2
		July	1
		Not specified	7

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1831.

FIFTEENTH ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY.

THE Society held its Fifteenth Anniversary in Boston, on Monday, the twenty-third day of May, in Park Street church. The officers chosen were the same as last year, excepting Rev. John Codman, D. D. elected to fill the vacancy in the Board of Directors occasioned by the resignation of Rev. John Brown, D. D. The Treasurer's Report was read and accepted. *The second Thursday in November next* was recommended to the young men under the patronage of the Society, and to their instructors, guardians and benefactors, to be observed as a day of *Fasting and Prayer*, with reference to a more copious effusion of the Holy Spirit on all who are preparing for the ministry. The following persons were unanimously elected members of the Society.

Hon. Lewis Strong, Northampton, Mass.
 Hon. Willard Hall, Judge of the U. S. Circuit Court, Wilmington, Del.
 Hon. Thos. S. Grimké, Charleston, S. C.
 Thomas Cummings, Esq. Augusta, Ga.
 Rev. Samuel B. How, D. D. Pres. of Dickinson College, Penn.
 Rev. David Elliott, Pres. Wash. Coll. Pa.
 Rev. Luther Halsey, Prof. of Theology in West. Theol. Seminary.
 Rev. Thomas Goulding, D. D. Prof. in Southern Theol. Seminary.
 Rev. John Matthews, D. D. Prof. in Hanover Academy, Indiana.
 Rev. John C. Young, Pres. of Centre College, Ky.
 Rev. Edward Beecher, Pres. of Illinois College.
 Rev. Charles B. Storrs, Pres. of Western Reserve College.
 Rev. William Cogswell, Gen. Agent of Am. Ed. Soc.

Public exercises commenced in the evening at a quarter before 8. Hon. SAMUEL HUBBARD, President of the Society, in the chair. Prayer was offered by the Rev. Dr. Fay, of Charlestown; the Report was read by the Secretary, and the following resolutions were offered, accompanied with addresses by the gentlemen who moved them.

On motion of Rev. John Blatchford, of

Bridgeport, Con., seconded by Rev. David Oliphant, of Beverly, Mass.,

Resolved, That the increasing prosperity of this Society affords just cause of gratitude to God; and that the Report of the Directors, which has now been presented, be accepted and published.

On motion of Rev. Artemas Boies, of South Hadley, Mass., seconded by Rev. John Codman, D. D. of Dorchester,

Resolved, That the American Education Society commends itself to the affections and confidence of the churches, from the important and salutary influence it exerts on the character of the young men enjoying its patronage.

On motion of Mr. Bela B. Edwards, of Boston, seconded by Rev. Sylvester Holmes, of New Bedford, Mass.,

Resolved, That since all efforts to educate men for the ministry must be ineffectual without the blessing of the Holy Spirit, the friends of the American Education Society, and of similar institutions, are bound to regard with thankfulness and joy the recent and extensive revivals of religion in our land, especially in our seminaries of learning.

On motion of Rev. Lyman Beecher, D. D. of Boston, seconded by Samuel T. Armstrong, Esq.,

Resolved, That the obscurations which occasionally cross the path of the church of Christ, are no ground of despondence, but, judging from the word and providence of God, may be expected to be followed by a brighter and more glorious manifestation of the Sun of Righteousness.

Abstract of the Fifteenth Annual Report.

The Report commences by adverting to the extensive effusions of the Holy Spirit, by which the present period is distinguished. It is worthy of special notice that cities and colleges have shared largely in this divine blessing. The colleges most favored are Yale, Amherst, Middlebury, Bowdoin, Williams, Hamilton, Jefferson, Kenyon, Union, Hampden Sidney, New Jersey, Western Reserve, Brown University, and the Uni-

versity of Ohio.* In these institutions, the number of students hopefully converted is three hundred and twenty. Many pastors and missionaries, will no doubt enter the field in consequence of these revivals. The annual concert of prayer for Colleges was observed on the 2d Thursday of February, as in former years. It was a day of unusual solemnity. United and fervent prayer was offered; and an abundant blessing has followed.

The wants of the Society have never been greater than during the past year, and never has the community showed more decided liberality in regard to them.

Since the last annual meeting there have been assisted from the funds, 157 young men in 10 theological seminaries, 274 in 21 colleges, 166 in 59 academies, and 7 under private instruction; making a total of 604 young men assisted in 90 institutions of learning. Of these, there have been aided in New England, 411 students at 47 places of education. In other parts of the United States 193 students at 43 places of education. Of these, 369 have their native residence in New England, 205 in other parts of the United States, and the residences of 80 have not been reported. 174 have been received during the year who have not before been assisted, one half of whom are in academies, preparing to enter college. Fifty beneficiaries in 6 theological seminaries will this year enter the ministry. Most of them are already licensed. Three young men of promise have died during the year. Patronage has been withdrawn from 9 young men, of whom all but two were in the first stage of education.

In performing the duties of pastoral supervision the Secretary has been assisted by the agents of the Society, and by the Rev. John Brown, D. D. of Hadley, Mass. and the Rev. Asahel Nettleton. 500 copies of a pocket manual entitled "Daily Food," have been distributed among the young men. A special day of fasting and prayer was observed by the friends and beneficiaries of the Society on the second Thursday of November last.

The result of the efforts made by the young men to support themselves is as follows: 90 students in theological seminaries have earned \$2,268; 197 in colleges, \$6,562; 97 in the first stage, \$2,630; making a total of 384 students, who have earned \$11,460. To this sum add the amount of earnings for the four preceding years, and it gives a total of \$40,347.

The amount refunded in 11 years up to May, 1826, was \$339 60; in the year ending May, 1827, \$90; May, 1828, \$816; May, 1829, \$830 90; May, 1830, \$1,007 84; and the last year, \$2,647 63. Total, \$5,731 97.

* To these may now be added, the Universities of North Carolina and Georgia, and Dartmouth College.

The receipts of the last year amount to \$40,450 34. Of this sum \$3,264 02 have been received on account of permanent scholarships, \$100 on account of the permanent fund; leaving \$37,086 32 for the current use of the Society, which is \$11,000 more than was received last year for the same purpose.

The expenditures for the year amount to \$41,544 89, which added to the debt of the Society, viz. \$8,347 91, makes the whole charge upon the Society for the year, \$49,892 80. To meet this charge there have been appropriated from the *current fund* the above stated sum, \$37,086 32; from the *scholarship permanent fund*, transferred by request of the donors, \$3,809 87, and from the *general permanent fund*, transferred by order of the Directors, \$8,120; making a total of \$49,016 19, and leaving a small debt upon the Society of \$876 61. The appropriations to young men in the first stage of education, will be reduced after October next, to the former rate of \$48 a year. The rule to apply to those under the immediate patronage of the Parent Society, and of Branches, such as may concur. It is found by experiment that this amount better secures *personal exertion* on the part of the young men, to support themselves, which the Directors deem of special importance.

The following table exhibits at one view, the operations of Branch Societies, and of the Western Agency; including funds appropriated by the Branch Societies, and remitted by the Parent Society to supply their deficiencies during the year, together with the number of young men assisted by each Branch Society respectively.

OPERATIONS OF BRANCH SOCIETIES.						
Branch Societies.		Number assisted.	Amount appropriated.	Paid by the Branch.	Paid by the Parent Society.	Remitted to the Parent Society.
8 Branches and 1 Agency, Maine, New Hampshire, North-Western, Connecticut, Presbyterian, Western Reserve, Western Agency, In- cluding Indiana and Illinois Branches,		38	1,798 00	613 69	1,184 31	
		34	1,961 00	265 07	1,695 93	
		41	2,156 00	441 00	1,715 00	
		75	4,324 00	1,415 97	2,908 03	
		134	7,500 00	7,500 00		
		6	332 00	298 00	34 00	2,500 00
	33	1,817 00	1,817 00			
	361	19,888 00	12,350 73	7,537 27	2,500 00	

The agents, mentioned in the last report, have, with one exception, continued their labors during the year. Their efforts have been highly successful.

The Western Agency established in Cincinnati, of which the Rev. Franklin Y. Vail is Secretary, has continued in active operation during the year. A Branch Society has been formed in Illinois. The Miami Presbytery, Ohio, and the Franklin Education Society, Mass., have been recognized as auxiliaries.

A reorganization of the Presbyterian Branch has recently been made, in consequence of which its operations will hereafter be conducted on a more extended scale. The Secretary of the Parent Society has been invited to become Secretary of the Presbyterian Society, and the Directors have consented that he remove to New York for this purpose, still holding the same general relation he now does to the Parent Society, and especially his pastoral relation to the young men under the care of the Society.

The whole number assisted by the Society since its organization in 1815, is **TWELVE HUNDRED AND FOUR**. Of these, *four hundred* have been or are soon to be licensed to preach the gospel. About six hundred others are now pursuing study. Thirty-four have died while under patronage, and as many more have failed for want of health. A number have been found unsuitable candidates for patronage and have been dropped, and from more than fifty, no information has been received so late as to enable the Directors to classify them with accuracy. The Report concludes by alluding to the death of Jeremiah Evarts, Esq. in the following manner: "By this event, the cause of Foreign Missions has been deprived of a distinguished leader; philanthropy and religion have lost an eminent advocate; but the friends of a pious and educated ministry participate deeply in the afflictive bereavement. To many who are engaged in this sacred cause, the name of **JEREMIAH EVARTS** is not less endeared by services rendered, than it is to multitudes who are associated in support of other objects of Christian benevolence. *But though dead he yet speaketh.* His example lives, and, like a star of the first magnitude, sheds a cheerful ray upon the path of those who survive him. May his useful life, and his triumphant death, incite them to similar diligence in their Master's work, that when their course shall be finished, they also, may, with him, shine as the brightness of the firmament, and as the stars forever and ever."

REPORTS OF AGENTS.

REV. WILLIAM COGSWELL.

SINCE the last Quarterly Meeting of the Board of Directors, besides attending to some general concerns of the Society, I

have spent a number of weeks in behalf of the New Hampshire Branch. During the time I was in the State, five county auxiliary societies, and a number of Gentlemen's and Ladies' Associations were formed; more than fourteen hundred dollars were paid into their treasury, and some subscriptions, besides, were obtained, which will be collected at some future time. The State is now completely organized into county societies, auxiliary to the Branch. I was kindly received by the people whom I visited, and especially by the gentlemen connected with Dartmouth college. While I was at Hanover, the officers of college, and individuals resident in the neighborhood of the college, finished payment of the Dartmouth Scholarship, some years since subscribed, and also commenced a subscription for a temporary scholarship, and paid the first annual instalment. The state of the college is good, and while God has been pleased in the plenitude of his mercy, to bless other institutions with the outpouring of his Spirit, he has not forgotten this. In the town and college a revival of religion now exists, which promises to be happy in its results.

A sufficient sum of money, without doubt, will be raised within the bounds of the Branch to support its present number of beneficiaries, and it is confidently hoped, that its liberality will be increased, as the revivals of religion, now enjoyed within its limits, shall furnish subjects worthy of the sacred assistance afforded by the Education Society.

The proposition made by Ira Goodall, Esq. of Bath, that he would establish a Temporary Scholarship, provided nine individuals, or any number of societies, would raise nine other such scholarships, will, I trust, be complied with. Pledges to this effect are given.

A number of clergymen in the State have been commissioned to labor for county auxiliaries, as they shall have opportunity and convenience, by exchanges and otherwise. This service, from a benevolent regard to our institution, they will perform gratuitously.

During the quarter, I have attended the anniversaries of a number of Auxiliary and Branch Societies. The meetings were pleasant, and showed most evidently, that the Education Society is rising in the public estimation. At the meeting of the Branch Society in Connecticut, arrangements were made for completing, next autumn, the organization of the State, by county Societies. Three have already been formed, one for Fairfield county, another for Tolland county, and the third for Windham county. Of the organization of the last, I received no account, till my recent visit to Connecticut. Many of the towns in this county have been visited by the Rev. Samuel Backus, of Woodstock, who was instrumental of forming the Auxiliary Society. His agency,

though not greatly productive in raising funds, was, nevertheless, happy in its general effects upon the minds of the people. It is my conviction that the whole of New England must be thus organized in order to bring the community into operation permanently in behalf of our cause. This, too, must be the case in relation to the country at large. I am very desirous of seeing the time when there shall be a National Society for every great benevolent operation of the present day, a Branch Society in every State in the Union, an Auxiliary Society in every county, and a Gentlemen's and Ladies' Association or committee in every town or parish. This should be the case in reference to the Bible, Education, Home and Foreign Missionary, Sabbath School and Tract Society, and all other benevolent societies. These should celebrate their anniversaries at the same time, and together, whether they are Town Associations, County Auxiliaries, Branch Societies, or National Institutions. And then to these religious festivals, the people would go up, as did the Jews to the great festival at Jerusalem. On these occasions large assemblies would ordinarily convene, and, in every point of view, they would be most profitable seasons. A happy and powerful impulse would be given. Here I would remark, that where suitable individuals can be found, different persons ought to be appointed as officers of these several societies. For while every officer should feel interested in all the benevolent movements of the present day, yet those who are to take the most active parts should possess a holy zeal, a sort of religious enthusiasm in the particular object for which they are severally engaged, in order to accomplish the greatest amount of good. And no individual can be devoted, as he ought to be, to more than one object of this nature, at the same time. The labor and expense of such services will also be more justly apportioned, (and as ordinarily they are gratuitous, they ought to be divided,) and more persons will be brought to engage actively, particularly, and publicly, in the great enterprises for the conversion of the world. My present intention is to visit, in the ensuing two or three months, the State of Vermont, and to awaken, if possible, a greater interest in our cause throughout that community. To the Lord would I look for help and success in all my efforts. And to him be the glory of all that may be accomplished through my instrumentality.

REV. ANSEL R. CLARK.

Mr. Clark has been prosecuting his labors, since his last report (published in February), with encouraging success. He first visited Portsmouth, New Richmond, West Union, Felicity, Ebenezer, and Hamilton, all in the State of Ohio; then proceeded to Versailles, Danville, Lexington, Frankfort, Mount Pleasant, Mayslick, Millersburg, Hopewell,

Walnut Hill, Springfield, Clear Creek, and Nicholasville, in Kentucky. In this State, Mr. Clark spent 9 Sabbaths, preached about 20 times, attended a large number of private meetings, and rode 700 miles, raised a yearly subscription for seven years, including some donations, of \$531 82; \$147 82 of which was paid. After leaving Kentucky, in the early part of May, Mr. Clark proceeded to Ohio, and visited Chillicothe, Athens, Marietta, Zanesville, Huntsburg, &c. The Athens Presbytery have formed themselves into a Society auxiliary to the American Education Society.

It will be recollected that Mr. Clark was appointed, some time since, a permanent agent of the American Education Society, having for the sphere of his labor, the Western Reserve in Ohio, and the Territory of Michigan. We are happy to say that he has accepted this appointment, and entered upon his duties.

REV. HENRY LITTLE.

DURING an agency of a few weeks in Kentucky, Mr. Little visited a part of the congregations in the Presbyteries of Louisville and Transylvania, and one congregation in the Ebenezer Presbytery. Including \$40 raised in Ohio, he secured subscriptions amounting to \$785 62, of which \$267 37 have been paid. Agents of responsible character were appointed in every place which Mr. Little visited, and a definite time was specified, in which the subscriptions will be paid.

We regret to be obliged to say that Mr. Little has resigned his agency, after nearly two years of efficient and successful service.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly meeting of the Board was held on the 18th ult. About the usual number of young men were admitted to the patronage of the Society. We are gratified in being able to state, that the funds, through the unremitted exertions of the agents of the Society, were adequate to meet the demands which were made on the treasury. Some of the Branch Societies are making most praiseworthy exertions to sustain the men patronized within their limits.

To remind those who are immediately concerned, we publish again the following vote of the Directors which was passed in April last.

Voted, That appropriations to beneficiaries in the first stage of study, under the immediate care of the Parent Society and of such Branch Societies as may concur, be reduced to the former rate of twelve dollars per quarter, commencing with appropriations to be made in October next.

ENLARGEMENT OF THE PRESBYTERIAN BRANCH.

This Branch has hitherto confined its operations to the States of New Jersey and Pennsylvania, and a part of the State of New York. The plan of its operations has recently been somewhat modified, and the sphere of its labors extended, so as to embrace all the territory of the United States, which lies south and west of New England. It is to be hereafter called the **PRESBYTERIAN EDUCATION SOCIETY**. The following are some of the more important provisions of the new arrangement. The principles and rules of the American Education Society, as now existing, or as they may be hereafter determined in concurrence with the Presbyterian Society, to be received and observed in all cases where they are capable of being applied. The Presbyterian Society assumes all the engagements of the American Education Society within its limits.—Branches and Agencies, within the territory of the Presbyterian Society, to make all their returns to the said Society, unless such Branches and Agencies should dissent from the arrangement. The votes of the Presbyterian Society upon all applications for patronage, or for cancelling obligations within its limits, &c. to be final. An accurate report is, however, to be forwarded every quarter to the Parent Society, with the documents on which it is founded, to be deposited in the records of the Parent Society. Notes of beneficiaries, under the care of the Presbyterian Society, to belong to said Society, and to be held and collected by its treasurer.

In consequence of this arrangement, the Rev. E. Cornelius, Secretary of the American Education Society, and Corresponding Secretary of the Presbyterian Education Society, has removed his residence from Boston to New York. Letters on all subjects of a general nature, including those from young men under patronage, throughout the United States, and all returns from Branch Societies, out of New England, should be directed to him, at No. 144, Nassau street, New York city.

Letters in regard to pecuniary concerns may be forwarded to Oliver Willcox, Esq., Treasurer of the Pres. Ed. Soc. Front Street, New York.

Board of Education of the General Assembly of the Presbyterian Church.

The Rev. William Neill, D. D., has resigned his office as Secretary of the Board, and the Rev. John Breckenridge, of Baltimore, has been chosen to fill his place, and has accepted the appointment.

NORTHERN BAPTIST EDUCATION SOCIETY.

Extracts from the Seventeenth Annual Report.

The whole number, who have been aided by the Society in a course of study preparatory to the Christian ministry, is 174, most of whom have become good ministers of Jesus Christ. Some of them now dwell in the most extreme quarters of the globe, and are daily going forth as the messengers of salvation.

Your beneficiaries are confined to no one institution. They are dispersed into various States, and in a variety of institutions. They are pursuing their studies in four academies, three colleges, and two theological schools. Twenty-two are fitting for college, ten of whom will be prepared to enter in the ensuing autumn. Two are pursuing a shorter course of English theology; eighteen are preparing for the study of theology; eleven are in college; and twelve are in a regular course of theological studies.

In relation to the length of time to be spent in study, the Board do not prescribe any uniform period.

We should not think it desirable, did we possess the means, to give to young men an entire support, so as to relieve them wholly from all care and solicitude concerning their pecuniary affairs. By such a course it would be questionable whether the good, which we might do, would not be more than overbalanced by the mischief which we should create. The men thus educated might perhaps possess great mental accomplishments, but then they would be unprepared for the practical duties of life; or at least we should have done every thing in our power to disqualify them for such duties; to meet the world as it is, where every man is his own guardian, and must provide for his own wants. It is not for the entire support of young men that we propose to provide, but merely relief for those who are struggling to obtain an education by their own exertions. All appropriations are made in the character of loans, to be held without interest until the individual shall be able to refund. The amount refunded the last year by former beneficiaries is one hundred and twenty-four dollars and fifty cents.

The Board are happy to state that during the past year the receipts into the treasury, as appears from the Treasurer's report, have a little more than equalled the expenditures.

NORFOLK COUNTY.

Fr. Rev. John Codriss, D. D. Tr.	73 04
" " " " " by Rev. R. S.	25 00—435 05

SOUTH MASSACHUSETTS.

Ablington, fr. Fam. Soc. 1st Parish, by Mrs. Mary H. Sheild, Tr.	35 00
East Bridgewater, fr. Alvan Shaw	4 00
Hanson, fr. Mrs. Nabby Cushing, (by Dea. M. Eddy, Tr.) to const. her son, N. W. Cushing, a L. M. of the Aux. Soc.	14 00
Sandwich, the bequest of Miss Achiah Dillingham, to constitute Rev. Asahel Cobb, of S. a L. M. of A. E. Soc. by Rev. Jona. Burr, of Boston	40 00
Thunston, fr. ladies and gent. of the Society of Rev. Mr. Maltby	30 00
Fr. M. Eddy, Tr. ann. subscription of Ichabed Thomas and Henry Homes	11 00—124 00

WORCESTER SOUTH.

Brookfield, fr. George Merriam	57 01
Fr. a friend, by Peirus & Furber	3 00
Charlton, from ladies of the Soc. of Rev. John Wilder, to constitute him a L. M. of the Aux. Soc.	15 00
Grafton, fr. Rev. Mr. Barrie's Society, for the support of a Tern. Scho. by Dea. A. Stone	75 00
Hillsboro', fr. Rev. David Long, contribution by young male members of his Soc. to constitute him a L. M. of the Aux. Society	10 00
Fr. do. contribution by young ladies of his Soc. to const. Mrs. Sophia Long a L. M. of the Aux. Soc.	15 00
Oxford, fr. Rev. Eben's Newhall, to constitute himself a L. M. of A. E. S.	40 00
A collection in Mr. N's Soc., by Peter Butler	13 00
Sutton, fr. Jno. Leland, Tr. 1st Society, by hands of Rev. Mr. Maltby	75 00
Waters, fr. members of the Soc. of Rev. Oren Catlin, to const. him a L. M. of A. E. S.	40 00
Worcester, fr. Miss Thankful Hearsey, contrib. by lad. of 1st Par. for the Miller T. Scho.	37 50
Fr. Capt. Lewis Chapin, contribution by gent. of 1st Par. for Miller T. Scho.	37 50—423 01
Most of the above rec'd through Hon. Abijah Bigelow, Tr.	

WORCESTER NORTH.

Rec'd fr. Dea. Josiah Ellingwood, Tr.	27 21
" " " " " by Rev. E. Con-	
nellus, ann. contributed by individuals—	
p'd over by Sam'l Harrington of Hardwick	21 00—48 21
Whole amount received for present use	\$7,947 41

PRINCIPAL OF SCHOLARSHIPS.

Winnor, fr. Miss Harriet Guiler, Tr. of subscri-	51 00
bers	
Worcester, fr. Mr. Joseph Adams	24 72—75 72

MAINE BRANCH.

Augusta, fr. ladies, a donation	17 50
Ansonia—T. Bridge, Jr.	2 00
B. Davis	2 00—4 00—21 52
Lebanon, fr. Cong. Soc. by their pastor	23 00
Divided on shares in Augusta Bank	22 00
" " " " " Portland Bank	24 00—45 00
Interest on Dualap Scholarship	60 00
" " " " " Funds	6 00—51 00
Refunded by a former Beneficiary	13 00
" " " " "	35 00—53 00
	\$200 53

NEW HAMPSHIRE BRANCH.

Bath, fr. individuals, in part towards the Ha-	
verhill and Bath Temp. Scho. by James T.	
Woodbridge	15 75
Fr. individuals, by do.	17 00
Fr. Miss Pamela Peaslee	25—30 00
Concord, fr. a friend, a donation	1 00
Fr. Miss Nancy Hubert, to const. Sam'l Hubert,	
Esq. a L. M. of Merrimack Co. Aux. E. S.	15 00
Fr. Female Eds. Society, in part, towards the	
Boston Temp. Scho.	50 00
Fr. individual gent. in part, do. do.	40 25—100 25
Campden, fr. Rev. J. L. Hale, to const. himself	
a L. M. of Grafton and Coon Co. Aux. Ed.	
Society	15 00
Fr. Dr. J. W. Kimball, in part to const. himself	
a L. M. of Grafton and Coon Aux. Ed. S.	7 50—22 50
Canaan, fr. Rev. Aaron Foster	2 00
Alfredville, fr. Fam. Ed. Soc. by Mrs. Mary	
Sabin	13 00
Groton, fr. individuals, by A. P. Tenney	3 00
Hillsboro' Co. Aux. Ed. Soc. fr. Miss Sarah	
Fairbanks, to const. herself a L. M.	15 00

Amherst, from Ladies' Aux. Ed. Soc.	
by Mrs. Edmund Parker, Tr.	35 00
Fr. Mr. Aaron Lawrence, Agent	60 00—95 00
Andover, fr. a member of the Presb. Church	4 50
Bedford, fr. gent. by Dea. Jno. French	30 50
" " ladies, " " "	24 07—54 57
Danville, fr. 1st Cong. Church, by Sam'l W.	
Blake	37 00
Francisstown, fr. Ed. Soc. by Hon. T. Brown	42 50
Goffstown, fr. Cephas Kent, ann. sub. by Mr.	
Young	2 00
Holts, fr. ladies, by Dea. Barge	13 45
" gentlemen " "	19 00
Fr. individuals, by Capt. P. Woods	3 25—35 67
Hancock, from ladies, by Rev. A. Burgess, to	
const. him a L. M. of the Co. Soc.	15 00
Hillsboro', fr. ladies, by T. F. Simonds	16 00
" gentlemen, by do.	4 00—20 00
Lyndeboro', fr. Ed. Soc. by Dea. Wm. Jones	30 00
Madison, fr. ladies, by Rev. E. Hill	
Peabody, fr. Rev. Dr. Church	1 00
Fr. Mr. Daniel Gage	1 00—2 00
Peterboro', fr. ladies of Rev. Peter Holt's Soc.	
to const. him a L. M. of the State Ed. Soc.	30 00
Thompson, from individuals, collected by	
Stephen Brown	5 00
Fr. ladies, by Miss Sally Heald	3 47—8 47
Wilton, fr. gent. by Rev. Mr. Richardson	2 00
Fr. Fem. Ed. Soc. by Miss S. Rockwood	12 07—21 57—304 30
Hamover, fr. Rev. Nathan Lord, D. D.	
to const. himself a L. M. of Grafton	
and Coon Co. Aux. Ed. Soc.	15 00
Fr. Mills Olcott, Esq. do. do. do.	15 00
Fr. Dr. Daniel Oliver, do. do. do.	15 00
Fr. individuals, in part, towards Dart-	
Colt T. Scho. by Prof. Haddock	20 00—41 00
Fr. Lad. E. S. by Mrs. Betsey E. Lord, to fall	
	9 37—50 37
do.	14 11
do.	18 75
do.	52 25—65 11
do.	30 00
do.	40 00
do.	37 50
do.	45 00—172 50
do.	2 00
do.	30 00
do.	25
do.	15 00
do.	2 75
do.	100 00
do.	10 00
do.	6 00
do.	14 00—120 00
do.	30 00
do.	30 00
do.	30 00
do.	15 00
do.	30 00
Fr. individuals, towards the T. Scho. by Wm. Green, Agent	16 75
Fr. individuals, a donation, by do.	11 25
Fr. Lad. Ed. Soc. to support P. and C. Temp.	
Scho. by W. Green, Agent, paid by Mrs.	
G. Puchard	10 75—120 75
Rochester, fr. Mrs. Judith C. Upham, a dona-	
tion at the Concert of Prayer for colleges	10 00
Fr. Benj. Barker, to const. himself a L. M. of	
Co. Society	15 00
Fr. Mrs. J. C. Upham, to const. herself do.	15 00
Fr. Lad. Aux. Ed. Soc. by Ruth C. Upham, to	
const. Rev. Isaac Willey a L. M. of Co. S.	15 00
Fr. a lady	1 00
Fr. Francis Wm. and Albert Gallatin Upham,	
5 00 each	10 00
Fr. gentlemen, by Mr. B. Barker, Agent for	
Rochester	12 00—75 25
Rindge, fr. Mrs. Tirmah K. Burnham, Female	
Mon. Con.	4 00
Stratford Co. Aux. Ed. Society, fr. Hon. Wm.	
Bulger, to const. himself a L. M. of the	
Co. Soc. by Dea. J. French, Tr.	15 00
Fr. individuals, ann. subscribers	4 00
Somersworth, (Great Falls,) fr. Sam'l Rice, to	
const. himself a L. M. of Co. Soc.	15 00
Fr. Rev. Wm. Twining, do. do.	15 00
Fr. gentlemen of the Soc. of Mr. T. to const.	
him a L. M. of N. H. Branch of A. E. S.	30 00
Fr. ladies and gentlemen of do. to const. him a	
L. M. of A. E. S.	40 20—119 20
	\$1,487 12

Most of the above sums in N. H. were collected by Rev. Mr. Cogswell, Gen. Agent, while on an agency in the State.

NORTH WESTERN BRANCH.

Berha, fr. Mrs. Peter Hubbard and Miss Mary Hubbard	2 00
Cornwall, fr. Female Ed. Society	14 50
Dorset, fr. Dea. Smith, two years' subscription	2 00
Fair Haven, fr. Joel Colvin	1 00
Middlebury, fr. Cong. Society, contribution	30 00
Fr. Female Ed. Society	25 00—55 00
Manchester, additional pay't of Joseph Burr's legacy	875 00
Pittsford, fr. Gentlemen's Association	49 04
" Ladies' do.	16 30—65 34
Poultney, fr. Cong. Soc. by J. R. Wheeler, Tr.	28 75
Rutland, East Par. collected in Cong. Society	23 00
Fr. sundry individuals	50
Fr. an indivd. out of town, by Rev. C. Walker	6 00—78 25
Interest on bequest from Thos. D. Root, dec'd	11 00
Rutland West, contributed in Cong. Society	60 00
Rochester, bequest fr. estate of Dan'l Emerson, by Thomas King, Esq.	11 00
Shoreham, contributed in Cong. Society	12 00
Waitsfield, fr. Hiram Jocelyn, refunded	
	\$1,192 59

CONNECTICUT BRANCH.

Interest on Temporary Loans	13 00
Avon, fr. the estate of Joel Wheeler, deceased	250 00
East Hartford, bal. of T. Scho. by W. Merrow	11 50
Middletown, donation from C. Wetmore, by S. Southmayd	8 00
Donation fr. Rev. J. Noyes, by do.	1 00
Milton, fr. the Fem. E. So. by Hawley Olmsted	37 50
New Canaan, from the ex'rs of T. Fitch, balance of legacy, by Clark Bissell	258 37
	\$574 37

Clothing.

North Canaan, fr. the Female Fragment Society, by C. Root, Tr. viz:—4 bedquilts, 2 comfortables, 3 pr. sheets, 2 pr. pillow cases, 4 pr. stockings, and 19 shirts.

PRESBYTERIAN EDUCATION SOCIETY.

Ark Port, Fem. E. S. by Mrs. S. Hurlburt, Tr.	5 00
Carlisle, Pa. fr. ladies of Rev. Mr. Duffield's Cong.	61 47
Coxsackie, fr. Mr. Abraham Van Dyck, a don.	160 00
Danville Village, Fem. Ed. Soc. by Mrs. E. Hurlburt, Tr.	8 00
De Kalb, fr. Rev. Thos. Kennon, for the young man at Oxford college, Ohio, who lives on 12 1-2 cts. per week	5 00
Harpersfield, fr. Mr. Penfield, by Dr. Porter	5 00
New York, fr. Dr. Lewis, by Mr. Z. Lewis	20 00
Brick Church Scho. by F. Howe, Tr. viz.	
J. D. Holbrook	37 50
E. A. Russell	37 50
Ladies' Association	84 87
Fragment Society	42 00
Of F. Howe, Treasurer, viz.	
Collected of Mrs. H. & M. Murray, 4th year	75 00
Collected of Lockwood D'Forest	50 00—328 87
Bowery Church Scho. received of John Wheelwright, Esq.	37 50
Of sundry persons, by D. McArthur	65 00—102 50
Central Presb. Ch. Scho. rec. bal. of 3d year	875 00
Collection at anniversary meeting	151 50
Fayette Scho. rec'd of Miss Shattuck	18 75
Laight St. Church Sch. fr. Jno. Rankin, 3d year, by C. Baker	75 00
Fr. Chas. Starr, 3d year, by do.	75 00—150 00—1144 02
South Hampton, L. I. rec'd from the church, which, with a previous pay't last year of 24 75, is to const. Rev. Dan'l Beers a L. M.	26 50
Western Ed. Soc. rec. fr. the Tr. J. S. Seymour	200 00
do. do. do.	300 00
do. do. do.	250 00
Rec. of Rev. Wm. R. Weeks, coll. at Paris Hill	87 00—787 00
Wilmington, Del. rec. fr. Rev. E. W. Gilbert, the gift of Mr. B.	5 00
Rec. of do. the gift of Mr. J. B.	10 00—15 00
Refunded by a Beneficiary, the appropriation of Jan'y, 1831	19 00
	\$2,176 59

WESTERN AGENCY.

Salpre Cong. in part to const. Rev. E. Kingsbury a L. M. of A. E. S.	5 00
Brownsville, Ind. by C. Spinning	22 50
Bloomington, fr. individuals	25 50
Cincinnati, fr. Rev. Joseph Gallagher	12 50
Casper Hopple, 37 50; A. Knox, 5 50	43 00
Jas. Furguson, 100 00; F. W. Athean, 12 50	112 50
Rev. Ornan Eastman, Temp. Scho.	50 00
D. Ames, do.	25 00—243 00
Circleville, fr. James Tortert, 1-2 Scho.	38 00
Granville, fr. ladies, to const. Rev. Jacob Little a L. M. of A. E. S.	40 00
Fr. other subscribers	17 00
Fr. Rev. A. Little	20 00
Fr. Gerard P. Bancroft, Temp. Scho.	75 00—152 00
Georgetown, fr. Rev. Mr. Higley	19 00
Lebanon, fr. Mr. Smith	5 00

Oxford, fr. C. Spinning	45 00
Pisgah congregation, by J. Law	9 00
Paddy's Run, fr. individuals	4 00
Redding, fr. Rev. Mr. Graves	9 00
Red Oak, fr. Mr. Merrill	15 00
Ripley, fr. individuals	10 00
Rocky Spring, fr. Dr. Burgess	28 00
Springfield, fr. Jno. Ambler	10 00
Troy, fr. Mr. Skinner	20 00
" A. Tilford	10 50—30 50
Zanesville, fr. individuals	77 00
Agency of Rev. A. R. Clark, rec'd fr. the Presbytery of Athens	508 30
Do. of Mr. Clark in Kentucky	147 82—656 12
	\$1,408 62

WESTERN RESERVE BRANCH.

Aurora, fr. Young Lad. Ed. Soc. by Miss L. M. Wright	5 27
Claridon, fr. Fem. Ed. Soc. by Horace Taylor	6 05
Hartford, fr. Fem. E. S. by Rev. Mr. Isham	8 00
Huntsburg, fr. gentlemen, 6 50; ladies, 7 30; by Rev. A. R. Clark	13 80
Kinsman, fr. Fem. Ed. Soc.	2 00
Madison, fr. Ed. Society, by C. Cunningham	4 00
Warren, fr. Fem. Ed. S. by Rev. I. Seward	16 00
" Peter Alling, by do.	5 00—21 00
Fr. Rev. Joseph Bulger, by Dr. Wm. Hudson	12 00
A friend, 0 62; friend, 0 78	1 40
Fr. Herman Kingsbury, by Rev. A. R. Clark	15 00
	\$89 24

Clothing received, value about \$15 00.

Clothing rec'd at the Rooms of the Parent Society, during the quarter ending March 31.

Boston, fr. Mrs. Christiana Baker, 4 sheets and 8 pr. socks.
 Braintree, fr. Fem. Aux. Ed. Soc. 4 cotton and 4 flannel shirts, 3 sheets, and 2 prs. socks, valued at \$9 54.
 Belchertown, fr. Mrs. Maria Colman, 9 prs. socks, by Rev. Wm. Cozwell, and delivered by him to students in Amherst College.
 Berlin, fr. Fem. Ed. So. by Miss Mary Fay, Tr. 1 pr. drawers, yarn, and 4 prs. socks.
 Fitzwilliam, N. H. fr. Fem. Ed. Soc. by Mrs. Mary Sabin, 16 yds. flannel, and 18 yds. fulled black cloth, valued at \$29 00.
 Northampton, fr. ladies, 4 prs. woollen socks.
 Newton, East Parish, Friendly Society, 28 shirts and 3 collars, valued at \$29 00.
 Do. West Parish, Fem. Ben. Society, 6 shirts, 6 cravats, and 1 pr. socks.
 New Ipswich, N. H. fr. Fem. Reading Char. Society, by Miss Lydia Safford, Tr. 1 comforter, 11 bedquilts, 22 prs. socks, 5 prs. pillow cases, 8 towels, 4 shirts, and 5 collars, valued at \$47 08.
 Townsend, Fem. Char. Soc. 2 bedquilts, 1 comfortable, 8 sheets, 12 pillow cases, and 8 prs. socks, valued at \$23 18.
 Fr. Miss Rebecca Wheeler, 1 bedquilt, valued at \$7 00.
 Tunkbury, fr. ladies, by Rev. J. Starkweather, 2 shirts and 1 pr. socks.
 Waltham, Juvenile Soc. 8 shirts, 7 collars, 10 cravats, and 2 prs. socks, valued at \$15 33.
 Whately, 1 box containing the following articles, viz:—28 yds. flannel, 4 sheets, 1 blanket, 6 bedquilts, 2 comforters, 4 pillow cases, 8 shirts, 3 collars, 1 vest, 9 prs. socks, and 2 towels.

Clothing rec'd at the Rooms of the Parent Society, during the quarter ending June 30.

Ashby, fr. Mrs. Sally L. Manning, 2 shirts, and 2 prs. socks, valued at 3 00
 Boston, fr. Mrs. Christiana Baker, 6 shirts, 6 cravats, and 6 prs. socks.
 Exeter, N. H. fr. Mrs. Elizabeth Gilman, 8 prs. socks.
 Franklin, from Miss Harriet Ware, 2 shirts and 1 pair socks, valued at 2 00
 Gloucester, fr. Fem. Ben. Society, by Miss L. Dane, Sec'y, 8 prs. socks.
 Grafton, fr. Yo. Lad. Sewing Circle, 4 shirts and 2 prs. socks.
 Holliston, 1 hat, 1 pr. socks.
 Rowley, 5 shirts, 3 prs. socks.
 Tunkbury, fr. Fem. Reading Circle, 8 shirts.
 Worcester, fr. the Fem. Ed. Soc. of the 1st church, 7 sheets, 6 pillow-cases, 8 shirts, 5 prs. socks, and 1 bedquilt.
 Fr. Miss Lucy Glover, by Rev. Dr. Codman, 1 pr. sock, valued at 50 cts. Norfolk Aux. Ed. Soc.

SUMMARY.

	Present use.	Sch. Fund.	Whole amo.
Parent Society	\$6,650 30	75 72	6,726 02
Maine Branch	209 83		209 83
N. Hampshire do.	1,497 12		1,497 12
North Western do.	1,192 59		1,192 59
Connecticut do.	574 37		574 37
Presb. Ed. Society	2,176 59		2,176 59
Western Reserve Br.	89 24		89 24
Western Agency	1,408 62		1,408 62
	\$13,802 06	\$75 72	\$13,877 78

* This is exclusive of the 508 31 received from the N. H. Branch.

THE
QUARTERLY REGISTER.

VOL. IV.

NOVEMBER, 1831.

No. 2.

For the Quarterly Register.

JEREMIAH EVARTS, ESQ.

MR. EVARTS was born of respectable parents, in the town of Sunderland, Vermont, on the 3d of February, 1781. At the age of ten years, he removed with his father to the town of Georgia, in the same State. In this place he acquired the usual English education, and commenced preparation for college. In January, 1798, he repaired to East Guilford, in New Haven county, Connecticut, and pursued his studies under the direction of the Rev. Dr. Elliot, the minister of the place. In October of the same year, and in the eighteenth year of his age, he entered Yale College. Here he had the high privilege of listening to the instructions of President Dwight, both as a preacher, and as the director of the studies of the senior class. Mr. Evarts has left some brief journals of this period of his life, notes of the lectures which he heard, and records of facts which came to his knowledge. The class with which he was connected, consisted of nearly sixty members at the time of graduation, and contained an unusual amount of talent. It has furnished, perhaps, as great a number of useful and distinguished men, as any class which has received the honors of the institution. Mr. Evarts, as we learn from one of his classmates, was much beloved and respected by his fellow students. He applied himself to his various studies with great diligence; he then gave

much promise of his future eminence as a writer, by the facility and correctness with which he communicated his thoughts. There were men in his class who pushed their researches farther than Mr. Evarts did, into some of the branches of literature and science. As a general scholar, however, he had no superiors.

In his senior year, during the winter of 1801-2, Yale College was visited with an interesting revival of religion. Among the fruits of it was Mr. Evarts. His feelings, though generally calm and equable, were, sometimes, characterized by great warmth and tenderness. In the April following, he made a public profession of religion, and joined the church in the college. At the time his class graduated, in 1802, he united with those of his classmates, who were professors of religion, in a *mutual covenant*, a copy of which has been found among his private papers, to pray for each other, to learn one another's circumstances, and to correspond with and counsel one another in subsequent life. It was a singular felicity for Evarts, and his young friends, to enjoy the instructions of such a man as President Dwight—one, "who did his duty with his whole mind and heart, who thought nothing adequately done, till all was done which the case admitted of." "Into his recitations and discussions he also threw a vast fund of practical instruction, on almost every subject of life, manners, and human busi-

ness; for few men ever observed more carefully and extensively." In the various subjects, which came before the senior class, it was usual for the President to assume a considerable range of statement and argument, so that the driest parts of logic and metaphysics were rendered exceedingly interesting and instructive. To the counsels and labors of this excellent man, the successive classes of students were greatly indebted. While attending upon his instructions, Mr. Evarts was in the habit of taking notes, or short memoranda—a habit which he continued through life. His appointment at the commencement, in which he received the degree of Bachelor of Arts, was an oration. His subject was the "Execution of Laws." "At the close of it," says one who was present, "when, in a strain of commanding eloquence, he introduced Lord Mansfield as rebuking the British community, it seemed as though every heart anticipated in the youthful speaker, some future champion of liberty and law, that should be the pride of his country." This performance subsequently appeared in a series of numbers from a weekly paper printed in Wiscasset, Maine, and was publicly attributed by the editor, to the pen of President Dwight.

After leaving college, he engaged in no settled employment till April, 1803, when he took charge of an academy, in the town of Peacham, in Vermont. In this employment, he remained nearly a year. Soon after the close of his connection with this academy, he returned to New Haven, and entered himself as a student at law, in the office of the late Judge Chauncey. In this office, Mr. Evarts enjoyed eminent facilities for obtaining a knowledge of his profession. Mr. Chauncey was a striking instance of a self-taught man, rising, by native energy and unwearied application, to a post of great usefulness. Without the advantages of a public education, he reached a commanding eminence

in his profession. He was attorney for the State of Connecticut, and in 1789, was appointed a Judge of the Supreme Court. Under him Mr. Evarts acquired a familiar acquaintance with the principles of law, and political economy. Early in the summer of 1806, he took the oath of admission to the bar, and opened an office for the practice of his profession in New Haven. His business in the profession which he had chosen was very limited, and his income from that source, did not much exceed the mere expenses of his office, the charge of his family being defrayed principally, by keeping boarders. This fact is, doubtless, to be ascribed, not to the want of energy and skill in his business, but to the well known circumstance, that in this profession especially, years of industry and application to study, must be expended, before the general confidence of the community can be acquired.

In May, 1810, Mr. Evarts removed to Charlestown, near Boston, for the purpose of pursuing the duties of his profession, and also to take charge of a literary and religious monthly publication—the *Panoplist*. This work was commenced in June, 1805, and was discontinued in 1820. With what ability Mr. Evarts discharged the duties of editor, thousands in the Christian community well know. While the literary character of the work is, in general, very respectable, there are occasional articles of great ability. Mr. Evarts, it is well known, was the author of a large part of the original matter inserted in its pages, from 1810, to 1820. His published pieces in June, 1814, amounted to *two hundred and twenty-nine*. Most of these were inserted in the *Panoplist*. As a vindicator of the great doctrines of the gospel, as a repository of interesting biography, as a record of the first thoughts and earliest aspirations of those, who laid the foundations of our benevolent societies, as an index of the literary character of the religious community in this country, and in its

last years, as the organ of the American Board of Missions, the files of the Panoplist will be of great value to future generations.

In June, 1810, the American Board of Commissioners for Foreign Missions, was formed at Bradford, Massachusetts, for the purpose of devising and prosecuting measures for the extension of the gospel in heathen lands. In 1812, at the third annual meeting of the Board, Mr. Evarts was elected Treasurer, and in 1813, was chosen a member of the Board, and of the Prudential Committee. Besides these duties, Mr. Evarts was intimately associated with Dr. WORCESTER, the Corresponding Secretary, in conducting the correspondence of the Board, in maturing the plans for the complete organization of the Christian community into auxiliary associations, and in all the concerns of the missions.

In 1821, Dr. Worcester died, and Mr. Evarts was, with great unanimity, chosen to succeed him as Corresponding Secretary. His field of labor was now much enlarged. It was such a sphere as would call forth his great powers. In 1811, it was thought that the American churches had not zeal and ability enough to sustain a single mission to the heathen, and one of the missionaries actually received a few hundred dollars in England. In 1810-11, the income of the Board was about *fourteen hundred dollars*; in 1821-22, when Mr. Evarts became Secretary, it was more than *sixty-one thousand dollars*. So remarkably had the Lord of Missions smiled on this infant enterprize. Since that time, the progress of this noble institution has been equally cheering. In 1827-28, the income of the Board exceeded one hundred thousand dollars. The number of letters now prepared, annually, at the Missionary Rooms, many of them long, and requiring much thought, exceeds twenty-five hundred. For several years, Mr. Evarts had little to do with

the minute details of business and correspondence, or even with conducting the periodical publications of the Board. The last ten annual Reports were written by him, and most of the instructions to the missionaries. In 1818, and again in 1822, he visited the Cherokee Indians. He visited the Cherokee and Choctaw Indians in 1824, and the Cherokee, Choctaw, and Chickasaw Indians, again, in 1826. He also spent three or four winters, in the city of Washington, during the sessions of congress, where his principal object was to exert an influence in favor of the civilization and education of the Indians, and especially to protect them from the operation of unjust and iniquitous laws. For two or three years past, his exertions in favor of these forlorn and desolate children of the forest, were very great and arduous. These exertions, though proceeding from the most expansive philanthropy in the bosom of Mr. Evarts, were in direct connection with the great object of his life—the promotion of the missionary cause. The Board has more than thirty stations among the Indian tribes; all of them will be in some measure affected, and several of them utterly destroyed by the proposed removal of the Indians.

In the autumn of 1829, a series of papers, over the signature of "William Penn," appeared in the Washington National Intelligencer, one of the most important political papers published in the United States; in which Mr. Evarts very ably discussed the whole subject of the Indian rights. Their lawful claims to the possession of the territory which they occupy, were completely vindicated. These papers were copied into at least forty other newspapers, and also collected and published in a pamphlet form. They were probably read by more than half a million of the citizens of this country. The whole subject was investigated to the foundation. The familiar acquaint-

ance of Mr. Evarts with political law, and with the great principles, which ought to regulate the intercourse of nations, gave to his opinions a weight of authority, and an extent of influence, which will render the papers of 'William Penn' an important part of the political history of the times. No attempt has ever been made to answer them. He also wrote various articles in many of the newspapers of the country, particularly just before the bill for the removal of the Indians was agitated on the floor of congress. All which he did will not be known till the oppressor and the oppressed stand before the throne of final judgment. His feelings, which on all other subjects seemed to be calm, unruffled, and perfectly under the control of his reason, could hardly be repressed, when he thought of the indignities which were heaped on the hapless Indians. The writer of these remarks well recollects seeing his feeble frame agitated almost beyond endurance, when conversing on this subject, at the Missionary Rooms, but a few months before his death. Still he knew that the Judge of the nations will bring good out of this enormous and high-handed oppression. When the vote was passed, which stigmatizes this Republic as guilty of perjury towards its dependants, Mr. Evarts, who was in the Hall of the House of Representatives, remarked to a member of congress who sat near him, "My comfort is, that God governs the world; and my hope is, that when the people of the United States come to understand the subject, there will a redeeming spirit arise; for I will not believe that the nation is yet lost to truth and honor." In other concerns affecting the welfare of this nation, Mr. Evarts took a deep interest.

In the measures adopted to prevent the transportation of the public mail on the Sabbath, he was earnest and efficient. He wrote circulars and petitions, and presented them for signatures, attended meetings of the

friends of this object, conversed extensively with members of congress, and compiled and published a pamphlet, consisting of extracts from memorials to congress from different parts of the country, together with an introduction and conclusion, written by himself. This was attended with much labor and pecuniary sacrifice. Probably no man in this country felt more deeply the importance of the sanctification of God's holy day.

In the efforts which have been made to train men for the Christian ministry, Mr. Evarts was always ready to give his valuable counsels and influence. He appeared publicly as the advocate of this cause on more than one occasion. At the anniversary of the American Education Society, in 1827, he argued its claims at length, and with his usual sound and discriminating sense.

The health of Mr. Evarts had been declining, for more than a year before his decease. During the winter of 1829-30, though feeble, and evidently needing the benefit of relaxation and a warm climate, he continued his labors at the Missionary Rooms till about the first of April, when he repaired to the city of Washington. The debates on the Indian bill, and subjects connected with that great question, contributed to exhaust his already feeble frame. After his return to Boston, he was laboriously employed in preparing the annual report, (a paper which, for power of expression, and comprehensiveness of view, was never surpassed by any similar document in this or any other country,*) publishing the speeches on the Indian bill, writing on the Indian question, and attending to the common business at the Missionary Rooms. After the annual meeting of the Board, in October, these, or similar labors continued; and in addition, he spent a fortnight at New Bedford, superintending the embark-

* See the article in the November number of the Quarterly Register, 1830.

ation of several missionaries for the Sandwich Islands. Here he was exposed to cold and storms, and exerted himself in writing, and in addressing public assemblies in the vicinity, on the subject of missions. He returned from New Bedford, Dec. 29th, much debilitated, and could labor only at intervals afterwards. He, however, wrote the memorial of the Board to congress, in behalf of the Indians, while he was so weak, as every hour or two to be obliged to lie down and rest. He wrote, also, a number of important letters. His last letter, as Corresponding Secretary of the Board, was written to the missionaries in the Cherokee nation. His anxiety and labors on the Indian question, the distress which he felt in view of the violation of the good faith of the nation, and of the rights of the Indians, his apprehension of the judgments of heaven, which would visit this country for their treachery, kept his mind in a state of exhausting excitement for the last year and a half of his life.

As his strength declined, and he became entirely unable to attend to business, he seemed to possess a mind remarkably detached from earth, and to enjoy peculiar fellowship with God. He spent much time in reading Baxter's Saint's Rest, and in contemplating, by faith, those new heavens and new earth, wherein dwelleth righteousness. He had himself made arrangements for a journey by land, with some hope of recovering his health, at least for a season, and, with this view, attended minutely to his secular affairs. His own plan was to proceed to Washington, and to endeavor to exert his influence in favor of the Indians, till the close of the session of congress, and then go on an agency for the Board of Missions, in the middle, or southern States. This expectation he continued to cherish, till advised by his physician that a voyage to a warmer climate was the only probable means of restoring his health.

In this arrangement he acquiesced; and in an interview with his associates in office, with great tenderness and affection, told them to proceed in their work, without reference to him. This, to his own feelings, was, probably, the most trying moment of his life. He took passage in the ship Fama, for the island of Cuba, on the 15th of February, 1831. When in sight of Abaco, one of the Bahama islands, he wrote the following paper:

"Daily, and many times a day, I have been disposed, I trust, to acknowledge the goodness of God, and to consecrate myself anew to his service. I had thought of making a written and formal consecration of myself to the Lord, this forenoon; but my mind is so weighed down by my feeble body, that I can write nothing except of the simplest kind, and cannot adequately dwell upon the amazing theme of being a servant of God, and of having Him for my portion forever."

At half past 3, P. M. he wrote thus:—"We have turned the southwest end of Abaco; I have looked at this work of God, which it is not likely I shall see again; and have turned my thoughts many times to the great and blessed Creator of all.

"Here, in this sea, I consecrate myself to God as my chief good;—to Him as my heavenly Father, infinitely kind and tender of his children;—to Him as my kind and merciful Redeemer, by whose blood and merits alone I do hope for salvation;—to Him as the beneficent renewer and sanctifier of the saved. I implore the forgiveness of my numerous and aggravated transgressions; and I ask that my remaining strength and time may be employed for the glory of God my portion, and for the good of his creatures.

"Whether I make my grave on the land, or in the ocean, I submit cheerfully to Him. It will be as He pleases; and so it should be. I pray that the circumstances of my death, be it

sooner or later, may be favorable to religion; that I may not deceive myself in the great concerns of my soul; that I may depart in peace, and be received, through infinite mercy, to the everlasting kingdom of my Lord and Saviour Jesus Christ. Amen."

Mr. Evarts reached Havana, after a favorable voyage, on the 2d of March. But his health had not received much benefit. After spending some time at Havana, and Matanzas, and in the interior of the island, enjoying every advantage of climate, exercise, and kind attention of friends, he took passage for Savannah, Georgia, and arrived there on the 24th of April, much exhausted by the voyage. In a few days his symptoms became alarming, and he proceeded to Charleston, South Carolina. There were now evident indication of his being in the last stages of a consumption.

He was cordially welcomed at the house of the Rev. Dr. Palmer. He appeared very much exhausted, and retired immediately to rest. On Friday, as his strength continued to diminish, several ministers, at his request, met in his chamber, when, though very weak, he remarked, that he knew his case to be exceedingly critical, that he found it pleasant to be in the hands of God, who would do all things well, that he had no painful solicitude as to the result of his sickness, but thought it to be his duty to use every means for his recovery. He then requested an interest in their special and united prayers; 1st, that if consistent with God's will, he might recover; 2d, that he might have a sweet sense of pardoned sin, and an unshaken confidence in the Saviour; 3d, that if God should spare his life, he might be *wholly* and *entirely* the Lord's; 4th, that, if it should please God to remove him, by this sickness, he might be able to glorify him, on a bed of languishing and pain, and that his precious cause might be pro-

moted by his death. Saturday evening, May 7th, he remarked, "Tomorrow is the rest of the holy Sabbath. I may be in eternity before it arrives. My mind is so weak, I cannot pursue a train of thought; but I bless God it is tranquil. Not my will, but thine, O God, be done."

About 9 o'clock, he said, "Oh, dear Saviour, if this is the last night I have to pray on earth, let my unworthy prayer be exchanged for praise in thy kingdom above. Amen." On Sabbath morning, his appearance was greatly changed, and he seemed to be gradually sinking in the arms of death. To a youthful professor of religion, who was in attendance, he said, "You have professed religion while young; so did I; I rejoice in it. All I have to say to you is, endeavor to aim at great attainments. The present age demands great things of Christians. Be not satisfied with being half a Christian. Be entirely consecrated to his service." To several other young Christians he remarked, "I feel a great interest in young Christians. I want to exhort you to *help* each other. Live near to God. Be bold in his service. It is the only thing worth being bold in. Do not be afraid. The Lord be with you." In the evening, he spent some time in silent meditation.

The Rev. Dr. Leland came in, with whom Mr. Evarts conversed with great interest. In the course of his remarks he observed, "I have given *myself* all away." "This is the land of Beulah," said Dr. Leland, "is it not?" "I think it would be," he replied, "if I had strength to contemplate it."

The next morning, Tuesday, May 10th, his symptoms of approaching dissolution seemed to increase. Rev. Dr. Palmer asked him if he felt that he was near home. "Yes, yes," was his reply. After a little while he said, "Attend now to what I say, as the words of a dying man." After affectionately commending the members of his family to God and the

word of his grace, he said, "I wish in these dying words, to recognize the great Redeemer as the Saviour from sin and hell; able and willing to save all that come unto God by him. To Him I commend my spirit, as to an all-sufficient Saviour. He is the great champion and conqueror of death and hell. And I recognize the great Spirit of God, as the renovator of God's elect, and herein, if I gather strength, I wish to recognize, and acknowledge the church of God, containing all, who have truly dedicated themselves to Him, in a new and everlasting covenant. And here permit me, a poor, unworthy worm of the dust, to give thanks to many of the children of God, from whom I have received confidence, kindness and favor, as a disciple of the Lord Jesus Christ. And one more duty; Brother P., if in any respect, I have offended the children of God, I ask their forgiveness. If I have grieved them by impatience, or, in any other way, I ask their forgiveness."

About two hours after, a gentleman asked him, Have you anything to say to the missionaries—any message? He said, "O yes, O yes; but I am afraid I shall make distinctions. Do not let me make distinctions." No, was the reply. *All* missionaries. Does not the missionary cause appear more precious and important than ever? After considerable pause, and with much expression of countenance, and emphasis of manner, he said, "You have called me back to the world." With a view to recal his thoughts to heaven, it was asked, Can you realize the following words:

"The world recedes, it disappears,
Heaven opens to my view."

"Not strongly." But heavenly things are in your mind? "Yes," but added he, with characteristic energy, "Look here, see here; if I am required to give intelligible answers, I must be prepared; I am in great pain."

About a quarter past nine o'clock,

in the evening, he burst forth, with expressions of rapture, which cannot be described—"Praise him, praise him, praise him in a way which you know not of." It was said, you will soon see Jesus as he is, and you will then know how to praise him. "Wonderful, wonderful, wonderful, glory. We cannot understand, we cannot comprehend—wonderful—glory—Jesus reigns." "Call all in; call all; let a great many come—I wish to give directions—wonderful—glory—Jesus reigns."

Before the members of the family could be collected, he sank exhausted, and scarcely spoke again. About a quarter before 11 o'clock he fell asleep.

The body of Mr. Evarts, at his request, was examined by his attending physicians, and the result proved that his disease was a chronic, pulmonary consumption. All the viscera, except the lungs, were perfectly sound. The lungs were almost completely decayed.

His funeral service was attended, the following afternoon, and addresses were delivered, by the Rev. Drs. Palmer, and McDowell.

On the arrival of his remains at Boston, a funeral discourse was preached, in Park Street Church, (May 25th,) by the Rev. Dr. Beecher—from the passage, Hebrews iv. 11, "and by it, he being dead, yet speaketh." By the request of the Auxiliary Foreign Missionary Society of New York and Brooklyn, an address, commemorative of his character, was delivered in New York, by the Rev. Dr. Spring. The Rev. Dr. Woods, of Andover, a member of the Prudential Committee of the Board, delivered a sermon at Andover, by appointment of the Prudential Committee, on the 31st of July. A very full and interesting view of his life and character, was commenced in the *Missionary Herald* for October of the present year. It is expected that an extended Biography, with a selection from his writings,

will be prepared, by some competent writer.

In attempting to give a sketch of the character of Mr. Evarts, the writer is not so presumptuous as to imagine that he can do anything like justice to the subject. Our most able and practised writers, might well shrink from the task. To give the intellectual portrait of Mr. Evarts, requires patient and long continued reflection. It is not the delineation of one or two traits of character, which were so prominent as to strike every observer. It is not the description of two or three splendid achievements, where the multiplication of striking incidents, or of adventitious circumstances atones for the want of accurate analysis and discriminating remark. Mr. Evarts was a plain man. There was nothing about him which would attract the admiration of the casual beholder. His character was not moulded or essentially modified, by any one or two incidents in his life, or by a single prominent event in the providence of God. His power to exert an influence was the result of severe and long continued self-discipline. His reputation did not come up as the gourd of the night, nor pass away like the flower of the morning. We do not know of an individual, who has lived in this country, or who is now alive, with whom Mr. Evarts can well be compared. There are men of great intellectual power, who, by strength of reasoning, and eloquence of diction, can control a great community. There were many individuals, whom our revolutionary struggle brought out, men of uncommon sagacity, who have left imperishable monuments of wisdom and genius. There are men, now living, to whom the community are under great obligations. But some of them have read more than they have reasoned; others have great defects along with great excellencies. We admire them at a distance, but shrink

from coming into contact with them. We submit our judgment and understanding to them, but we cannot yield our hearts.

We ought to be grateful to the God of providence and of grace, that we have such a character as that of Mr. Evarts to contemplate. When we are looking at its interesting and lovely features, we are not haunted with the thought that there is a drawback to them all,—that while we are gazing on the verdant and beautiful slope of the mountain, we must recollect that there is another side, bald, rugged, and scorched with lightning. The characters of John Newton, and of Thomas Scott, derive very much of their interest from comparison. In their early days, they manifested some of the worst qualities which belong to our nature. When we contemplate the excellence of their subsequent lives, we are compelled to stop and admire the riches of that sovereign grace which rescued them from the grasp of evil habits, and from the power of the evil spirit. The excellence of Mr. Evarts's character is indeed to be ascribed to the grace of God; but that grace diffused itself so gently, and mingled itself so imperceptibly with his natural traits of character, and with his own vigorous and patient efforts, that we do not lose sight of the man, while we see the finger of God. It is Josiah, yielding, "while he is yet young," to the sweet influences from on high, and not Saul stricken to the ground by the blazing and intolerable brightness. It is not the impetuous torrent; it is the dew descending on the mountains of Zion.

One of the practical lessons which we derive from the review of Mr. Evarts's life, is *the value of the discipline which can be acquired in our public institutions.*

Some students seem to suppose that acquisition rather than discipline, that learning, and not mental energy, is the object of a college life. A great amount of time is wasted, a

great amount of intellectual strength is wasted, by the loose, and indiscriminate habits of reading, in which many scholars indulge. A book, or a pamphlet, or a newspaper, or whatever casually meets the eye, is taken up and cursorily read, without analysis, without reflection. In this way the mind is essentially injured, and a miserable habit is formed for life. All cursory, desultory reading, is by no means to be interdicted. It is sometimes beneficial, as an interchange to weightier cares, or as a grateful relaxation to the exhausted intellect. But there is a limit to it. Power to think, power to do good, are not increased in this loose, indefinite way.* A disciplined mind does not come to one accidentally. Valuable knowledge cannot be acquired without self-denying, strong, systematic effort. The object of spending four years in college is to attend to the prescribed course of study—to acquire the elements of the languages and sciences. It is not to go over a great extent of ground. It is to do a limited work thoroughly. If collegiate institutions were entirely devoted to the inculcation of the theory of the sciences, without one practical application, they would be worthy of all the patronage, which they ever received.

Mr. Evarts, says one of his fellow students, “was proverbially the severest scholar in college.” In subsequent life he was distinguished for the extent of his attainments, on a great variety of subjects. But in college he applied his mind vigorously, to the prescribed course of studies, “without neglecting any from dislike, or a too common opinion, that they would be of little use to him in the business of life. He conscientiously

attended to every duty. The extent to which he pushed his study of the classics, or the sciences, or the number of books which he read in other departments, do not appear to have been very great, but in respect to habits of laborious and successful investigation, an extensive and thorough knowledge of all the branches of study, and an ability to bring all the faculties of his mind, and all his acquisitions into judicious use, when occasion required it, he probably had no superiors in his class. Mr. Evarts, as is well known, placed a high value on the study of the languages. He retained a knowledge of them, in a remarkable degree, during life. He was accustomed, in conversation on theological topics, to quote the original of the New Testament, with great facility and propriety.”*

From Mr. Evarts's character we are taught the perfect compatibility of great *comprehensiveness of mind in connection with minute accuracy*.

We meet with an individual who has the power to define a single, separate topic with logical precision. He can pour upon it the light of the most powerful illustration. He has unity, point, perfect discrimination. He has given this cast to his mind by severe training, by close and confined habits of thinking. Another individual appears with advantage in the exposition of a great subject; in the array of an immense host, where numbers and tolerable order will outweigh the advantages of minute discipline and perfect arrangement. Mr. Evarts was an example of both united. He was acute and comprehensive. As the Persian king knew every officer in his army, by name, so Mr. Evarts knew most intimately all the elements of the power, which was given to him.

So thoroughly did he comprehend the great subjects of political law, and national morality, that some of his friends thought it might become his duty to relinquish his particular

* The following extract from the journal of the holy Henry Martyn, shows how a tender conscience regards this point. “I found a want of the presence of God from the fear of having acted against the suggestion of conscience, in indulging myself with reading the amusing account of Dr. Vanderkemp, instead of applying to the severer duties of the morning.” May not this be one cause of the languishing piety of some of our religious students? They spend too much time in Reading Rooms.

* Missionary Herald, Oct. 1831, p. 306.

connection with the Board of Foreign Missions, and devote himself to the conducting of a paper, which should have for its leading object, a reformation in the maxims, rules, and administration of civil government. In the essays which he wrote on the Indian question, a very general and comprehensive exposition is given of the duties and rights of nations, combined with minute specification, and close reasoning. His mind was not a map of generalities, nor a mathematical point. He never exhausted himself by labors at unimportant positions, as those will certainly do, who lack the power of generalization. In the capacity of his mind, as well as in the sensibilities of his heart, Mr. Evarts was *Non sibi solum, sed toto mundo natus*.

To the great duties connected with the salvation of mankind, he brought a mature, liberal, comprehensive intellect. He was accustomed to stand on the high lands of faith, and to include in his compassionate regards the entire race of man.

Mr. Evarts had a very tenacious memory. He could readily recal minute occurrences which had happened years previously. His mind was a store-house of dates and names and figures, well arranged indeed, and never impeding the free exercise of his reasoning powers. This remarkable trait in his mind was owing to several causes. He observed accurately. As an instance, in the course of his journeys, he took the measurement of a great variety of objects, such as the depth and width of the streams which he crossed. He made it a matter of conscience to relate facts accurately. He never subjected himself to the charge of moral delinquency, by adopting the random and excursive manner in which many good men indulge, in their statements. He, furthermore, made it an invariable rule to collect incidents and facts, for the purpose of helping him to form an opinion on some important subject. The facts

in his memory, minute and multifarious as they were, were connected, doubtless, by principles of association, different from those which exist in ordinary minds.

Mr. Evarts taught a valuable lesson by his style of writing.

We can scarcely refer to any American author for better specimens of pure English. The main quality, in his written compositions, is *perspicuity*. There is nothing ambiguous, nothing to induce hesitation or doubt. The clear thought flows out in clear expression. The honesty of his mind has a counterpart in the transparency of his language. His general manner is plain, (sometimes approaching almost to quaintness,) direct, forcible, unembarrassed with ornament. He also frequently exhibits what the Latins mean by *Curiosa Felicitas*,—a phrase not to be rendered into our western tongues. He selected the language which expressed what he intended, perfectly, nothing more, and nothing less. This enabled him, when he pleased, to write with a condensed energy, and brevity, which gives to every sentence and every word a point and a power truly admirable. His writings are remarkably free from what have been termed, in some instances improperly, *Americanisms*.* In his writings he occasionally rises to the highest strains of eloquence. The conclusion of his last Report, before referred to, exhibits an energy of diction, a force and propriety of illustration, in admirable accord with the grandeur of the design, and the weight of the sentiments. His great excellence, as a writer, is, doubtless, to be attributed very much to his unwearied efforts in his early days. In the latter part of his life, writing seemed to be merely *pastime*.

In the midst of his multiplied duties and cares, his health feeble and some-

* So far as I have had opportunity to examine, Mr. Evarts never suffered himself to use such phrases as, "tell on the destinies," "talented man," &c. Everything is pure, manly, and correct. It seems that he began to make a collection of Americanisms.

times requiring unremitted attention, *Mr. Evarts was remarkably calm and unruffled.*

For the last twenty years of his life, he was subject to innumerable calls, and frequently at those very times when a great intellectual effort was pressing upon him, yet he did not break out into expressions of discontent and vexation. *In patience he possessed his soul.* Connected as he was with so many men of all characters, in all parts of the United States, and with not a few in other portions of the world, there must have occurred, frequently, things calculated to try his feelings, and interrupt his equanimity. But in prosperity, he was humble; in adversity, he was rarely ever dejected.

The cause of this calmness and serenity was not the lack of deep emotions. Mr. Evarts had too good an intellect to be destitute of feeling. His sensibilities were exquisite, as those know who have seen him when conversing on the subject of the Indian and the African wrongs, or who have read his pathetic, and earnest appeals.

The principal cause of this fact in his character was his intelligent and habitual trust in the wisdom and goodness of God. Evil tidings did not throw him into despondency; prosperous events did not elate him; pressure of avocations did not disturb him. He referred all these things to an overruling Providence. Another circumstance, which contributed not a little to this state of mind was, that he was prepared, in almost every subject, to give his opinion *immediately*. His judgment had been formed before. He had collected the facts, and weighed the reasons. Consequently, if several individuals applied to him for advice, at the same moment, he could give his opinion distinctly and intelligently, without delaying them, and without disturbing himself.

Mr. Evarts's history furnishes a remarkable instance of the consecra-

tion of great talents to ONE object, and yet of entire freedom from bigotry and exclusiveness.

The horizon of some men is bounded by the society, or the cause in which they are concerned. It is almost sacrilege to speak and act in behalf of any other good thing. In this way their associations, and modes of thinking, become extremely confined, and their general usefulness is much diminished. Mr. Evarts loved the missionary cause; in his dying moments, it seemed to be almost the only thing which could abstract his thoughts from the heavenly kingdom. Yet he was accurately acquainted with the plans of every other benevolent association of the present day; and he delighted to assist them all by counsel, and personal sacrifice, and prayer. Hardly a man in the country better understood the nature of the slave system, or felt more deeply for the unutterable woes of forlorn, and bleeding Africa. Hardly any one would have been more able or more willing, to have devoted his life, as Clarkson did in England, to work out the deliverance of the oppressed.

Mr. Evarts furnished an instructive example of a cordial attachment to the doctrines of the gospel in connection with an expansive benevolence.

The conductors of our charitable societies are exposed to great danger of losing sight of the essential truths of Christianity; and in their anxiety to urge forward the cause in which they are engaged, to forget the high motives which ought to animate them. It is much easier, oftentimes, to excite a community to benevolent action, by the presentation of unworthy, or at least of inferior motives, than to arouse them in view of conscience, of imperious duty, of the love of God, and of the retributions of eternity. But Mr. Evarts was not of this superficial, temporizing class. He understood himself the nature of the Christian religion. He knew that its very spirit is benevolence. The feelings

which prompted him to action, flowed from clear views of truth. He meditated and then he felt. To do good was a matter of conscience with him, not to be postponed, not to be set aside any more than the care of his family, or any other relative duty. What he wished to see with unutterable desire, as that upon which the salvation of a dying world is depending, under God, was the whole church of Christ pervaded and controlled by such a spirit as reigned in him who said, *I am a debtor both to the Greeks and barbarians, to the wise and to the unwise.* He knew that the heathen were in a perishing condition, and that Christians were charged with the duty of sending to them the gospel. To see the apathy and cold indifference of many of the professing followers of Christ, sometimes filled his benevolent heart with inexpressible anguish.

Another lesson furnished in the history of Mr. Evarts, was the manifestation, at all times, of decision of character in connection with mildness.

It is a remark of John Foster, "That it is the rarest endowment of humanity, though not, perhaps, an impossible constitution of mind, to be tremblingly alive to gentle impressions, and yet to be able to preserve, when the prosecution of a design requires it, an immovable heart, amidst the most imperious causes of subduing emotion." This constitution of humanity Mr. Evarts showed, in his own case, to be a possible thing. Says one who well knew him, "If he had lived in the days of persecution he would have been among the first to have gone to the stake." Early in life, he suffered severely, both in his reputation and property, from his unbending rectitude. But nothing could induce him to make a compromise with conscience. When he had formed his opinions of truth or duty, no human being, no human tribunal could have diverted him from his purpose. Notwithstanding, he had very few, if any enemies. In-

dividuals who differed from him, in opinion, essentially, were his personal friends. Political men, who might have deemed his missionary zeal, fanaticism, admired him for his honesty and integrity. Numerous expressions of sorrow for his removal were manifested by those who had no connection with him in his labors of love. In his social character, there was nothing harsh, nothing repulsive. He was uniformly kind, and affable. In his conversation, he was as much characterized for amenity, as for good sense. Little children shared in his notice and condescending regards.

Another great lesson taught us by the experience of this beloved and revered man is, that we may expect to die as we live.

Mr. Evarts lived to the glory of his Redeemer, and he had strong consolation on the bed of languishing. He was an intelligent Christian, living and dying. In his last conflict he found the benefits of those habits of reflection, which he had sedulously cultivated, during his days of health. He had obeyed both parts of the apostolic injunction—*Grow in grace* and in the *knowledge* of our Lord and Saviour. He had thus taken one of the most effectual ways to guard against self-deception. He *knew* in whom he had believed. He had given himself *wholly* away: and the Saviour, having loved his own, while he was in the world, loved him unto the end.

The good which Mr. Evarts accomplished, by his consistent example, by his labors, as a conductor of the periodical press, as a fearless vindicator of the rights of the oppressed, as an expounder of the law of nations, as a wise counsellor, as the leading mind, for many years, in the missionary enterprize in this country, and as a friend of the human race, is, indeed, inestimable. The words which were used by him in reference to the early settlers of this country, may, with equal justice, be applied to him.

"Posterity will remember him, with inexpressible gratitude; and his name will receive new tributes of admiration with every succeeding age. His labors will contribute, in an eminent degree, to raise up, and purify, and ennoble the future millions of America, and to bring unnumbered multitudes to glory and virtue, to heaven and to God."

NOTE.—In giving the facts in the history of Mr. Evarts's life, the language used in the Rev. Dr. Spring's sermon has been frequently adopted.

To the Editor of the Quarterly Register.

IMPORTANCE OF AN EDUCATED MINISTRY, SHOWN FROM ECCLESIASTICAL HISTORY.

MY DEAR SIR,

You have requested me to prepare, for the next number of your work, some remarks on the following subject—"The light which Ecclesiastical History throws on the importance of thorough education in the Christian Ministry."

I understand this inquiry as having a particular respect to the *literary* and *theological* furniture of gospel ministers. The indispensable importance of PIETY in the sacred office, being so evident, and having been made the subject of specific attention in some excellent communications in preceding numbers of your work, will here be taken for granted. All experience teaches that learning without piety cannot fail of being a curse to the church. It is your special object, if I understand your design, that I should make some remarks, chiefly drawn from historical testimony, on the great importance of being *competently learned*, as well as *fervently pious*.

It will readily occur, on the slightest reflection, that there is a difficulty in the discussion of this subject, growing out of its very extent. Even if I were much more capable of doing justice to it than I am, I should almost despair of bringing within the com-

pass of eight or ten pages, to which I am necessarily confined, that sort of inductive demonstration, the chief value of which depends on its being manifestly and uniformly founded on a long series of consistent *facts*. Yet, as your request is connected with a cause in which I feel the deepest interest, I will try to say something, which, if it should fail of impressing conviction on every reader of your valuable work, the failure, I am very sure, will arise rather from want of room or skill on the part of the advocate, than from any defect of justice in his cause.

The instruction furnished by ecclesiastical history is rich, and, in some respects, unerring. As it is the record of God's dealings with his church, we are, of course, to regard this record as something more than a mere table of names and facts. We are to peruse it as a great moral exhibition of embodied and exemplified truth. We are to consider it as ascertaining the most important analogies of action; as establishing fundamental rules of judgment; as teaching precious lessons of wisdom; as verifying the word of God; and as pouring light on his providence. "As in water face answereth to face, so the heart of man to man." Of course, "the thing which hath been, is that which shall be; and that which is done, is that which shall be done." It is this principle, which gives value and importance to correct histories of ecclesiastical men and affairs. Place any considerable number of men, at different times, under similar circumstances, and their conduct will be similar. In exact proportion as their circumstances correspond, the future may be predicted from the past; and we shall find the experience of the human family to be an uninterrupted certification of the preacher's maxim, that "there is no new thing under the sun." Here is the source of that ardent and unextinguishable thirst for historical information which ever has prevailed,

and ever will prevail in the noble and vigorous mind. Such a mind will feel all the force of a sentiment uttered, by an eloquent Pagan, many centuries ago,—“Not to know what happened before you were born, is to be always a child.”

Now there is, perhaps, no subject concerning which the voice of ecclesiastical history speaks in more decisive, solemn, and uniform language, than with regard to the character of the Christian ministry. The testimony which it bears in regard to *piety*, as before hinted, is of the strongest kind. But the testimony which it bears with respect to the importance of sound theological knowledge, is no less distinct and powerful.

We no sooner read, in the Old Testament Scriptures, of leaders and guides as existing in the house of God, than we begin to read of the importance of their being well furnished with knowledge and wisdom, as well as with grace. “Take ye *wise men*,” said Moses, and “*understanding*, and known among your tribes, and I will make them rulers over you.” We read again, as an admitted principle, that “the priest’s lips ought to *keep knowledge* ;” and that it was considered as their official duty “to feed the people with *knowledge*, and with *understanding*.” Plainly implying, not only that this was an expectation which every dictate of *reason* warranted, but to which *experience* also gave its decisive sanction.

Accordingly, after the date of these Scriptures, as the ecclesiastical men, toward the close of the Old Testament economy, became more and more *ignorant*, they became more and more regardless of practical piety ; more unfaithful, of course, in the discharge of their practical duties ; and, in consequence of their defection, a curse rather than a blessing to the church of God. No one can take even a cursory view of the deplorable character of the Jewish priesthood during the four centuries which

preceded the coming of Christ, without perceiving that their moral qualities, their diligent attention to the duties of their office, and their official usefulness, all declined in nearly an exact proportion to their decline in knowledge. As the spiritual leaders and guides became less and less capable of “feeding the people with knowledge and understanding,” the mournful effects of their incompetency appeared on every side. Truth and virtue were trodden down in the streets. “The people perished for lack of vision.” Divine institutions were dishonored. Idolatry lifted its head, and public profligacy and misery followed in its train. Indeed, this was so steadily the course of things, throughout the whole of the Old Testament economy ; the maxim, “Like priest, like people,” was so invariably exemplified, that to quote all the examples of it on record, would be to repeat the greater part of the Jewish Scriptures.

Nor is the history of the New Testament church, less distinct and impressive in teaching the same lesson. Even the character of the apostles, though frequently perverted by superficial and erroneous reasoners, and made to countenance a different doctrine, is clearly and strongly in favor of the doctrine which I wish to establish. For although they were illiterate fishermen, yet they were supernaturally instructed by their Master, and endowed with the power of working miracles, and speaking with tongues in aid of their ministry ; and long before this period of miracles and inspiration was ended, we find careful study, and mature knowledge enjoined by an apostle, who knew their value by experience, and inculcated them upon principles which apply to all ages. Paul had himself been “brought up at the feet of Gamaliel,” and seems to have been well skilled in every branch of literature and science then taught. And, what is particularly worthy of our notice, this only man, among all the apostles,

who was favored with ample and ripe learning, was by far the most eminently useful of the whole number. He not only "labored more abundantly than they all," but was, probably, during his life, and has been, assuredly, since his decease, instrumental of more benefit to the souls of men, than any other man that ever lived. Accordingly, he gave directions which plainly establish not only the *truth*, but also the *importance* of the doctrine for which I am contending. The candidate for the ministry, according to the injunction of this apostle, must not be "a novice," but "apt to teach," and "able to teach;" he must "give himself to reading," and "let his profiting appear to all." Nay, inspired and eminently learned as the apostle himself was, still he did not consider himself as having attained so much, either in grace or learning, as to render further study unnecessary. For, notwithstanding his itinerant life, he still valued "*books*," as we learn from the close of his second epistle to *Timothy*, and made them, as far as possible, the companions of his travels.

In the second, third, and fourth centuries, study for the holy ministry seems to have been considered as a serious and most important affair, by no means to be slighted or abridged. Several years of laborious study were not thought too much to be submitted to for this purpose. Schools for the special purpose of training youth for the sacred office, were founded, and the most learned and pious instructors that could be procured, placed over them. By some of the early Councils it was solemnly decided, that no man ought to be ordained to the work of the ministry under *thirty years of age*; because they thought that none could be qualified for the office at an earlier period; because the Lord Jesus Christ himself began his ministry at that age; and because they considered it as the most perfect age of man.

Accordingly, those who are famil-

iar with the character of the leading ministers who flourished, and guided the church during the centuries just mentioned, will perceive in their history an ample confirmation of the principle for which I plead. *Justin Martyr, Tertullian, Cyprian, Origen, Jerome, and Augustine*, were the greatest ornaments of the church during the period contemplated; more active and more useful than any other contemporary servants of Christ, with whose names we are acquainted. But every one knows that these were the most learned men of the times in which they respectively lived; and that it was their learning and talents which enabled them, under God, to exert so extensive an influence, and to accomplish so much good, in the diffusion of truth, and in the promotion of evangelical piety. Indeed with the *last* of the venerated names just mentioned, the intelligent Christian is wont to connect everything interesting in the revival of the cause of pure and undefiled religion, at the close of the fourth, and beginning of the fifth century.

After the age of *Augustine*, the decline of the Christian ministry in *learning*, went hand in hand with its decline in *piety*. The Emperor *Leo*, who flourished about A. D. 460, rendered himself remarkable by providing that the church should be furnished with "able bishops;" because he decreed, that none should be ordained to the office of bishop but those who had "learned the Psalter"! and, in accordance with this humiliating fact, a Council held at *Rome*, in 467, solemnly decreed, that no one should be ordained a bishop who "could not read"! Nay, it appears from the records of the Councils both of *Ephesus* and *Chalcedon*, in the same century, that, of the bishops present in those Councils there were a number who were not able to write their own names, but were glad to get others to subscribe for them. The subscription of two bishops in one of those Councils is in the follow-

ing style—"I *Helius*, bishop of *Hadrianople*, have subscribed by *Myro*, bishop of *Rome*, being myself ignorant of letters." And again,—"*Caiumus*, bishop of *Phœnicia*, have subscribed by my colleague, bishop *Dionysius*, because I am unacquainted with letters." We are also explicitly informed, that, in this century, it was the fixed plan and habit of some of the leading prelates, not to ordain any but those whom they knew to be weak and ignorant, and might be easily *managed* and *guided*, according to their pleasure.

Now, when we recollect how rapidly, after this period, the body of the clergy declined in piety and fidelity, and how extensively the most deplorable ignorance and superstition spread over the Christian church; that the faithful study of the Bible, and, of course, the knowledge of sound Christian doctrine, were almost lost sight of; and that, from this time, a long night of darkness and moral desolation covered Christendom;—is it possible to doubt that the ignorance of the clergy was the grand cause of this melancholy apostacy, in which the very theory of religion was almost entirely banished from the church, while it still bore the name of Christ? I am aware that a view of this portion of ecclesiastical history is sometimes taken, which does by no means accord with the use of it which I now aim to establish. It has been said, that the original fault of the ministers of the second, third, and fourth centuries was, not that they had too little learning, but rather that they were disposed to refine, and philosophize, and pervert their knowledge to the purposes of unhallowed speculation:—that they had, in fact, *too much learning*, and were ensnared by it, rather than aided in the discharge of their professional duties. There is, no doubt, a mixture of truth in this representation; that is, that *some* of the fathers of the centuries referred to, were led astray by the speculations

of a vain "philosophy, falsely so called," and were by this means chargeable with disguising or perverting the doctrines of the gospel, from which perversion great and wide-spreading mischief to the church arose. But the fact is, their knowledge was not of the right sort; nor was it under proper direction. They were liable to the same charge which may be brought against some at the present day. They deferred more to their own philosophical speculations, than to the word of God. Had their learning been *sanctified*, it would have been, as *Paul's* was, a noble auxiliary in the best of causes. It would have led them to the Bible, and prepared them for the diligent and humble study of that fountain of divine knowledge. This, and this only, is the furniture for which the enlightened friends of a learned ministry are disposed to plead;—sober, sanctified knowledge;—that knowledge which binds to God and his Word, instead of leading away from both. Every one acquainted with the history of those times, knows that it was the learning of *Augustine*, which enabled him, in union with his piety, to stand forth as the champion of gospel truth; to oppose and refute the Pelagian heresy, and other plausible errors in his day; to contend with learned and artful Pagans with skill and success; and to favor the church with writings on a variety of subjects, which were not only of incalculable use in the age in which they were written; but continued to subserve the cause of truth and righteousness up to the period of the reformation;—and which are to this time exerting an influence by no means of small value.

During the dark ages which followed that of *Augustine*, the deplorable effects of ignorance—general and humiliating ignorance—among the leaders and guides of the church, are so well known, as to render either proof or detailed illustration altogether unnecessary. The political state of Christendom was in the highest de-

gree unfavorable both to literature and piety. The laws and habits of barbarians gradually took the place of civilization and Christianity. Copies of the Scriptures were rare, and, of course, were little studied, even by the clergy. Many of the sacred profession were unable to read. An acquaintance even with the doctrines of religion, to say nothing of its spirit, every day declined. Preaching was in a great measure discontinued; partly because a great majority of the ecclesiastics were too ignorant themselves to instruct the people; and partly because those who had intelligence enough to discharge this part of their duty, were too much sunk in voluptuousness and profligacy to submit to the requisite labor. The consequence was, that Christian knowledge was in a great measure banished from the world. The most childish and miserable superstitions usurped the place of pure and undefiled religion. Only here and there an individual appeared, who either knew enough, or was faithful enough to teach men the real way of salvation. The appearance of the church, for a number of centuries anterior to the glorious reformation, may, with propriety, be compared to the sky, when, in a dark and troubled night, it is so much overcast with clouds, that only half a dozen stars are to be seen faintly glimmering through the murky vapors. Gloomy and wide spreading indeed was the darkness!

I have alluded, in the last paragraph, to the very few "lights" which appeared in the church during the period to which reference was had;—to the "Witnesses who prophesied in sackcloth" amidst the surrounding gloom. But few and feeble as these were, they were all so many witnesses in favor of the importance of sacred knowledge among the leaders and guides of the church. The *Paulicians*, who flourished in the seventh and eighth centuries, as "witnesses of the truth," were for nothing more remarkable, than for

their diligent study of the Scriptures. Indeed, some have supposed that their devoted attachment to the study of the Scriptures, and especially of the epistles of the apostle *Paul*, gave rise to the *title* by which they are known. *Claudius* of *Turin*, the apostolic luminary of the ninth century, was no less distinguished by his love of knowledge, and his rich comparative furniture for the sacred office, for the time in which he lived, than for his piety, zeal, and unwearied labor for the benefit of his fellow men. The same characteristic, as far as circumstances admitted, was found in the churches of the pious and devoted *Waldenses*. They were always poor, and always severely persecuted. And yet they required all their candidates for the holy ministry, as far as possible, to be diligent students. They prescribed a certain course of study; made all candidates for the sacred office pass through a specific examination; and when, after all their care on this subject, they had been misrepresented by the surrounding devotees to the Church of Rome; when it was calumniously alleged concerning them, that they preferred ignorance to learning in their pastors—they replied,—as their authentic records, preserved by *John Paul Perrin*, and *Sir Samuel Morland*, attest—they replied,—with a pathetic solemnity of appeal, truly characteristic—that the most of their pastors were not indeed, so deeply learned in biblical and theological knowledge as they *wished* them to be; that this, however, was the result, not of *choice* on their part, but of *painful necessity*; that they were perfectly sensible their pastors would be far more capable and more useful, as spiritual instructors and guides, if they were more richly furnished with knowledge; but that their situation as an impoverished and persecuted people rendered it impossible for them to attain, in this respect, what they considered as highly desirable.

If ever a historical fact bore a pow-

erful testimony in favor of a well furnished ministry, this of the *Waldenses* deserves to be so considered. Their peculiar poverty; their constant exposure to the rigor of persecution; and their simple piety, might have been expected to turn away their minds, in a considerable degree, from the refinements, and even from the more solid parts of ministerial furniture. But this was so far from being the case, that, we see, they invariably insisted upon as much learning in their pastors, as could possibly be obtained; and mourned, in the most touching manner, that they were not able to secure for them a more ample and suitable training.

In the thirteenth, fourteenth, and fifteenth centuries, the interests of literature and science were in a course of gradual, but very sensible improvement. But so far as we are acquainted with the facts and characters which distinguished those centuries, we may lay it down as a principle steadily, and, with few exceptions, throughout exemplified, that the better informed the clergy were, the more elevated was their sacred character, and the more marked and extensive their usefulness. Those who are familiar with the character of some of the more eminent of the ministers of the gospel who adorned the period under consideration, will not hesitate a moment respecting the truth of this statement. *Roger Bacon*, *Bishop Grosseteste*, and *Archbishop Langton*, of the thirteenth century; *Wickliffe* and *Bradwardin*, of the fourteenth, and *Huss*, *Jerome*, *Gerson*, and *Savanarola*, of the fifteenth century, with many more who might be mentioned,—are standing and unquestionable witnesses that great learning, united with fervent piety, enables its possessor to serve the church of God far more extensively and more effectually, than can possibly be accomplished by those who, however honest their intentions, and fervent their piety, have but a small amount of knowledge. Had

not *Wickliffe*, “the morning star of the reformation,” been one of the most learned men in *Europe* of his day; had he not been a voluminous and able writer, as well as a fervently devoted preacher, a large portion of that eminent usefulness which attended his labors, not only in *England*, but also in large continental portions of the western church,—could never have been attained. The same remark may be applied, in a measure, to *Huss* and *Jerome*—who, in consequence of their rich erudition, and powerful talents, exerted an extensive and most salutary influence, not only while they lived, but long after their mortal bodies were committed to the dust.

The history and character of the principal reformers, as well as of their active enemies and opposers, teach with equal decision, the lesson for which I am now pleading. The ignorance which generally prevailed in the Romish church, when *Luther* began his glorious work, was as wonderful as it was humiliating. The celebrated *Hochstraten*, a zealous Dominican, entered the lists against *Reuchlin*, a learned friend of the reformation, and endeavored to demonstrate that the study of Greek and Hebrew was pernicious to the faith. Even the faculty of theology of the University of *Paris*, about the same time, maintained before the Parliament, that religion was undone if the study of Greek and Hebrew was permitted. *Conrad de Heresbach* relates, that a monkish writer, of no small note, at that period, was actually capable of expressing himself in the following extraordinary terms—“A new language is invented, which is called Greek. Guard carefully against it; it is the mother of every species of heresy. I observe in the hands of a great many people, a book written in this language, which they call the New Testament. It is a book full of thorns and serpents. With respect to Hebrew, it is certain, my dear brethren, that all who learn

it are immediately converted to Judaism." When an ecclesiastic, capable of writing at all, could write thus, the ignorance with which he was surrounded, and which he wished to perpetuate, must have been deep and dreadful to a degree which we are now little able to conceive.

On the other hand, when we turn to those reformers, who were most eminently instrumental in stripping off the mask from popery, in exposing the enormous corruptions of the man of sin, and holding forth the "light of life" to a dark world,—we see the value of learning to the gospel ministry displayed in the most striking manner. It may be maintained, almost without exception, that the most learned of their number, were the most deeply and extensively useful; and that, humanly speaking, had their knowledge been less, the blessings which, under God, they were instrumental in conferring on the church, and on distant generations, would have been far less rich, vital and permanent than they were. Nay, it is not saying too much to assert, that, had not the leading reformers been men amply furnished with human and divine knowledge, they could not possibly have rendered those incalculable services to the cause of Christ, which altered the face of Christendom, which sent blessings to the ends of the earth, and in which we have yet reason to rejoice. The accomplishments of which we speak, were those which enabled those great and good men to translate and expound the Scriptures; to explain and defend the precious doctrines of the gospel; to meet the learning of Romanists with still sounder learning; to repel their plausible logic, with logic still more legitimate and powerful; to exhibit the real character of the heresies and superstitions which they opposed, by tracing their history, as well as exposing their native tendency and effects; and to command the confidence, and guide the opinions of

thousands who never saw their faces in the flesh.

The same important principle is plainly established by the character and history of the great mass of the pastors and missionaries who have extensively served the church in every part of the world, since the age of the reformers. It cannot be said, indeed, that the clergy have been always and invariably useful, within the last three centuries, in direct proportion to their learning. Some remarkable instances of learned heretics, and of learned cumberers of the ground, have, no doubt, disgraced the sacred office; and, instead of proving blessings to the church, rather been perverters of the truth, and obstacles to the progress of the gospel. But the converse of this statement cannot, assuredly, be maintained:—that is, it cannot be said, of any pastor or missionary, who was remarkably ignorant, *however pious*, that he was extensively and permanently useful. Such an one may have been the means of doing some little good, for a short time, and in a narrow sphere; but extensively useful he never was. The annals of the Christian church afford no such instance. But when we turn to the lives of *Rivet, Owen, Baxter, Usher, Flavel, Charnock, Leighton, Howe*, and other men of the same class, who flourished in the seventeenth century; and to those of *Watts, Doddridge, Boston, Brown, Gill, Scott*, and many more, who adorned the eighteenth, we are constrained to say, without a single exception, that those men, who, to exemplary piety and zeal, added ample official knowledge—have been, in all cases, the most eminently useful in their generation.

Even in the case of *missionaries*, the principle for which we contend, has been, with scarcely an exception, remarkably exemplified. Whose labors, among this class, have been most remarkably blessed to the conversion of the heathen? Undoubtedly those who, to fervent piety, united a

competent store of literature and science, and especially an intimate acquaintance with the Bible and with gospel truth. If any doubt of this, let them think of the labors and usefulness of such men as *Eliot*, and *Brainerd*, and *Spangenberg*, and *Vanderkemp*, and *Swartz*, and *Buchanan*, and *Martyn*, not to speak of a number more, whose names will instantly occur to every well informed reader; and then ask, whether it had been possible for those holy and devoted men to accomplish what they did, if they had been illiterate and ignorant, however ardent and devoted in their Christian feelings? The very suggestion is absurd. We might as well expect men, according to the unreasonable demand of the Egyptians, to "make brick without straw." The most permanent and truly valuable part of the services which they rendered to the cause of the Redeemer, were precisely those which their learning enabled them to accomplish, and which, had they been illiterate men, must, of course, have entirely failed. When we read the deeply interesting Memoirs of these men, especially those of *Buchanan* and *Martyn*, we perceive, at once, that their indefatigable devotion to study in the University, was so far from having been lost upon them, even in their missionary labors, that it all turned to important account. It served to invigorate and enlarge their minds; to prepare them for the more advantageous acquisition of every subsequent attainment; and thus greatly to extend their usefulness. Neither of these men could possibly have shone so brightly in his oriental ministry, had it not been for his diligent and successful labors in college.

Some have been so inconsiderate as to adduce the case of the venerable and excellent Dr. *Carey*, of *Serampore*, as a proof that illiterate men may render most worthy and noble services in the missionary field. It is true this eminent missionary, when he went to *India*, was comparatively

illiterate. That is, he had little, if anything more than a common English education. Yet he had good sense; great decision of character; unwearied industry, and perseverance; fervent piety, and a deep and governing conviction of the duty and importance of doing his Master's work with fidelity, and with his best powers. He had scarcely entered on the field of labor before he perceived how indispensable was more—much more knowledge than he possessed, to the due performance of his missionary work. He, therefore, while he attended to the practical duties of his mission, with exemplary diligence, applied himself to study also, with unremitting industry; and so successful have been his studies, that he is probably, at this time, one of the most learned men in *Asia*. And the advantages which his acquaintance with the oriental tongues, as well as other departments of literature, have afforded him, in translating and expounding the Scriptures, and in almost every part of his missionary work, can only be estimated by those who are intimately acquainted with what he has done. The truth, therefore, is, that although he began his missionary labors in a great measure an illiterate man, he has gradually become, by indefatigable labor, after entering the ministry, one of the most accomplished philologists and biblical scholars of his time. So that, instead of serving the cause of those who would plead for the sufficiency of an unlearned ministry; his case furnishes one of the strongest examples of the importance and necessity of learning to ministers of the gospel, that modern times have afforded. Dr. *Carey* is so far from being a witness against the value of knowledge, that all his testimony is decisively and most powerfully on the other side.

The foregoing statements are all confirmed by the history of the most useful divines and pastors of our own country. Of living men, or of recent

events, nothing will here be said. But it may be asserted, that ever since evangelical churches have had an existence, on this side of the Atlantic, those ministers of the gospel, in whom fervent piety and ample theological furniture were united, have been, invariably, the most eminently useful. They have had a weight and influence which no others could acquire. They have diffused around them a degree of light, as well as warmth, which less accomplished men could never have imparted. And they have been able to give an impulse to the public mind, and to correct prevailing abuses, to an extent which rendered them great public benefactors. Of what is here asserted, I shall offer only two examples; I mean those which are furnished by the attainments and services of the venerable Presidents, *Dickinson* and *Edwards*. An eminent living writer, in speaking of the great importance of the union of piety and science in the sacred profession, speaks of these distinguished ornaments of the American church in the following language. "Among the very first men of their time, in this country, for intellectual strength and furniture, they were still more distinguished for piety than for learning. In their day enthusiasm appeared in the church to which they belonged. Few other men could gain an audience of the deluded; but these men obtained it, because the reality and eminence of their piety were questioned by none. They spake and wrote so as happily to correct the spreading evil; and the good which they effected, was great and lasting."* Indeed, it may well be doubted whether any single writer in the western hemisphere, in any period of its history, ever exerted an influence, especially on the religious mind, so extended, benign, and permanent, as that of the illustrious *Edwards*.

Do any ask, in what manner history represents the want of mature

knowledge in ministers as having interfered with their usefulness? The answer is multiform, but decisive. When ministers have had slender furniture themselves, it was impossible for them to impart much instruction to others. They were found unable to "feed the people with knowledge and with understanding." Those to whom they ministered soon discovered their ignorance; felt that they were not fed; became tired of their preaching; lost their respect for them; neglected their ministrations; and, perhaps, neglected all Christian ministrations, and became totally regardless of religion. Thus, instead of being a rich blessing, those who ought to have been teachers and guides, became useless, and finally an incumbrance and an injury, to those whom they were bound to have benefitted. Nor does history represent the evils of the want of suitable furniture in ministers as having been confined to those to whom they ministered. This deficiency has proved, in innumerable instances, as injurious to themselves, as to others. They have become the dupes of designing men, who had more knowledge, and wished to make them subservient to their sinister designs. Or they have been, before they were aware of it, entangled in the deplorable toils of childish superstition, or wild enthusiasm; and thus becoming "blind leaders of the blind," they have contracted more guilt, and done more injury to that hallowed cause which they professed to serve, than it was possible by human arithmetic to estimate. The truth is, a man who has but a smattering of indigested knowledge, however pious, as all experience has evinced, must be not only an *incompetent* guide, but an *unsafe* one. In a day of commotion and trial, he knows not what to do. He is ready to adopt every project which ignorance, vanity, or a spirit of innovation may propose. The results of former experience and wisdom are, of course, lost upon him,

* President Green's Discourses, pp. 13, 14.

for he knows them not. The consequence is, that, in all his movements, he betrays total incompetence to the work which he undertakes: he draws down upon himself the deep regrets, if not the unmingled contempt of the wise and good around him; and the church, instead of blessing him, as her leader, guide, and benefactor, has reason rather to weep over his character and labors, however well intended, as really, taken in the aggregate, so much thrown into the scale of the adversary.

Such, beyond all doubt, is the testimony of unvarnished history on the subject before us. It teaches, on the one hand, that unsanctified knowledge has always been a curse to the church, leading to pride, ambition, unhallowed speculation, heresy, strife, and every evil work. And it teaches with no less distinctness, on the other hand, that *ignorance* never *was* or *can* be *sanctified*; that an ignorant or superficially informed ministry, never can be either a respectable or useful one; that it must either sink down into miserable, inert, unconstructive insignificance, or betray into vanity, empty rant, enthusiasm, lay-preaching, and endless disorder. Nothing but the *union* of *fervent piety* and *sound learning*, can possibly secure to any Christian ministry, for any length of time together, the precious results of true respectability, and genuine evangelical usefulness.

Seeing, Mr. Editor, that the voice of history is so unequivocal and loud on this subject, it has often filled me with the deepest astonishment that candidates for the ministry, who have any acquaintance with that history, should yet be so slow in learning its most solemn lessons. Such, however, is the demented course of many. They are so infatuated as to pass hastily and slightly over all their academical and collegiate studies; and yet hope to have well disciplined and cultivated minds. They are so much in haste to get into the active field, that they will not take the time or

the pains to make themselves acquainted, even tolerably, with the original language of Scripture; and yet are so unreasonable as to expect to be sound, intelligent, and able expositors of the word of God. They spurn at the labor of studying theology in a systematic manner, and of patiently comparing system with system; and yet irrationally dream that they shall be able, by and by, to "bring out of their treasure things new and old." Surely, such youth set at defiance all reason and all experience. When our theological seminaries were first established, the friends of a well qualified ministry, were sanguine in their expectations that theological education would rapidly rise to a high standard; and that all who enjoyed the opportunity of mature study, would faithfully and cheerfully avail themselves of it. But, alas! how grievously, in very many instances, have such expectations been disappointed! How difficult is it, after all, to persuade, even a majority of our theological students of the importance and necessity of ample furniture in those who bear the sacred office! They read, in every history of the Christian church which they open, the deplorable consequences of ignorance and incompetence in the gospel ministry. They cannot open their eyes on the ministers and churches of the present day, without seeing the most humiliating effects arising from the want of suitable furniture in those who have undertaken to be "watchmen on the walls of Zion." They cannot help seeing, if they look at all, that the minister who has but small knowledge, with few exceptions, must content himself with small usefulness. They ought to know that the state of society in our country, as it advances in refinement and intelligence, is, every year, calling for more ample furniture in candidates for the sacred office. They ought to remember that Christian ministers of the present day are called upon more loudly than ever

before to serve the cause of Christ with their *pens*, as well as in the pulpit, in the lecture-room, and in the pastoral visit. And they ought to bear in mind, that they have opportunities of instruction presented to them such as no former generation of candidates for the ministry ever enjoyed. They are often and faithfully warned, too, of the danger of immature study, and superficial knowledge; and entreated to avail themselves of the means placed within their reach for preparing, in the most advantageous manner, to serve the church and their generation. But with respect to many—alas! too many—all is in vain! Only a lamentably small portion can be prevailed upon, with these considerations in view, to pursue the full course of study prescribed in our theological seminaries. And even some who *do* consent, and profess, nominally, to go through that course, engage in study, for the most part, with so little zeal, and suffer themselves to be diverted from the requisite application of mind to their studies, by so many distracting avocations; that but a small portion of the nominal time of study, is really, and in good earnest, devoted to its professed object.

I am not forgetful of the various pleas, by which those who act thus, in opposition to the clearest light of experience, attempt to justify their blind and infatuated conduct. The urgent need of ministers; the solicitations of friends; their desire to be in the field of labor; the inconvenience of obtaining the means of support in the usual course, are all urged with confidence and zeal. But such pleas are all illusory and vain. Those who offer them forget that it is no real blessing to the church to multiply ignorant and incompetent ministers, but rather a curse. That, of course, if the call for more laborers were a hundred-fold more loud and importunate than it is, it would be worse than useless to the church as well as ourselves, to go forth un-

furnished "novices." They forget that they have but one life to live; and that, if they allow themselves to launch forth unprepared, they may, and probably will, never be able to repair the mischief of this one premature step. O when will those beloved sons of the church who have "a price put into their hands to get wisdom," learn to value it correctly, and to improve it faithfully? I can only say, with respect to those who act otherwise, that, if they ever come to their senses, they will be ready, like *Peter*, to "go out and weep bitterly."

I am, my dear sir, with the best wishes for your success in endeavoring to spread and inculcate these sentiments, your friend and fellow laborer in the bonds of the gospel,

SAMUEL MILLER.

Princeton, Aug. 27, 1831.

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For the Quarterly Register.

DEPENDENCE ON THE SPIRIT OF GOD.

IF there be one truth of paramount importance, at the present day, it is that contained in the inspired declaration, *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts*. In view of the difficulties in the way of the conversion of the world, whose heart would not fail within him, were the work depending on the efficacy of human means? Who would not give up the enterprise in despair? The hindrances to the conversion of a single soul, are immense. What must they be in the regeneration of a world? We are not to look, simply, at a mass of depravity, however dark and appalling. There are systems of error and iniquity, each fortified and consolidated by their appropriate defences. It is as if the spirits of darkness had had each assigned to them a specific, a particular work, in which, with horrid rivalry, they had exhausted their mighty intellect of evil. What multitudes of men, in Christian nations, are spending their days

in forming and maturing a character, which is at total variance with the requisitions of God's law. How deep, and how dreadful are those clouds of error, which rest on the minds of a great majority of educated men in reference to moral and religious subjects. How few nations conduct any of their important measures on the principles of the gospel of Jesus Christ. How few statesmen prefer the good of the whole human race to the glory and happiness of their own country. How few of our periodical publications are *thoroughly* Christian. They may laud Christianity, *in general*, to the skies, and yet come to a particular institution, like that of the Sabbath, without which the religion itself cannot exist, and you will find them bitter opposers.

But we need not despair. Thanks be to God, it is not by might, nor by power, but by the Spirit of the Lord of Hosts. There is a mighty agency, which we do not see with our eyes, at work in this world. We cannot discern the form thereof; we can see no image; but the same energy, which operates silently in the world of matter, operates as surely in the world of mind. He, who formed the mind, can change the mind. He can scatter the thick mists of prejudice, and reveal to the soul, the perfect beauty of truth. He can induce men to abhor themselves, and repent in dust and ashes, and as their eyes open on a holy Saviour, to exclaim, Whom have we in heaven but thee, and there is none on earth that we desire in comparison to thee! He can open the two-leaved gates, and cut in sunder the bars of iron. He is with kings on their thrones, and is able to abase those who walk in pride. The systems of heathenism and idolatry, through grown up to heaven, he can consume with the breath of his mouth, and destroy with the brightness of his coming. Through all the abominations in Christian countries He can send the healing waters of the river of life. The erroneous max-

ims in politics, the false theories in morals, by his almighty influence, can be made to give way to the pure and heavenly precepts of the gospel of Christ.

Here then let us place our confidence. The mighty men, of past ages, here found firm support. Out of *weakness* they were made strong. They went from prayer to the den of lions; from the closet to the conflict; from communion with God to the embrace of the burning stake. In themselves all weakness, in Christ mightier than legions of enemies, visible and invisible. Here let us place our confidence—always abounding in the work of the Lord, as knowing that our labor is not in vain, **IN THE LORD.**

HEAVEN.

It is a treasure that can neither fail nor be carried away by force or fraud; it is an inheritance uncorrupted and undefiled, a crown that fadeth not away, a never-failing stream of joy and delight; it is a marriage feast, and of all others the most joyous and sumptuous; one that always satisfies, and never cloy the appetite; it is an eternal spring, and an everlasting light, a day without an evening; it is a paradise, where the lilies are always white and full-blown, the trees sweat out their balsams, and the tree of life in the midst thereof; it is a city where the houses are built of living pearls, the gates of precious stones, and the streets paved with the purest gold. There is neither violence within doors, nor without, nor any complaint in the streets of that blessed city; there no friend goes out, nor enemy comes in. There is the most delightful society of angels, prophets, apostles, martyrs; among whom there are no reproaches, contentions, controversies, nor party spirit; no ignorance, no blind self-love, no vain glory, no envy. There is perfect charity, whereby every one, together with his own felicity, enjoys that of his neighbors, and is happy in the one, as well as in the other; hence there is among them a kind of reflection and multiplication of happiness, like that of a spacious hall adorned with gold and precious stones.

LEIGHTON.

HISTORY AND PRESENT CONDITION

OF

POLAND.

POLAND, though erased from the list of nations, is not likely soon to be forgotten. It will be remembered by geographers as long as any attention is paid to natural divisions. It will be remembered by the friends of liberty throughout the earth. It will not be forgotten by the *partitioning* powers. The sense of the deep injury, which was inflicted on the general opinions of mankind on the 21st of October, 1796, will never be obliterated. To Poland many eyes in the Christian world will turn with mingled anxiety and hope, till she is free indeed.

The following division of Poland, and the one which still remains, was made by the Congress of Vienna, on the 3d of May, 1815.

The REPUBLIC OF CRACOW, on the west, is under the protection of Austria, Prussia, and Russia. The peasants, formerly protected by the clergy, were not so poor or ignorant, as those in the rest of Poland, and additional benefits have been conferred on them by the present government. Cracow is the capital.

The GREAT DUCHY OF POSEN, on the northwest, is added to Prussia.

The southern portion of the region on the Vistula, or the real Poland, forms the present kingdom of GALLICIA, or Austrian Poland. It includes the high country in the ancient monarchy. Although subject to Austria, it is in some respects independent.

The large provinces of LITHUANIA, and the UKRAINE, were added to Russia.

The country in the centre, or a part of the former Great and Little Poland, forms the KINGDOM OF POLAND, which is united to Russia. This is the country in which the revolution commenced.

The following table embodies some of the principal facts in relation to these divisions.

<i>Name.</i>	<i>Country.</i>	<i>Population.</i>	<i>Pop. to a sq. mile.</i>
Cracow,	Russia, Prussia, and Austria,	100,000	4,118
Posen,	Prussia,	1,800,000	
Gallicia,	Austria,	3,873,125	
Lithuania,	Russia,	3,385,600	3,509
Ukraine,	Russia,	2,958,490	2,614
Kingdom of Poland,	Russia,	3,541,900	1,544

Total population of all these provinces, 15,659,115.

I. CIVIL HISTORY.

Poland, or Polska, signifies a plain; the early inhabitants, like many tribes, denominated it from the nature of the country.* Low hills and head lands only can be dis-

* An observer in a balloon, might pass at the height of twenty toises, (about 120 feet,) over almost the whole of Poland, without fear of coming in contact with mountains and other obstructions.

covered throughout the vast region from the Baltic to the shores of the Euxine. The mass of the Polish nation is descended from the ancient Leches, the same people as the Lygians of Tacitus, and the Licicavians of the middle ages. At an early period, however, the Western or Visigoths, were settled on the banks of the Vistula; and formed, perhaps, in many places, the dominant race. From the nature of the population many revolutions must have early taken place in the country. It seems to be evident that the Poles were not descended from the Sarmatians.

In consequence of the dissensions of the nobles about the year 830, Piast, a poor artisan of Cracow, was elevated to the seat of power. His authority was controlled only by his own will, and the fear of his subject barons. He however exercised his authority for the good of his people. The Poles were at this time, like all other barbarous nations; the mass of the population were almost slaves to the *voynodes*, or barons, whose sole business was war and hunting; the only laws were will and fear. Their taste was exercised only in the embellishment of their arms, and their judgment in the choice of their horses.

The royal power remained in the family of Piast, with some interruptions, from A. D. 830 to A. D. 1386. The most distinguished prince seems to have been Boleslas. Among his other exploits, was the capture of Kiow, the most opulent city in that part of Europe. In a battle, which was fought by Boleslas on the Bug, the river was so stained with blood, that it has retained ever since the name of *horrid*, and Boleslas was called *Chrobry the terrible*. He extended his conquests to the Elbe, on the banks of which he erected two iron columns, to mark the bounds of his victories. Casimir, the grandson of Boleslas, was compelled to abdicate his throne in consequence of the tyrannical conduct of his mother, who was associated with him in the government. A general scene of anarchy followed. The serfs, imitating the example of their masters, rose in a body, and retaliated the cruelties, which they had so long suffered. The whole system of servitude was at an end. Bibles, churches, monks, and masters, were involved in one indiscriminate sacrifice. The *lex talionis* was the code of the infuriated serfs. Casimir was at length recalled, and succeeded in re-establishing peace. One of his successors, Boleslas II., was constantly engaged in wars, having been conqueror in *forty* battles. In 1147, a numerous army of Polish volunteers, under Henry, a brother of the king, followed the crusaders into the Holy Land.

The following anecdote is given of Casimir II., who ascended the throne in 1178. "He was one day at play, and won all the money of a nobleman, who, incensed at his ill fortune, suddenly struck the prince a blow on the ear. He fled immediately from justice; but being pursued and overtaken, was sentenced to lose his head. But the generous Casimir revoked the sentence, returned the nobleman his money, and declared that he alone was faulty, as he encouraged, by his practice, a pernicious custom that might terminate in the ruin of hundreds of his people." He was the most amiable monarch that ever swayed the Polish sceptre. He has the enviable appellation of Casimir the *just*. Casimir III., was called the Polish Justinian, as he made a complete code of the laws, appointed regular courts of justice, and by his regard for the happiness of the lower orders, obtained the appellation of king of the *serfs*. With all his good qualities, he seems to have been gay and licentious.

Louis, the nephew of Casimir, dying without male heirs, the Poles called his daughter, Hedwiga, to the throne in 1384. She married Jagellon, Duke of *Lithuania*. Jagellon was baptized under the name of Wladislas; and Poland and Lithuania were henceforward united under one crown. This duchy, Lithuania, was a great accession to the geographical magnitude of Poland. It extended from Poland on the west, to the Dnieper on the east, and from Livonia on the north.

Jagellon established the Polish law on a firmer basis in the diets of 1422 and 1423, and gave an additional sanction to the code, which Casimir had begun. He passed the famous law that no person is to be imprisoned till convicted.

The reign of Casimir IV., the third of the Jagellon family, was one of considerable interest. In a war against the Teutonic knights, who were in possession of a considerable part of Prussia, the Poles overran all the Prussian territory, which continued to take part with the knights. Out of twenty-one thousand villages, scarcely more than thirteen thousand survived the flames, and nearly two thousand churches were destroyed.

In the year 1467, the foundation of the Polish diet or parliament was laid. Before that period, the senate consisted only of the bishops and great officers of the kingdom, who formed the king's council, subject also to the interference of the nobility. The son and successor of Casimir, John Albert, in attempting to lessen the power of the nobility, only increased their claims, and rendered their supremacy over the serfs more intolerable. One great cause of the troubles and final overthrow of Poland, was the want of a *third estate*, sufficiently strengthened with wealth and arts to counteract the encroachments of the haughty nobles. The influence of the trading classes was checked by two causes. In the first place, every gentleman, who had a house and a few acres of land, could enjoy all the privileges of nobility; hence none but the lower orders, or foreigners, would engage in mercantile pursuits; and secondly, the towns were composed chiefly of German

strangers, Jews, and even Armenians, who had been almost considered out of the pale of the law.

In 1572, died Sigismund, the last of the house of Jagellon. Under the dynasty of this family, which lasted 186 years, Poland attained its perfect growth and dimensions, and its constitution had arrived at equal maturity. There being no third order which the kings could raise up against the nobles, which would have rendered the monarchy limited, but have shielded it from total subjection to the aristocracy, there was no alternative but to make the government a perfect despotism, as in Russia, to preserve the regal authority. The kings, who succeeded Sigismund, successively, were Stephen Batory, Sigismund III., Wladislas VII., Casimir III., and Michael.

On the 19th of May, 1674, John Sobieski was elected king of Poland. He studied the art of war in France, and became a very renowned general. On one occasion, with 15,000 troops, he encountered the Turks and Tartars in Galicia, 600,000 in number, and left 10,000 of his enemies dead on the field. In May, 1683, the Turks, with 300,000 men, appeared before the gates of Vienna, and closely invested that proud metropolis. In this emergency Sobieski was entreated to hasten in person to Vienna. He soon appeared with his little army, and 28 pieces of canon, to oppose 300 pieces of the enemy. But Sobieski was a host. The immense Turkish army was broken, and Vienna was saved. Poland thus saved a serpent from death which afterwards turned and stung her for her kindness. After this, the Turks gained no ground in Europe. Poland also became the theatre of discord and faction. "In war, Sobieski was a lion, but in peace he was the plaything of others." He was ruled by his wife, an intriguing woman, and by the Jesuits. Sobieski died on the 17th of June, 1696. Glorious as his reign had been in many particulars, it has had a very pernicious effect on Poland.

Frederick Augustus, elector of Saxony, a young and ambitious monarch, after a severe contest, was chosen king of Poland. This forced election was the first of a series of disgraceful events, which laid the yoke on the necks of the Poles. Since this period, Poland has received her kings under the compulsion of foreign arms. Augustus, in attempting to get possession of Livonia, a province of Sweden, was obliged to call in the aid of Peter the Great. Before they entered on their work, Peter and Augustus indulged in a debauchery, which was a fit preparative for such iniquities as they were about to perpetrate. For fifteen days, both were in a continued state of intoxication.

The designs of Peter and Augustus were opposed by Charles of Sweden, with great vigor. Charles, at length, reached Warsaw, which capitulated, on the first summons, on the 5th of May, 1702. Young Stanislas Leszczynski, son of the Palatine of Posnania, was elevated to the throne in place of Augustus. He had considerable talent and education. In the mean time, Peter the Great was not idle. Charles and Peter met at Pultowa. Charles was defeated and compelled to seek an asylum in Turkey. Stanislas was dethroned, and in attempting to visit Charles, was apprehended by the Turks. In 1718, Charles died, and Poland enjoyed a few years of tranquillity, if tranquillity it could be called, under the weak and miserable Augustus, who was little more than a viceroy of Peter. After the death of Augustus, Stanislas attempted to gain possession of the throne. But Russia and Austria were not to be easily foiled. Stanislas was stripped of his ephemeral honors, and took refuge in Dantzic. The city defended itself with great obstinacy. One part of the entrenchments is still called the "Russian cemetery." Treachery at length led to its surrender. Stanislas escaped, and retired to his hereditary estates. Augustus III., son of Augustus II., was placed on the throne. His reign lasted thirty years. The generality of the Poles passed this time like their king, in idle voluptuousness. He died on the 5th of October, 1763. Several rival candidates now appeared for the vacant throne. Catharine, misnamed the wife of Peter, then swayed the Russian sceptre. Through her influence, Poniatowski, her former paramour, was elected king by a hireling diet. He assumed the name of Stanislas Augustus. No prince ever ascended the throne under more unfortunate circumstances. Catharine soon withdrew her support. More than 20,000 Russian troops were scattered over the kingdom, and 40,000 were on the frontiers. Poland was now completely in the power of Russia. The principal patriots were transferred to the great northern dungeon, *Siberia*. The spirit of Polish independence was not entirely annihilated. The venerable bishops of Kamiéniec, and Cracow, the Pulawski family, and the Radziwills, were on the alert. In a very short time they mustered 8,000 men, sent deputies to Turkey, Saxony, and Tartary, and openly invited all to join them. The rashness of Joseph Pulawski, occasioned a failure of their plans. The town of Bar, where they were assembled, was taken by assault, and 1,200 prisoners were carried in chains to Russia. Pulawski retired to the mountains of Moldavia.

The confederates, however, again rallied, and in the winter of 1770 and 1771, occupied many advantageous posts. An attempt, which was made by them to seize the person of Stanislas, and which failed, brought much discredit upon the cause. The odium which was studiously attached to this attempt, indeed greatly injured the cause of the patriots. They were denounced as rebels, assassins, and brigands. Every thing conspired to render the approaching year, 1772, the last of Polish independence. Russia, Prussia, and

Austria, commenced their work in earnest. The Prussians advanced into Great Poland, and being joined by the Russians, compelled the confederates to surrender the castle of Cracow. From Austria 10,000 men entered Poland, under the command of Esterhazy. All the posts were deserted, and the chiefs dispersed into foreign countries.

It is made a matter of dispute, which of the three nations started the iniquitous plot of partition. The fact, no doubt was, that in this, as in all other unjust coalitions, they did not, in the first instance, act on a preconcerted plan; but each individual power cherished secretly its design, and were naturally drawn together by the similarity of reckless atrocity in their plans. Catharine had long been the real mistress of Poland. Frederick began to throw out hints of claims on certain Polish districts. The young Poles were enrolled in his armies by force, and the Polish girls were carried away to some of the depopulated districts of Prussia. Austria, with great diligence, made researches into old records to establish her claims to the district of Zips, and engineers were employed to mark out the frontier. The first communications between the three powers, occurred in December, 1770, and in January, 1771. In a conference at Petersburg, the fate of Poland was decided. Russia had by the arrangement the palatinates of Polock, Witebsk, and Mscislaw, about 3,000 square leagues; Austria had Gallicia, a portion of Podolia, and Little Poland; in all about 2,500 square leagues; Frederick was contented with 900 square leagues, a part of Polish Prussia and of Great Poland. The rest of the kingdom was ensured to Stanislas.* The three royal plunderers attempted to give some color of right to their proceedings by public manifestoes. Catharine set in her claims, by endeavoring to prove, from old authors, that it was not till 1688, that the Polish limits were extended beyond the mouth of the Dwina. The Austrian pretensions were argued with still more profound sophistry. Frederick was a philosopher, and he argued his cause on the general principles of civil law.

A corrupt Polish diet was made to sanction the act of the sovereigns.

"Sarmatia fell unwept."

France was silent. A few patriots in England lifted their voice against it, but the nation was occupied with the American war. No general note of remonstrance was heard. These proceedings aroused many minds in Poland. An unsuccessful attempt was made to emancipate the serfs. The diet increased the army to 100,000 men, and demanded that the Russian troops should immediately evacuate the kingdom. In March, 1790, the diet were so weak as to form a treaty of alliance with Prussia, which involved them in new troubles with Russia. A constitution was soon after formed, which drew forth the admiration of Europe. "Humanity," exclaimed Edmund Burke, "must rejoice and glory when it considers the change in Poland."

The French revolution which now burst out, had great influence on the fate of Poland; dangers drew the monarchs of Europe more closely together. Catharine was still engaged in her diabolical work. On the 18th of May, 1792, 100,000 Russian troops received orders to enter Poland. The Polish army, in three divisions, was led by Poniatowski, a nephew of the king, by Wiethorski, and the celebrated Kosciusko. Headed by this last named general, the Poles withstood an enemy three times their number, and made an honorable retreat, after much slaughter. Early in 1793, the Prussian troops entered Poland, and Frederick William declared his intention to incorporate several districts of Great Poland, and the towns of Thorn and Dantzic, with the Prussian States. This intention was executed. Catharine advanced her frontier into the middle of Lithuania, and Volhynia. The Russian ambassador was absolute master at Warsaw, and Russian troops were the garrison. The principal Polish patriots retired to Dresden and Leipzig.

The Poles, however, could not long remain in bondage. On the 24th of March, 1794, Kosciusko was proclaimed Generalissimo at Cracow; a deed of insurrection was drawn up, by which this great man was appointed dictator. His power was absolute, both in military and civil affairs. On the 4th of April he left Cracow, at the head of about 4,000 men, most of whom were armed with scythes. In about six or seven miles, they met the Russians. The Poles were victorious; 3,000 Russians were killed or taken prisoners. On the 17th the arsenal and powder magazine in Warsaw were seized, and arms were distributed to the populace. A very bloody battle took place in the streets, which lasted two days. The patriots were victorious; 2,200 of the enemy were killed, and nearly 2,000 were taken prisoners. Igelstrom, the Russian ambassador, escaped with great difficulty to the Prussian camp. On the 15th of May, Cracow fell into the hands of the Prussians. On the 30th, the Emperor of Austria announced his intention to enter Poland. The insurrection soon extended to the Polish provinces, which had been annexed to Prussia. The 10th of October was the decisive day. Kosciusko, at the head of his principal officers, made a grand charge into the midst of the enemy. He fell, covered with wounds, and exclaiming, "FINIS POLONIÆ;"† all his companions were killed, or

* The pledge was worth about as much, as the pledges which the United States are in the habit of giving to the Indian emigrants, who remove over the Mississippi.

† See a short memoir of Kosciusko, in the sequel.

taken prisoners. The news of his fall went like lightning to Warsaw. Every one received it as the announcement of the country's fall. Men and women were seen in the streets, wringing their hands, beating their heads against the walls, and exclaiming in tones of despair, "Kosciusko is no more; the country is lost!" The Poles immediately fortified Praga, one of the suburbs, separated from Warsaw by the Vistula. The Russian General, the barbarian Suwarow, attacked the Poles on the 26th of October, and drove them into their intrenchments. The batteries of Praga mounted more than 100 cannon, and the garrison was composed of the flower of the Polish army. On the 4th of November, Suwarow ordered an assault. After a severe struggle, Praga was carried. 8,000 Poles perished, sword in hand. The bridge was burnt, and the retreat of the inhabitants cut off. Above 12,000 old men, women, and children, were murdered in cold blood; dead bodies floated down the Vistula to Prussia; in a few hours the whole of Praga, inhabitants and buildings, were a heap of ashes. Stanislas Augustus was thus left without a kingdom. A third partition was made of Poland.

The death of Catharine, on the 9th of November, 1796, delivered the Poles from one of their tyrants. Her successor, Paul, commenced a new era in Russian history—that of clemency. He set at liberty all the Poles, whom Catharine had immured in prison, and allowed those who had been sent to Siberia, amounting to nearly 12,000, to return to their homes. Prussia also liberated her prisoners. Austria, however, did not strike off a single link from the Polish chains. The Poles entered the service of the French, with great enthusiasm. Dombrowski, with 8,000 men, in 1798, marched into Rome. In 1806, Bonaparte made the most pressing invitations to Kosciusko, who then resided near Paris, to enter the Polish service, and to issue addresses to his countrymen, calling on them to embrace the present opportunity to recover their liberty. But Kosciusko conjectured that the military despot would be equally treacherous as hereditary tyrants. In consequence of his refusal to join Napoleon, most of his countrymen remained inactive.

In the following years, Poland was subjected to many varieties of distress, overrun as she constantly was, by the troops of France, Prussia, Austria, and Russia, and tantalized with the ample promises of Bonaparte. 7,000 Poles marched with him into Russia, in 1812. They distinguished themselves at Smolensko, Borodino, and at the passage of the Beresina. Poniatowski, with 13,000 men, was at the battle of Leipzig, on the 19th of October, 1813. After the battle, in attempting to cross the river, he was drowned.

On the 3d of May, 1815, the Congress of Vienna decided the fate of Poland. The arrangements, which were then made, we have given on the first page of this article. On the 20th of June, Alexander was proclaimed king of Poland, at Warsaw. Religious toleration was granted. The government consisted of three states, the king, and an upper and lower house. The diet was to meet every second year at Warsaw. All motions to be decided by a majority of votes. The king's consent was made necessary to every bill. Constantine, a brother of Alexander, was appointed commander in chief of the Poles. From the time of the first re-establishment of the kingdom, till 1820, the affairs of Poland went on apparently in conformity with the constitution, but perpetual breaches were made on that formal grant of liberty. Constantine soon gave the most unrestrained license to his capricious and violent disposition. Taxes were levied without consulting the diet. Some of the publishers of Warsaw, having incurred his displeasure, he sent soldiers in the middle of the night to destroy the printing presses. Shaving the heads of females, who displeased him, was a common occurrence. Alexander appointed, in 1820, a military commission, which tried and condemned civilians without any of the prescribed formalities. A certain individual, by Constantine's order, was condemned to perpetual imprisonment, and a weekly FLOGGING.

In consequence of these and many similar acts of oppression, the spirit of the Poles was at length aroused. The feelings of the people appeared in the following manner:—The police of the Grand Duke planned an association for the purpose of involving the most respectable families in Poland; and for that purpose, inveigled a number of ardent youths, just after the revolution in Paris, to attend meetings, and to avow patriotic opinions. The prime conspirator used a plan of organization for the association, which had been discovered during the early proceedings against the patriots; a copy of this scheme falling into the hands of some of the members of the actual associations, excited a suspicion that they had been betrayed; and the recollection of former horrors, decided them to take instant measures for liberating themselves from their hated thralldom. Constantine had established a school for the education of inferior officers, with a view of destroying the national character of the army. The numbers at the establishment, at this time, were 180, of whom not more than six or eight were parties to the association. These, however, went early in the evening of the day already mentioned, to their barrack, addressed their comrades, explained their views, and without a single dissident, not excepting one who was sick in bed, they armed themselves, and commenced operations.

At 7 o'clock in the evening, the young soldiers proceeded to the bridge of Sobieski, where the main body posted themselves, while a dozen of the most determined pressed into the palace of Constantine. The Russian General Gendre, a man infamous for his

crimes, was killed in the act of resisting. When on the point of reaching the chamber of the Duke, a servant, by closing a secret door, enabled his master to escape undressed through the window.

He fled to his guards, who instantly turned out. Disappointed in their prey, the devoted band rejoined their companions at the bridge. In returning from the palace (in the outskirts of Warsaw) to the city, they were obliged to pass close to the barracks. Here they received the fire of the soldiers, but they returned it so briskly that they killed 300 before they retreated. On reaching the city, they instantly liberated every state prisoner. They were soon joined by the school of the engineers, and the students of the University. The arsenal was forced, and in one hour and a half from the first movement, so electrical was the cry of liberty, that 40,000 men were in arms. By 11 o'clock all the Polish troops in Warsaw espoused the popular cause. On learning this, Constantine fell back, forcing two regiments of Polish guards with him. With the hope of accommodation, the patriots allowed him to retire, under a convention, when they might have captured his entire army. A thousand demonstrations of joy were given at this unexpected liberation; but no excesses were committed. Chlopicki, a man of stern character, declared himself dictator—a declaration that was universally satisfactory, though he proved unequal to his arduous trust. A deputation was sent to Petersburg to propose a negotiation. They returned unsuccessful, as the basis of negotiation insisted on by the Emperor, was unconditional submission. Chlopicki retired from office. With the approval of all classes, SKRZYŃECKI, the present generalissimo, assumed the command.

II. GEOGRAPHY AND RESOURCES OF POLAND.

VOLHYNIA. This province is a part of the Polish Ukraine, and is the adopted country of the Lubomiriski and Czartoriski, two illustrious Polish families. The Polish nobles are supposed to amount to 60,000 individuals. The number of inhabitants is 1,496,300, or about 1,072 to a square mile. The country is level and the climate mild. Most of the towns are ill built. The largest is peopled by 10,000 individuals, most of whom are Jews. The peasants are, generally, poor and wretched, covered with rags, and inhabiting dirty cottages. The Dnieper is the principal river.

PODOLIA. This is also a portion of the Polish Ukraine. The principal rivers are the feeders of the Bug and Dniester. The inhabitants amount to 1,462,190, or 1,542 to a square mile. This is a very fruitful province. So much corn is raised above what is consumed by the inhabitants, that it is often difficult to find a market for the redundant produce. The land is indented by the vallies through which the rivers flow, and varied by waterfalls, caverns, and romantic landscapes. The population is divided in about the following proportions; Jews, 136,000, Christians of the Latin church, 197,000, of the Greek church, 838,000, other sects the remainder.

LITHUANIA. This is the former name of an extensive tract of country, lying between Poland and Prussia, and governed by Grand Dukes. It was annexed to Poland in the fourteenth century, but it was not till 1561, that the respective countries were united into one state, or an elective monarchy; and that the right of election was vested in the two nations. The sovereign obtained the double title of king of Poland, and Great Duke of Lithuania. Lithuania, however, has always retained, in some measure, its distinct character. The nobles only adopted the manners of the Poles, and spoke their dialect. The great majority of the people never changed their customs; they speak the Rousniac language, and adhere to the tenets of the Greek church.*

Lithuania was formerly divided into *Lithuania Proper*, and *Samogitia*. This last named region bore the title of county. It lies to the south of Courland, and to the north of Prussia Proper, having a part of the western boundary along the Baltic, but without any harbor of consequence. The whole territory is not large, but it is well wooded; the land consists of a rich clay, and yields immense harvests of flax and lint. Both Lithuania Proper and Samogitia are divided into the six Russian governments—Wilna, Grodno, Bialystock, Witepsk, Mohilew, and Minsk. The industry of the inhabitants of these countries does not correspond to the liberality which the Author of nature has bestowed upon them. The best lands are uncultivated, the finest hay is suffered to decay on the meadows, and from the negligence of the rural authorities, whole forests are sometimes destroyed by fire. In consequence of the great number of Jews, the interest of money is seldom less than ten per cent, although every article of consumption may be obtained at a very moderate price. The Jews monopolize all the commerce. Wilna, the capital

* The reason why the inhabitants of Lithuania refused to march under the ensigns of Bonaparte into Russia, in 1812, seems not to have been from any partiality to the Russians, as Malte Brun thinks, but because Kosciusko declined the enterprise.

of Lithuania, covers a great extent of ground. The population exceeds 40,000, of whom 5,000 are Jews. A mosque, a synagogue, one Lutheran, three Russian, one Calvinistic, and thirty-two Catholic churches, are the different places of worship, and consequently three holy-days are observed every week. All the sects live in peace with each other, being more intent about trading, than spiritual concerns. Grodno, on the Niemen, was peopled in 1790, by more than 4,000 individuals, of whom nearly a fourth were Jews; but its palaces are now deserted, its silk, velvet, and cloth manufactories are ruined. The last Polish diet was held at Grodno, and Russian soldiers compelled the deputies to put their names to the treaty, by which the division of their country was sanctioned.

The *Niemen*, or the largest river in the country, is navigable, and its course is tranquil; but it discharges itself into a Prussian bay; thus commerce is shackled, and the articles exported from the province are subject to oppressive duties.

"The Lithuanians," says a physician, who visited the country, "resemble the Poles and Russians, although they are even less advanced in civilization than the inhabitants of these nations. Struggling against poverty, oppressed by slavery, their appearance indicates their degraded condition. The country is humid and marshy, but intermittent fevers are of rare occurrence. *Plica* is not so common as in the rest of Poland, and it appears that nine persons out of ten, among the lower orders, are never afflicted with this loathsome disease."*

GALLICIA. The Austrian possessions in Poland are officially designated *Galitzia* and *Ladomiria*. The last term is used only in public documents. The southern part of Galicia is mountainous, but the greatest elevations are lower than those in Hungary; none reach to the height of 6,000 feet, and few are equal to 4,000 feet. Galicia is exposed, from its position, to a northeast wind that arrives from the central ridge of Russia, and is often accompanied with excessive cold. The soil is very humid, and the quantity of rain that falls during the year, is much greater than in any of the neighboring countries. The Gallicians and the Poles eat the same coarse and unwholesome food; both are greatly injured by the use of ardent spirits, and the want of good physicians is severely felt in both countries. At *Wieliczka* are the celebrated salt mines. The town is not only completely undermined, but the works extend on the one side to the distance of 6,000 feet, from east to west, and on the other 2,000, from north to south. The depth beneath the lowest part of the valley is about 800 feet. A few years since, about 700 workmen were employed. Salt is found in large and shapeless masses in the two first stories, and the workmen may cut blocks of three, four, and five hundred cubic feet.

Lemberg, or Leopold, as the Poles call it, was formerly the capital of Red Russia, and it is, at present, the capital of Galicia. The place is large, the streets are spacious, cleanly, and well paved. The public buildings, and many private houses add much to the imposing appearance of the city. The population is 50,000.

GRAND DUCHY OF POSEN. This forms, physically, a part of Poland; the same plains, the same kind of sand intermixed with clay, and black loam, the same fertility in corn, and the same sort of forests may be observed in the two countries. The peasants are said to be slothful, ignorant and superstitious; drunkenness is a common vice among them. All the efforts of the Prussian administration to reform their condition have been, in a great degree, unavailing. It is difficult to improve a race, degraded by ages of servile habits, particularly if superstition occupies the place of morality and religion. The Catholic clergy are now improved; but in 1781, they burned witches and prohibited the reformed religion, and all of them sold indulgences. Many of them are still opposed to the enlightened system of the Prussian government, for it tends to diminish their revenue and power. The nobles are very much opposed to a union with the Germans. It is said, however, that a change has been gradually taking place. Of the population, one hundred and sixty thousand are Germans, and more than 24,000, of the reformed religion. This change has been effected by the successive migrations of industrious manufacturers from Silesia, and the agricultural colonies of Swabia.

The Wartha is the principal river in Posen. Poznan, or Posen, the ancient capital of Great Poland, is situated between two hills, on the banks of the Wartha, and the Prosna. The population amounts to 23,000. The town is enlivened by three annual fairs. Gnesne, a very ancient Polish city, was the metropolis of a diocese, in the year 1,000. It is now peopled by about 4,400 souls, and has some trade in cloth.

REPUBLIC OF CRACOW. The country, which makes up this republic, is equal to ninety-four square leagues, and the population amounts to 100,000. The peasants, formerly protected by the clergy, were not so poor and ignorant as those in the rest of Poland, and additional benefits have been conferred on them by the present government. Agriculture and gardening are much more faithfully attended to, and the general appearance of the country shows it to be in an improving state. Cracow, once the metropolis of Poland, was the place where the ancient kings were crowned and interred. The

* *Plica* is endemical in Poland, and in some of the neighboring provinces. As the peccant matter expands, it passes into the hair, and binds it so closely together that it cannot be separated.

cathedral is remarkable for its numerous mausoleums. The population of the town amounts to 26,000 souls; its commerce and manufactories have long been in a state of decay. The university, formerly called the school of the kingdom, though open at present to every Pole, is not attended by many students.

KINGDOM OF POLAND. This kingdom is the centre of the country, and a part of the former Great and Little Poland. It is situated on the Vistula. It was divided by the Russians, a few years since, into eight *województws*, or palatinates. Cracow is a different territory from the republic just named.

	<i>Square Leagues.</i>	<i>Pop. in 1819.</i>		<i>Square Leagues.</i>	<i>Pop. in 1819.</i>
Cracow,	587	445,000	Plock, (Plotsk,)	805	364,000
Sendomir,	784	432,000	Masovia,	890	481,000
Kalisch,	892	512,000	Podlachia,	633	286,000
Lublin,	881	490,000	Augustowo,	894	335,000

The river *Bug*, which is sometimes confounded with the *Bog*, rises in the lofty hills, near Lemberg, in Galicia. It joins the *Narew*, which flows from the plains of Lithuania. The *Vistula* descends from the mountains of Silesia, is enlarged by the *Narew*, the *Pilica*, and most of the other rivers of Poland. All the Polish rivers, except the *Niemen*, overflow their banks, and leave a rich deposit, by which the inundated lands are fertilized.

The climate of Upper Poland is cold, as it is surrounded on the east and north by the central ridge of Russia, and on the south by the Carpathian mountains, which are exposed to an almost perpetual winter. The climate of the low country is also cold, though the north wind is mild and rather humid. The west wind is the harbinger of dense and unwholesome mists. The Polish winter is not milder than that of central Sweden, although the difference in latitude is equal to ten degrees. There are valuable mines of silver, lead, iron, and calamine in Poland. The soil in the kingdom of Poland is not, in general, so rich as that in Lithuania, and the Ukraine. The lands of the nobles are too extensive to be well cultivated. The Jews, the wealthiest men in the country, are by law prevented from purchasing heritable property. For that reason the price of land is very low, but the land owners cannot obtain the necessary funds for improving their estates, without paying an exorbitant interest.

The Poles are a strong, active, well made people; their physiognomy is frank and prepossessing; light and chesnut hair is very common. Mustachios are worn by men of every rank; to shave the head is as general a practice; and a small tuft of hair, which is left on the crown, gives the people an Asiatic appearance. The fair sex are celebrated in the north for their beauty. They are better educated, more animated and agreeable in their manners than the women of Russia. The fact that the Poles are exposed to a greater number of diseases than their neighbors, is attributed to the quality of the air, which is rendered unwholesome by large and numerous marshes, to the want of good water, and the uncleanly habits of a great majority of the people. Some malignant diseases are not unfrequent in Poland, though unknown in Russia. The *small pox*, owing to improper treatment, bad diet, and the habitual negligence of the people, is the most fatal of any. It is calculated that the mortality is in the proportion of six or seven to ten. Such as survive, are often frightfully disfigured. *Syphilis* is very common. Men wanting the nose may be seen in every Polish village. The *Plica*, a very troublesome, though not fatal disease, is nearly confined to Poland.

Warsaw, or as it is styled by the Poles, *Warszawa*, contains 120,000 inhabitants, and more than 9,000 houses. The population is rapidly increasing, but although the town has been much embellished, many ancient buildings, narrow streets, and houses covered with straw, are suffered to remain. Warsaw is a place of great antiquity, though it was not of much note till the union of Poland, and Lithuania. The diet was not transferred to it till 1566. The most remarkable suburbs are Nowy Swiat, or New Town, and Alexandria, on one side of the Vistula, and Krakow and Praga, on the other side. The old city consists of a long and narrow street. The streets in the suburbs are spacious and clean. Praga, in 1782, contained 6,690 souls; after the visit of Suwarow, in 1795, it was reduced to 3,100. Warsaw was stripped of its finest ornaments, during the sad vicissitudes, which it has experienced. The library of Zaluski, containing 200,000 volumes, was sent to Petersburg.

Great improvements have been made in Warsaw, since the peace. Many of the streets are well lighted, and macadamized. Churches and public buildings have been erected; also a monument to Copernicus.

The different classes of the population of the kingdom of Poland, in 1829, were as follows. The total varies somewhat, from our previous estimates. The number of Jews is undoubtedly too small.

Real Poles,	3,000,000	Jews,	400,000
Rousniacs,	100,000		
Lithuanians,	200,000	Total,	4,000,000
Germans,	300,000		

The total population of the kingdom, in 1829, exclusive of the army, (which was then about 30,000,) amounted to 4,088,290. Since 1815, the population has increased, on an average, 100,000 a year. The inhabitants were classed according to their occupations, in the following manner.

Agriculturalists, landholders,	871,258	Landed proprietors,	4,205
Their families, servants, &c.	2,221,188	Copy holders,	1,886
Manufacturers,	140,377	Free holders, in towns,	41,654
Their families and dependents,	358,135	Persons employed under government,	8,414
Tradesmen,	44,888	Number supported in 592 hospitals,	5,376
Their families,	131,331	Prisoners in 76 prisons,	7,926

The number of princes was 12; of counts, 74; of barons, 20. The number of nobles to the peasants was as 1 to 13. In the duchy of Warsaw, the peasants have been in a degree, emancipated. Each family has a cabin, and 13 acres of land to cultivate, and are obliged to labor three days in a week for the landholders. Others have adopted a system of free, hired labor.

The following were the receipts into the treasury in 1827. A Polish florin is about *six pence sterling*.

	Florins.		Florins.
Direct taxes,	17,646,652	Mines, mint, &c.	2,837,600
Indirect taxes,	40,685,630		
Income from lands, &c.	7,148,265	Total,	72,088,090
Tolls, roads, &c.	3,769,945		

The expenditures amounted to 69,016,030 florins.

The balance of trade with other countries was as follows.

	Florins.		Florins.
Imports from Russia,	11,000,000	Imports from Austria,	8,500,000
Exports to " "	14,500,000	Exports to " "	92,000
Imports from Prussia,	20,300,000	Imports from Rep. of Cracow,	748,000
Exports to " "	15,500,000	Exports to " "	2,880,000

III. LITERATURE OF POLAND.

The Polish language is sprung from the Russian, the Bohemian, the Wend and Slavonic dialects of Illyria; but it resembles the Bohemian, perhaps, more than any other, and both are distinguished by harsh sounds and crowded consonants. It has, however, considerable harmony. An imaginative writer has compared the conversation of Polish ladies to the warbling of birds. The difficulty of the pronunciation cannot be easily overcome by foreigners. The sonorous majesty of the Russian is more adapted for music, but the Polish is rich in grammatical forms, figures and inversions, and well fitted for every sort of style. It has, in later times, become the language of poets, historians, and orators. Bowring has translated into English, and published some interesting selections from the Polish poets. Between the years 1110 and 1135, the monkish historian Gallus flourished. He wrote in Latin verse. In the latter part of the 12th century, Vincent Kadlubeck wrote a history, in which he attempts to penetrate the mysteries of the Polish origin. The circumstance which contributed most to the promotion of learning in Poland, was the foundation of the University of Cracow, by Casimir the Great, in 1347. It was regulated in imitation of that of Paris; and such eminence had its professors attained, in a short time, that Pope Urban V. estimated it, in 1364, to be equal to any of the universities of Europe. The first printing press was erected at Cracow in 1474. The language began to be cultivated and even written elegantly. Schools were generally established, to which the sons of citizens, and of the serfs, had the same access as the nobles. Kromer, the historian, called the Livy of Poland, and Janicki, both sons of peasants, were among the numerous authors who then flourished. Gregory Sanok, the Polish Bacon, was born about the year 1400. He was a professor in Cracow, and introduced a spirit of liberal and independent inquiry, almost unparalleled in that age. He hated the scholastic dialect, ridiculed astrology, and introduced a simple mode of reasoning. He was also a great admirer, and patron of elegant learning, and was the first who introduced the works of Virgil into notice, in Poland. Copernicus, the father of the modern astronomy, was born at Thorn, in 1473, where his father, a citizen of Cracow, had settled, after the accession of Polish Prussia to Poland. Adam Zaluzianski, the Polish Linnæus, published a work, about the same time, which he entitled, *Methodus Herbaria*. There were, perhaps, at this time, more printing presses in Poland, than there have ever been since, or than there were in any other country of Europe at the time. There were eighty-three towns where they printed books; and in Cracow alone there were fifty presses.

The chief circumstance, which supported so many, was the liberty of the press: which allowed the publication of the writings of the contending sects, which were not permitted to be printed elsewhere. The Catholics printed their books at Cracow, Posen, Lublin, &c.; the Lutherans at Dombrowa, Paniowica, &c.; the Arians at Rakow, Zaslav, &c.; and the Greek sectarians at Wilna and Oslow. In the latter part of the 16th century, Stephen Batory, King of Poland, founded a university at Wilna, and very inconsiderately intrusted the care of it to the Jesuits. The curious reckon 711 Polish authors, in the reign of Sigismund III.

The Polish language became more generally diffused in Lithuania, Galicia, Volhynia, &c. where formerly the Russian was the prevalent dialect. In the stormy reign of John Casimir, learning sadly languished. The incursions of the Swedes, Cossacks, and Tartars, swept away the libraries, and broke up all literary society. The reign of Augustus III. was more propitious. The Bishop Zaluski, and the Abbe Konarski visited France, and carried back with them to Poland an ardent enthusiasm for studious pursuits, and a desire to elevate their national literature from its debasement. Zaluski traversed almost all the countries of the continent, in quest of books, and manuscripts, devoting the whole of his revenues and property to this noble purpose. After forming a collection of more than 200,000 volumes, he made a present of it to the public. The exertions of Konarski were not less praiseworthy. He was of the Society of the Piarists, an order which had been introduced into Poland in 1642, on precisely opposite principles to the Jesuits. He established a college at Warsaw, at his own expense. His publications on learning, politics, and religion, were written in the boldest style of reform. He freed education from the shackles of the Jesuits. His exertions were unnoticed at first, but they soon spread wider and wider throughout Poland. In 1767, the venerable Zaluski was arrested by the infamous Catharine, and conducted, with his brother patriots, to the frontiers of Poland. Catharine offered them their liberty, if they would promise to desist from their opposition; this proposal was made to each separately in their dungeons, but rejected with disdain by every one. They were transferred to Siberia, and their names were forbidden to be mentioned.

The following notices in regard to the present state of learning, have recently appeared in the British Quarterly Journal.

"STATE OF EDUCATION OF THE KINGDOM OF POLAND, AS IT WAS IN 1830.—The University of Warsaw, founded by the Emperor Alexander in November, 1816, and substituted for that of Cracow, (the latter city having been separated from the kingdom,) consists of five faculties: theology, (of the Roman Catholic faith,) having six professors; law and administration, having eight professors; physics and mathematics, ten professors; medicine, ten professors; literature and arts, fourteen professors. The rector and the elders of each faculty compose the council of internal administration. The university reckoned 300 students the first year of its foundation, and it counted 750 in 1830. The prizes consist of valuable gold medals. There are also an observatory which has cost 800,000 florins, a botanic garden containing ten thousand plants, a zoological cabinet, a museum of ancient and modern works of art, medals, minerals, &c., and a public library, containing 150,000 volumes.

"Besides the university, there are in Warsaw four lyceums or colleges, having 1,613 pupils, a preparatory school, five schools for the Jews, a Roman Catholic seminary, a school for midwives and matrons, a school for the deaf and dumb; also several military schools, such as one of the cadets at Kalisch, that for engineers and artillery, one for ensigns of infantry, and one for sub-lieutenants of cavalry: there is a school for the construction of roads and bridges, one for the forests, one for agriculture, and one for the mines.

"There are also eleven palatine schools distributed among the various palatinates or provinces, besides district schools in the country; also elementary schools for children of both sexes, and Sunday schools for the instruction of mechanics.

"In all the kingdom, out of a population of about four millions, there were last year 1,746 professors or teachers, 29,750 male students, and 11,157 female pupils.

"A committee of public instruction had the superintendence of all these establishments, examined the candidates, books, &c.

"There were, in the city of Warsaw, twenty-eight journals, newspapers, and reviews, including daily, weekly, monthly, and quarterly publications. There was also a newspaper published in the chief town of each palatinate.—*Dr. Badecki's Statistical Tables*. Warsaw, 1830.

"*Note.*—The above is from an Italian Journal: what follows is from a different source.

"In the exposé presented by the Polish minister of the interior to the Diet of last year, it is mentioned that the *females*, who are intended to take the charge of boarding schools for those of their own sex, receive such instruction as may qualify them for the various grades in those establishments, under the direction of commissioners, specially appointed for that purpose. We observe, on the same authority, that the sum annually assigned for the furtherance of public education, is about two millions of florins, independently of one

hundred and sixty thousand bestowed in aid of indigent scholars. The number of students at the university of Warsaw last summer was stated by the minister as being 599 ; and the whole of the Polish youth, educating in the high schools, as amounting to 8,682. He likewise remarked, that, although the elementary schools had experienced a decrease of five and thirty in their number since the year 1823, the scholars had actually increased, and that they might be estimated at an average of 28,000 per annum."

IV. BIOGRAPHY OF DISTINGUISHED INDIVIDUALS.

NICHOLAS COPERNICUS. Thorn, on the Vistula, the birth place of this distinguished philosopher, though commonly reckoned in the Prussian dominions, became an independent town, or republic, about the year 1454, under the protection of Poland. On this account, as well as in reference to the place of his education, Copernicus may more properly be said to be a Pole than a Prussian. He was born in February, 1473. His family came, originally, from Westphalia. From a school at Thorn, Copernicus went to Cracow, where he studied medicine, and received the degree of doctor. At the same time he studied mathematics and astronomy. At the age of twenty-three, he went to Italy, where the arts and sciences were beginning to flourish, after the fall of the Byzantine empire. At Bologna he studied astronomy. In 1500, he taught mathematics, at Rome, with great success, and was already placed by the side of Regiomontanus. He was employed by the government of his country in 1521, in plans designed to put an end to the difficulties, which had arisen from the irregular coining of money. He proposed a plan for establishing a general mint at the public expense. This was not carried into effect. He now applied his whole strength to the great subject of astronomy. At this time the belief in the immobility of the earth was universal. The prevalent system, which was called the system of *Ptolemy*, had been adopted by Pythagoras, Aristotle, Plato, Hipparchus, Archimedes, and others. Copernicus doubted whether the motions of the heavenly bodies could be so confused and complicated as this system would make them. He found in the writings of the ancients, that Nicetas, Heraclides, and others, had thought of the possibility of a motion of the earth. This induced him to examine the subject more at large. He now assumed that the sun was the centre of the system, and that the earth was a planet revolving like Mars and Venus, around the sun. According to this system, he fully explained all the motions of the heavenly bodies. Thus was discovered the true system of the universe, a hundred years before the invention of telescopes. Copernicus had only miserable wooden instruments, on which the lines were frequently marked simply with ink. On account of the prejudices of the times, he advanced his system merely as an hypothesis. Excommunication was issued against him from the Vatican, and it was not till 1821, 278 years after the sentence, that the court of Rome annulled the excommunication. Copernicus died June 11, 1543, aged 70 years.

REYTEN. When Russia, Austria, and Prussia, were accomplishing their nefarious purposes, in partitioning Poland, Reyten was one of the few patriots, who raised his voice against it. He was a representative in the diet of Poland from Nowogrodek, and a Lithuanian by descent. Poninski, a creature of the allied powers, when the session of the diet opened, was nominated, by one of the deputies, as marshal. As he was proceeding to take his seat, several of the members protested against it as a breach of privilege, and Reyten exclaimed, "Gentlemen, the marshal cannot be thus self-appointed; the whole assembly must choose him: I protest against the nomination of Poninski." Some of the members immediately shouted, "Long live the true son of his country, Marshal Reyten." On the next day, Poninski made his appearance with a guard of foreign soldiers, whom he stationed at the doors to prevent the entrance of the public. Reyten, and the little band of patriots, were soon at their posts. Reyten, perceiving that the people were not allowed to enter, exclaimed, "Gentlemen, follow me. Poninski shall not be marshal of the diet to-day, if I live"! It was already twelve o'clock, and Poninski did not appear, but a messenger arrived to state that he adjourned the meeting. "We do not acknowledge Poninski for marshal," replied Reyten; and seeing many of the members about to retire, he placed himself before the door with his arms crossed, and attempted to stop the deserters. But his exertions proving useless, he threw himself along the door-way, exclaiming, with a wearied but determined voice, "Go, go and seal your own ruin, but first trample on the breast which will only beat for honor and liberty." Reyten remained at his post all night. On the next day, the corrupt diet held their assembly without the hall, such was their dread of one patriotic individual. On the 23d of April, when Poninski, and his party entered, they found Reyten stretched senseless on the floor, in which state he must have lain thirty-six hours. Such was the determination, with which he resisted the oppression of his country; so entirely were all his energies devoted to the cause, that when he learned its failure he lost his reason. When Poninski informed Reyten

that the government had endeavored to get under the influence of military agents, and therefore offered him 2,000 ounces in salary and travelling expenses to whatever country he chose to carry his mission. I have with me 2,000 ounces. I have not an offer of them presented, and will accept the mission with staff and with a commission and diploma." One of the Prussian generals, who was present, struck with the determination of the patriot, exclaimed, "You are not a Prussian, you are a Pole." The trip was made in the month of June, and he arrived in the city of Warsaw at the time of his country's greatest crisis, from which he had been summoned. He arrived with his staff, and immediately began his labors, and in the month of August, 1794.

JOSEPH PULAWSKI: Joseph Pulawski, a son and minor Pole, in his early years followed the profession of law. Regarding the creature of Catherine, at Warsaw, in a certain version, according to which Pulawski became in part in the city in his presence, though he was not under the name. This version must admit truth from Pulawski's participation. On the 23rd of February, 1795, with about 300 soldiers, he formed what was called the confederacy of Bar, with a commission to resist the invasion of the Russian army. In a short time, they numbered 2,000 men. After one of the incidents of the Russian, Pulawski was told that his name was not permitted in the newspapers. His answer was, "I am sure they have done their duty." It proved, however, that young Catharine Pulawski was still living, and had captured the Russian three different times, with the determination of a soldier, though he was but twenty-one years of age. His father, even after treating himself independently in a Tartar governor, was arrested in 1769. Of all the family, young Catharine alone survived, and he saved himself by a retreat to Hungary, with an escort of only ten men. In the latter part of August, 1779, Pulawski came down from the mountains, and settled a fortified army on the banks of the river Warta. From there, Pulawski and wife left in January, 1771. The patriots were so badly supplied with clothes, that even at the close of the year, the soldiers were obliged to leave their clothes for those who were needed; and in case of an attack, many were obliged to fight in their shirts. Every month furnished them with a new supply of cloths, and by the end of the siege, all the garrison were dressed in uniform. The enemy were obliged to raise the siege, leaving 1,200 men dead. In the beginning of 1771, the confederates under Pulawski, had about 5,000 cavalry in the palatinate of Cracow. An attempt to seize the king, Stanislas, which was made under the auspices of Strawinski, and which failed, brought much odium on the popular cause. Pulawski refused his sanction, while he withheld his dissent. On the 22d of April, 1772, the Russian and Prussian troops appeared before the castle of Cracow, which was obliged to surrender. Nearly 10,000 Austrians, under Count Esterhazy, entered Poland from Hungary. The council was broken up; all the posts were deserted, and the confederation was at an end. The chiefs retired into foreign lands. Pulawski came to America, and offered his services to congress. They were accepted, and Pulawski was honored with the rank of Brigadier General. He discovered great intrepidity in an engagement with a party of the British, near Charleston, South Carolina, in May, 1779. In the assault upon Savannah, Georgia, on the 9th of October, by General Lincoln, and the French Count d'Estaing, Pulawski was wounded, at the head of two hundred horsemen, as he was galloping into the town, with the intention of charging in the rear. He died on the eleventh, and congress resolved that a monument should be erected to his memory.

THADDEUS KOSCIUSKO. This illustrious man was born on the 12th of February, 1746, at the chateau of Sienniewreze, in Lithuania. He was descended from a noble, but poor family, and was early initiated in the science of war at the military school of Warsaw. Early in life he repaired to France, relaxing his labors, in the art of war, by attention to literature and the fine arts. On his return to Poland, he was refused a military appointment, because he was a friend to Adam Czartoriski, whom Stanislas disliked. In consequence, Kosciusko hastened across the Atlantic, and offered his services to Gen. Washington. His labors were immediately appreciated, and Kosciusko was soon made aid-de-camp to Washington. He was the companion of Lafayette, and acquired his cordial and lasting friendship. At the close of the war, having received the public thanks of congress, he returned to Poland. He lived in retirement until 1792. He was then nominated, by the Polish Diet, commander in chief of the forces, which were employed against Catharine, and her allies. On the 18th of June, the Poles, at Dubienka, headed by Kosciusko, withstood an enemy three times their number, and made an honorable retreat, after much slaughter. On the failure of the efforts of the patriots, Kosciusko retired to Leipzig, in Germany. Here he was not permitted, however, long to remain. The patriots of Warsaw, in September, 1793, had sent two messengers to communicate with him on some plans, which had been formed for the deliverance of Poland. The few months following were spent in making preparations. At length, on the 23d of March, 1794, Kosciusko reached Cracow, where Wodzicki, with a body of 400 men, was ready to receive him; on the following day, he was proclaimed generalissimo. A deed of insurrection was drawn up, by which Kosciusko was appointed dictator. He had

intrusted to him the regulation of all affairs, political and civil. Never before was confidence more fully placed in an individual, and never were expectations better grounded. He had the gallantry and noble-mindedness of a Pole, and the prudence and wisdom of Washington. He immediately issued a summon to the nobles and citizens, imposed a tax, and made all requisite arrangements. On the 4th of April, at the head of 4,000 men, he met the Russians, a few miles from Cracow. After a battle, of nearly five hours' continuance, victory declared in favor of the Poles; 3,000 Russians were left dead on the field. The Cossacks, in case of an insurrection at Warsaw, which was expected on the 18th, had received orders to fire the city. This was happily discovered, and it was determined to anticipate it, by unfurling the standard of insurrection, on the 17th. Early in the morning, the Polish guards attacked the Russian picket, and took possession of the arsenal, and powder magazine. A most obstinate and bloody battle followed, in the streets of Warsaw, which lasted two days. Nothing, however, could stand the impetuosity of the Poles. The Russian governor fled, and Kosciusko took possession of the city. The Lithuanians did not long delay to obey the call of their Polish brethren. Wilna followed the example of Warsaw. A body of 40,000 Prussians soon effected a junction with the Russians. To meet the combined forces, Kosciusko advanced with 16,000 regular troops, and 10,000 peasants. The contest was a severe one, and Kosciusko made good his retreat. In the summer, the emperor of Austria joined the Russians and Prussians. Several warmly contested engagements between different portions of the contending armies followed. On the 16th of September, Suwarow defeated a detachment of the Polish forces. This laid open the road to Warsaw. To prevent the junction of Suwarow with Gen. Fersen, Kosciusko attacked the troops of the latter, with desperate courage, on the 10th of October. He fell, covered with wounds. As the Cossacks were preparing to strip his body, he was recognized by some officers, and even the Cossacks forbore to insult him. Catharine, with characteristic cruelty, ordered him to be transported to Petersburg, and plunged into a dungeon. The death of the empress changed his destiny. Paul, soon after his accession to the throne, "brought him forth out of prison, and spoke kindly unto him, and changed his prison garments." Paul gave him 12,000 roubles, and 1,500 serfs, as a testimony of his regard. Kosciusko returned the presents, and then came, by way of England, to America. While at Bristol, England, Dr. Warner, who had an interview with him, gives the following account.

"I never contemplated a more interesting human figure than Kosciusko stretched upon his couch. His wounds were still unhealed, and he was unable to sit upright. He appeared to be a small man, spare and delicate. A black silk bandage crossed his fair and high, but somewhat wrinkled, forehead. Beneath it his dark eagle eye sent forth a stream of light, that indicated the steady flame of patriotism, which still burned within his soul, unquenched by disaster and wounds, weakness, poverty, and exile. Contrasted with its brightness was the paleness of his countenance, and the wan cast of every feature. He spoke very tolerable English, though in a low and feeble tone; but his conversation, replete with fine sense, lively remark, and sagacious answers, evinced a noble understanding, and a cultivated mind. On rising to depart, I offered him my hand; he took it. My eyes filled with tears; and he gave it a warm grasp. I muttered something about 'brighter prospects and happier days.' He faintly smiled and said, 'Ah! sir, he who devotes himself for his country must not look for his reward on this side the grave.'"

He was received with great enthusiasm in America, returned to France, in 1798, where he took up his residence. He lived, for the most part, at Fontainebleau. He refused to join in the designs of Bonaparte, though warmly pressed. In 1815, he exerted his influence with the Emperor Alexander, in behalf of his country, but unsuccessfully. He soon after retired to Soleure, in Switzerland. *In 1817, he publicly abolished slavery on his estate in Poland.* Soon after, a fall from his horse occasioned his death. His remains were carried to Poland, and interred in the metropolitan church, in Cracow. The Polish ladies, with unanimous accord, put on deep mourning, and wore it as for a father.

V. CONDITION OF THE JEWS IN POLAND.

The Jews, very early found a resting place in Poland. It is an interesting historical fact, that they have been treated with more uniform kindness in that kingdom, than in any other country of their dispersion. Boleslas II. granted them a charter, in 1264, and the same protection was extended to them by Casimir the Great. It was said that this prince was interested in their favor by the influence, which *Esther*, a young Jewess, had over him. The Jews had sometime before obtained possession of most of the ready money in Poland. The exchange at Cracow, still standing, impresses us with a high idea of the commerce of this age, thus intrusted to the Jews. At the marriage of Casimir's grand-

daughter Elizabeth, Wierzynck, a Jewish merchant of Cracow, requested the honor of being allowed to make the young bride a marriage present of 100,000 florins of gold, an immense sum, at that time, and equal to her dowry from her grandfather. In 1540, it was ascertained that there were not, in the whole of Poland, more than 500 Christian merchants and manufacturers; while there were 3,200 Jewish, who employed 9,600 artisans in working gold, silver, &c., or manufacturing cloths. In the reign of Sigismund Augustus, the Jews were prohibited from dealing in horses, or keeping inns. Poland was the seat of the Rabbinical papacy. The Talmud ruled supreme in the public mind; the synagogues obeyed with implicit deference the mandates of their spiritual superiors, and the whole system of education was rigidly conducted, so as to perpetuate the authority of tradition.

The policy of the Russian government seems to have been to endeavor to overthrow the Rabbinical authority, and to relieve the crowded Polish provinces by transferring the Jews to less densely peopled parts of their dominions, where it was hoped they might be induced, or compelled, to become an agricultural race. An ukase of the emperor Alexander, in 1803-4, prohibited the practice of small trades to the Jews of Poland, and proposed to transport numbers of them to agricultural settlements. He transferred, likewise, the management of the revenues of the communities from the Rabbins, who were accused of malversation, to the elders. A recent decree of the emperor Nicholas, appears to be aimed partly at the Rabbins, who may be immediately excluded by the police from any town they may enter, and partly at the petty-traffickers, who are entirely prohibited in the Russian dominions; the higher order of merchants, such as bill-brokers, and contractors, are admitted on receiving an express permission from government; artisans and handicraftsmen are encouraged, though they cannot move, without a passport.

Poland, with the adjacent provinces of Moravia, Moldavia, and Wallachia, is the great seat of the Jewish population. The number has been stated at three millions, but it is probably not more than two millions. The rapid increase of the population beyond all possible means of maintenance, has very much embarrassed the government. The Jews are in circumstances, in which they can neither ascend nor descend. They may not become possessors, and they are averse to becoming cultivators of the soil. In some districts, as in Volhynia, they are described as a fine race, with the lively, expressive eye of the Jew, and forms, active and well proportioned, though not robust. A Jewish free corps served under Kosciusko. The Jews, as a body, are in a state of great ignorance, poverty, and wretchedness.

Very deep interest has been felt in the condition of the Jews, for several years, particularly by Christians in Germany, and in England. The great question is how to provide an earthly support for those Jews, who embrace Christianity. They are at once cast off, and sometimes persecuted by their own people. To overcome this difficulty, an institution was established some years since at Warsaw, into which Jewish converts are taken. They receive the necessary religious instruction, and at the same time learn a trade, by which they may afterwards support themselves. A number of converted, or inquiring Jews reside in it, and the avails of their labors more than defray the expense.* The London Society, at one time, employed six missionaries in Poland. The Grand Duke Constantine, on a certain occasion, stood sponsor, at the baptism of a Jewish girl at Warsaw. In very many cases, the Jews are willing to listen to the truth. During the sanguinary scenes, which were witnessed in Warsaw, in November, 1830, the missionaries were mercifully preserved. One of them, writing on the 9th of December last, says, "You can easily imagine what we all felt at the first report of the revolution, when at the same time, the city was on fire. On the second evening, we could clearly hear how shutters and shops were violently opened, at no great distance from us. In much mercy, the Lord preserved us. During the first night, the whole people were supplied with arms from the armory, but the word of God and prayer, were our weapons. God grant that the like bloody scenes may never occur again." It is stated that many of the Jews were in great alarm, and that it was found a most precious season to direct them to the only Refuge.

It is an interesting fact that the Polish Jews, generally, entertain the fond hope of one day returning to the Holy Land. Dr. Henderson says that "it cannot admit of a moment's doubt, that should the Ottoman power be removed out of the way, and no obstacles be presented by those who may occupy the intermediate regions, the Jews will, to a man, cross the Bosphorus, and endeavor to re-establish their ancient polity. To this all their wishes bend; for this they daily pray; and in order to accomplish this, they are ready to sacrifice any, even the most favored advantages, they may possess in Europe."

* The institution at Warsaw was commenced on the 13th of October, 1826. In February, 1831, twenty-nine persons had enjoyed the benefits of the seminary. Seven were then remaining. Seventeen had been baptised, and all of the twenty-nine, fully believed the great truth that Jesus Christ is the only Saviour of men. A few of them have disappointed the expectations of their friends. Most of the students have been employed in printing and book-binding.

VI. RELIGIOUS CONDITION OF POLAND.

Christianity was introduced into Poland, in the reign of Mieczylas I., in the latter part of the tenth century. This was in consequence of the refusal of a Bohemian princess to marry the Polish monarch unless he would receive Christian baptism. He became a most ardent champion of the gospel; broke down, even with his own hands, the idols of his country, and built Christian churches on the ruins of pagan temples. He founded the archiepiscopal sees, of Gnesne and Cracow; and appointed St. Adalbert, who had been most instrumental in the introduction of Christianity, to be the first diocesan of the former see. He issued an edict that when any portion of the gospel was read, the hearers should half-draw their swords, to testify their readiness to defend its truths. His son, Boleslas, was equally zealous. In later ages, the Poles seemed to be more tolerant than any of the European nations. While the Lutherans were perishing in Germany, and the Huguenots in France, while Mary was kindling the fires of Smithfield, and Elizabeth persecuting the Nonconformists, the Poles opened their gates to all classes of religionists. Leopold was the seat of three bishops, Greek, Armenian, and Latin.

The following statements show the present condition of the different sects in Poland. The Roman Catholic religion is under the *special patronage of government*, though a perfect freedom of all other forms of religion is allowed. The Catholic archbishop at Warsaw is primate of Poland. There are eight bishops, one to each palatinate, 1,638 parish churches, 117 auxiliary churches, 6 colleges, 11 seminaries, 151 male convents, 29 female convents. In 1819, Pope Pius VII. suppressed 31 male convents, and 13 female convents. The number of clergy of the Latin Catholic church is 2,740; of the Greek Catholic, 1 bishop, 287 parish churches, 1 seminary, 5 male convents, and 345 priests. Of the Russo-Greek church, 6 priests; of the Lutheran, 29 priests; of the Calvinist, 9; of the Phillippines, 2; of Jewish synagogues, 274; of Mohammedan mosques, with their imams, 2. The destitution of religious instruction in Poland is very great. It appears from the communications of the Rev. Dr. Pinkerton, a few years since, that copies of the Holy Scriptures were exceedingly rare. There have been four translations of the Bible into the Polish language, for Protestants. The *first* is called the old Cracow Bible, and was printed in 1561. Many passages of this Bible being taken from the Bohemian Protestant Bible, it never received the sanction of the Pope. However, it went through two other editions, in 1575 and 1577, both printed in Cracow. A copy of this version is very rarely to be met with. The *second* version is called the Radziwill Bible, as it was published at the expense of Prince Radziwill, a protestant. It appeared in 1563. His son, a catholic, after the death of his father, carefully bought up the edition, and burnt it! The *third* translation, by Simeon Budney, is called the Socinian Bible. This translation went through two editions, the first in 1510, the second in 1512, both printed in Lithuania. It is said that only three copies remain of this version. The *fourth* translation into Polish is the Dantzig Bible, made and printed by the Reformed church in Dantzig. It has passed through seven editions. Dantzig, 1632; Amsterdam, 1666; Halle, 1726; Koenigsberg, 1737; Brieg, 1768; Koenigsberg, 1799; and Berlin, 1810. The first edition, for the most part, was burnt by the Archbishop of Gnesne. It is supposed that of six editions of the Protestant Bible, printed between 1632 and 1779, 3,000 copies were destroyed, principally by the Jesuits. The whole six editions did not, probably, amount to more than 7,000 copies. The edition at Berlin of 8,000, printed at the expense of the British and Foreign Bible Society, will go a very small way, towards supplying the demand among several hundred thousand Protestants, who speak the Polish language. The only authorized version, which is circulated among the Catholics, is that which was published, in 1599, at Warsaw, and which was approved by Pope Clement VIII. This translation is considered to be a very good one. It has never been reprinted in Poland, and but twice out of the country—at Breslau, in 1740, and in 1771. The whole number of copies of these editions, for ten or eleven millions of Catholics, did not exceed 3,000. Hence it is that a copy is not to be obtained for money, and you may search a hundred thousand families in Galicia, and Poland, and scarcely find one Bible.

NOTE.—The works, which we have used in the preceding article, are Fletcher's History of Poland, belonging to Harper's Family Library; a History of Poland, being one of the series of Dr. Lardner's Cabinet Cyclopædia; Malte Brun's Geography; Milman's History of the Jews; an article in the London Foreign Quarterly; London Jewish Expositor, &c. We have, in many cases, adopted the language of the writers referred to. The history of Poland, in Dr. Lardner's series, is much the best work, which we have seen. It is thorough, impartial, and dignified. While it manifests a warm sympathy for the Poles, it does not abuse Nicholas and the Russians. It asserts what we fully believe, that Nicholas is the ablest and best disposed of any monarch in Europe. We have abundant direct testimony to this fact. It moreover acknowledges, with reverence, the providence of God. Fletcher's History is spirited, enthusiastic for the Poles, and will be read with great interest. We were sorry to see the profane use which it frequently makes of Scripture, and the flippant manner in which it alludes to the most serious subjects. Accompanying the English edition is a valuable map of Poland.

ALUMNI OF DARTMOUTH COLLEGE.

We are gratified in being able to continue the sketches of the graduates of Dartmouth College. Mr. Farmer will receive the sincere thanks of the community, for the many valuable facts, which he brings to light.

1778.

LABAN AINSWORTH, A. M., son of Capt. William Ainsworth, was born at Woodstock, Connecticut, July 19, 1759. He was ordained the first, and has been the only settled Congregational minister in the town of Jaffrey, New Hampshire, December 10, 1782. His son, William Ainsworth, graduated at Dartmouth college, in 1811, and is settled as an attorney at law in his native town.

ELIJAH BRIGHAM, A. M., was son of Col. Levi Brigham, of Northborough, Massachusetts. He commenced the study of divinity after leaving college, but he soon relinquished it, and engaged in mercantile business with his brother-in-law, Breck Parkman, Esq., of Westborough. In 1795, he was appointed one of the justices of the court of common pleas; in 1796, he was elected a senator; and in 1799 and 1800, a counsellor of the Commonwealth of Massachusetts. He was afterwards a justice through the State, and representative in the congress of the United States, from 1810 to the time of his death. Judge Brigham died suddenly, at the city of Washington, February 22, 1816, aged 64.—*Worcester Magazine*, ii. 172.

ELI BRIGHAM, A. M., from the triennial catalogue just published, is still living.

MOSES BRIGHAM, A. M., after he graduated, remained at Hanover; commenced trade, in which he did not succeed; was unfortunate, and removed to the State of New York.—*MS. Letter*.

EBENEZER BROWN, A. B., was a preacher, and for some time resided in that capacity in Bethel, Vermont. After quitting the ministerial profession, he became a farmer, and died at Norwich, Vt. about three years since.—*MS. Letter of Hon. J. P. Buckingham*, 1830.

BENJAMIN BURT, A. B., appears to have died before the year 1799.

NEHEMIAH FINN, A. B., died as early as 1798.

DAVID FOOT, A. M., from Colchester, Connecticut, became an Episcopalian minister, and died soon after.

EBENEZER JOHNSON, A. B., from Ellington, Connecticut, taught school a number of years. He removed to the westward.—*MS. Letter*.

ABRAHAM JONES, A. B., died young, or at an early period of life. He is starred in the catalogue of 1799.

JOSIAH KILBURN, A. M., minister of Chesterfield, Massachusetts, was ordained November 9, 1780, and died in September, 1781.—*MS. Letter of H. Davidson, Esq.*

JOSEPH MOTLEY, A. M., was born at Salem, Massachusetts, May 14, 1756. After having been employed as an assistant in Phillips and Dummer Academies, he was ordained at Lynnfield, then the third parish in Lynn, Massachusetts, September 24, 1783. He died July 9, 1821, aged 65 years. Mr. Motley was characterized by an extreme degree of sensibility, and an uncommon fondness for retirement. He performed the ministerial duties in his parish for nearly 38 years, and though he resided within nine miles of his native town, he never preached in it. His manners were affable, his conversation easy and agreeable, and his mode of preaching mild and persuasive. His publications were the right-hand of fellowship at the ordination of Rev. Thomas C. Thacher, 1794; two sermons on the death of Joseph Roby, 1803; an address on the establishment of peace, 1805; and an article on original sin, in the *Christian Disciple*, in 1820.—*Lewis's History of Lynn*, 220.

SOLOMON RICHARDSON, A. M., appears to be living from the triennial catalogue just published.

NATHANIEL SMITH, A. B., appears to have been living in 1830.

JOSEPH VAILL, A. M., was a native of Litchfield, Connecticut. He was ordained at Hadlyme, in the town of East Haddam, as successor to Rev. Grindall Rawson, February 9, 1780, and has been in the ministry more than fifty years.—*Field's Statistical Account of Middlesex Co.*, (Con.) 80, 138.

JOHN WEBSTER, A. M., was son of Col. John Webster, a merchant of Chester, New Hampshire. He studied theology, and preached for a short time. "He was a sober and discreet man, but was very diffident, and gave up the ministry." He went to Canada, and settled there as a farmer.—*MS. communication of Rev. Josiah Webster*.

JACOB WOOD, A. M., was a native of Boxford, Massachusetts. He was ordained at Newbury, Vermont, January 9, 1788, and there died, February 10, 1790, at the age of 32, leaving no family. He was admitted to the degree of A. M., at Yale College, in 1783.—*MS. Letter*.

1779.

JEREMIAH BRADFORD, A. B., son of Dr. Bradford, and a descendant of William

Bradford, Governor of Rhode Island, was born at Chatham, in Connecticut, in the year 1757. He now resides as an independent farmer in Berlin, Vermont.—*MS. Letter of Hon. J. P. Buckingham*, 1831.

SAMUEL BRIGHAM, A. M., was a native of Shutesbury, Massachusetts, and born about the year 1756. He studied medicine, and practised as a physician. He died about three years since.—*Ibid.*

JEDIDIAH P. BUCKINGHAM, A. M., son of Capt. Jedidiah Buckingham, was born at Lebanon, Conn., April 7, 1758. His grandfather was Capt. Thomas Buckingham, of Saybrook, who was son of Stephen Buckingham, Esq., of the same place, who was son of Rev. Thomas Buckingham, the second minister of the ancient town of Saybrook. Mr. Buckingham was in the practice of law in Vermont, about ten years; was afterwards Chief Justice of the Court of Orange County, and Judge of Probate for the same County. He was ten years a Representative in the Assembly or Legislature of the State, and a member of the Executive Council. He resides in the town of Thetford, where, since he retired from public life, he has attended to the cultivation of a small farm.—*Ibid.*

SEWALL CHAPIN, A. B., son of Elisha Chapin, was born at West Springfield, Massachusetts, in 1754. He studied the profession of theology, and afterwards engaged in the instruction of an academy in the western part of Virginia, where he died in the year 1787, in the 33d year of his age.—*Sprague, Historical Discourse*, 76, 77.

EZEKIEL COLBURN, A. M., son of John Colburn, who early went from Connecticut to Lebanon, New Hampshire, was a native of Connecticut, and born about the year 1754. He studied theology, and preached some time at Chester, in Vermont. He became a farmer, and died about 20 years since.—*MS. Letter of Rev. S. Wood, D.D.*

WILLIAM DEMING, A. B., a native of Connecticut, and born about the same time with the preceding, is a respectable farmer in Cornish, New Hampshire.—*MS. Letter of Hon. J. P. Buckingham*.

ELIJAH DEWEY, A. B., a native of Lebanon, Connecticut, commenced the study of physic, and died soon after.—*Ibid.*

ASHUR HATCH, A. M., born at Preston, in Connecticut, about 1753, taught an academy several years, and became a farmer in Brookfield, Vermont, and died about six years since.—*Ibid.*

ABRAHAM HOLLAND, A. M., a native of Massachusetts, and born about 1754, preached a short time after he graduated; but acquired the profession of medicine, and settled in practice in Walpole, New Hampshire. He was appointed, by the executive, a justice of the peace for the county of Cheshire, January 5, 1795. He has lately

removed to Vermont, either to Westminster or Newfane.—*Ibid. Council Records of N. H.*

JOHN JONES, A. B., a native of Massachusetts, was born about the year 1756, and died soon after he left college.—*MS. Letter of Hon. J. P. Buckingham*.

NATHANIEL MANN, A. M., a native of Hebron, Connecticut, and born in 1757, studied physic and practised in the State of North Carolina. He died about twenty years since.—*Ibid.*

JEREMIAH OSBORN, A. M., was born at Litchfield, Connecticut, about the year 1747. The most intelligent of his class seem not to know anything respecting him.

ISAAC OSBORN, A. B., brother of the preceding, did not, it would seem from Mr. Buckingham, graduate with the class. In some catalogues his name is omitted.

ABIEL PEARSON, A. M., M. D., a native of Byfield parish, in Massachusetts, studied medicine under the direction of the late Edward Augustus Holyoke of Salem, and was a respectable practitioner in the South Parish in Andover, where he settled in the year 1787. He was esteemed as a physician, and respected as a good citizen. He died in May, 1827, aged 71, leaving two sons, David Sewall, and Samuel M., and two daughters. He was a member of the Massachusetts Medical Society.—*Abbot, Hist. Andover*, 151.

ELISHA SMITH, A. B., a native of Lebanon, Connecticut, and born, says Mr. Buckingham, in 1745, became a large landholder in Vermont, and now owns a large landed and personal property in Washington, in that State.—*MS. Letter of Hon. J. P. Buckingham*.

JONATHAN WILKINS, A. M., a native of Marlborough, Massachusetts, studied theology, and on December 17, 1786, received from the first Congregational church in Concord, New Hampshire, a unanimous invitation to settle in the ministry, in which the parish concurred. He returned a negative answer, but soon became a resident of the town, married, and settled on a farm. In 1797, he was clerk of the church; in 1802, was appointed a justice of the peace; was one of the selectmen in 1801, and 1803 to 1805, four years, and several times moderator of the town meetings. He was elected deacon of the church, September 6, 1811, and held that office until his death, which occurred March 9, 1830, at the age of 75.—*Bouton, Appendix to Century Sermons*, 1830. *Records of the Church and Town. N. H. Council records.*

SAMUEL WOOD, A. M., D. D., was born at Mansfield, Connecticut, May 22, 1752, and accompanied his father to Lebanon, New Hampshire, on his settlement in that place, at the age of fourteen years. He entered college in 1775, and began to preach

the same year that he graduated. He was ordained the fourth minister of the first church in Boscawen, New Hampshire, October 17, 1781, and for almost fifty years has been able, with few intermissions, to discharge his ministerial duties. He has done much for the education of young men for the ministry. About eighty pupils have been prepared by him for admission to college. He is a member of the Phi Beta Kappa, and received from his alma mater in 1820, the honorary degree of Doctor in Divinity.—*Price, Hist. Boscawen, and MS. Letters.*

A member of the class of 1779, says in a letter to me, "that the war interrupted our studies, and none of us acquired a good education, and several neglected a public profession. Many of the class were poor, and worked out their education by their own personal exertions. Some probably entered college to avoid going into the army."

1780.

AMOS CHASE, A. M., son of Moses Chase, Esq., was born at Sutton, Massachusetts, in 1757, removed with his father to Cornish, in New Hampshire, in 1766. After completing his college course, he attended to the study of theology, and was ordained the minister of the second church in Litchfield, Connecticut, where he remained more than twenty years. He was dismissed and went to Centreville, Oil Creek township, in the county of Crawford, Pennsylvania, where he still resides. He was admitted to the degree of A. M. at Yale College, in 1795.—*MS. Letters.*

EDWARD LONGFELLOW, A. M., was from Byfield parish, in Massachusetts. He died at an early age, before the year 1799.

NOAH MILES, A. M., a native of Westminster, Massachusetts, is among the oldest clergymen in New Hampshire. He was ordained the second minister of Temple, being the successor of Rev. Samuel Webster, October 2, 1782. The only publication of his, known to the writer, is a eulogy on President Washington, printed in 1800. One of his sons, Solomon Pearson Miles, graduated at Harvard College in 1819, and is known as a successful instructor of youth.

WILLIAM PATTEN, A. M., D. D., son of Rev. William Patten, minister of Halifax, in Massachusetts, was ordained over the Congregational church at Newport, in Rhode Island, where he still officiates. He was long a trustee of Brown University, where, in 1787, he was admitted to the degree of Master of Arts, and from which, in 1807, he received the honorary degree of Doctor in Divinity. He was admitted to the degree of A. M. at Yale College in 1785.

ABSALOM PETERS, A. M., son of Dr. Peters, lived in Wentworth, New Hampshire, and was appointed a justice of the peace for Grafton county, September 25,

1800, and on the expiration of his commission in 1805, was advanced to the quorum. He was appointed lieutenant-colonel of the thirteenth regiment of militia, September 29, 1794, and brigadier-general of the sixth brigade, June 12, 1801.—*Council Records of New Hampshire.*

GEORGE PEIRCE, A. M., a nephew of the Hon. George Jaffrey, of Portsmouth, was an attorney at law, and commenced practice as early as 1787, at Portsmouth, where he died of consumption.—*Manuscript Note of Charles Walker, Esq.*

PETER POHQUONNOPPEET, A. B., an Indian, was prepared for college at the Indian Charity School under Dr. Wheelock. He was a man of good talents and character, and was commonly called *Sir Peter*. In the government of his tribe, (the Stockbridge Indians,) he was connected with Joseph Quanaukaunt, Capt. Hendrick Aupamut, and Capt. John Konkapot, in a council, which, after the decease of Solomon Unhaunnauwaunnutt, who was known by the name of King Solomon, regulated the affairs of the tribe.—*Hist. of Berkshire County*, 249, 250.

JOHN ROLPHE, A. B., was from Massachusetts, was ordained as a minister, and went to Genessee in New York, or in that region. He died a number of years since.

JOSEPH STEWARD, A. M., was a preacher, and much esteemed; but losing his health, devoted himself to painting, and was under the instruction of Col. John Trumbull. He established a museum at Hartford, Connecticut. He died several years since.—*MS. Letter of Hon. J. P. Buckingham.*

DANIEL STOREY, A. M., preached as a candidate for the ministry at Concord, New Hampshire, but did not receive a call on account of his Arminian sentiments. He was, however, ordained as a minister, went to Ohio, and is said to have died at Marietta, before the year 1815. He was admitted to the degree of A. M. at Yale College, in 1815.—*Bouton, Century Sermons at Concord*, 33.

1781.

JOHN BRUCE, A. M., a native of Marlborough, Massachusetts, was born August 31, 1757. He was admitted a student of Dartmouth College in 1777, and soon after he graduated, fixed on the study of divinity as a profession. After preaching two or three years as a candidate, he was invited to settle at Mont Vernon, then the second parish in Amherst. The invitation he accepted, and was ordained November 3, 1785, where he continued with faithfulness and exemplary punctuality to discharge the duties of his sacred office, until his death, which occurred March 12, 1809, in the fifty-second year of his age. He left six children. Two of his sons have been mem-

bers of the legislature of New Hampshire.—*Farmer's Cabinet*, June, 1809. *Appendix to Two Sermons of Rev. S. Chapin. New Hampshire Observer*, May 21, 1831.

JASPER MURDOCK, A. M. engaged in business as a trader, settled in Norwich, Vermont, and died sometime before the year 1816.

JAMES BARNET PORTER, A. B., son of Deacon Porter, died in early life. The triennial catalogue for 1799, has his name starred.

LEWIS VINCENT, A. B., an Indian from Canada, to which place, it is believed, he returned after he graduated. He is considered as living, in the triennial catalogue just published.

1782.

CALEB BINGHAM, A. M., son of Daniel Bingham, was born in Salisbury, Connecticut, about the year 1757. On the maternal side he was descended from Roger Conant, one of the first settlers of Salem, Massachusetts. While at college, he was admitted a member of the church under the care of Rev. Eden Burroughs. When he graduated, he delivered the Latin valedictory. For about two years after he completed his college course, he was the tutor and instructor of Moor's School. He then went to Boston, and opened a school exclusively devoted to the instruction of females, and met with great encouragement. The want of elementary books on grammar and practical geography, at that time, led him to publish his "Young Lady's Accidence," and a "Catechism of Geography and Astronomy," for the use of his scholars. The success which attended his mode of teaching, called the attention of the town to the subject, and the system of public instruction was so altered, as for the first time to allow females to participate in its benefits. Mr. Bingham, without previous notice, was appointed the first public instructor on the new plan. In this situation he had to encounter the prejudice of parents, and their attachment to ancient usage, to which were added the evils of poverty and ill health.

Having published several school-books, which had become popular, and his health having become impaired by his close application to the duties of his station, he resigned his situation, and devoted his whole attention to a small bookstore, which he had previously opened in Cornhill. He was afterwards appointed a director of the Massachusetts State Prison, which opened a new field for the exercise of his philanthropy. By his exertions, in this department, the expenses of the institution were greatly reduced; and the minds of some of the prisoners were awakened to good principles; and a relish for the honest pursuits which they had disregarded, was induced. Mr. B. was of a social and lively disposition;

friendly in his manners, remarkably tender and humane in his disposition, and faithful in the performance of all relative duties. His mind was never powerful, but always bent upon some useful design. His religious opinions were professedly Calvinistic, although he sometimes expressed his doubts in regard to some of the articles of that creed, and grew more catholic as he approached that world where Christians will cease to differ. He died at Boston, after an illness of nearly four months, April 27, 1817, in the 60th year of his age. His wife, whom he married in 1786, was Hannah Kemble. He had four daughters, (two dying in infancy,) the eldest of whom had married Lieut. Col. Nathan Towson, and the youngest was single at her father's decease. The number of the editions and copies printed of Mr. Bingham's school-books, will appear from the following:

Young Lady's Accidence,	20 Editions,	100,000 Cop.
Child's Companion,	20 "	180,000 "
American Preceptor,	64 "	640,000 "
Geographical Catechism,	22 "	100,000 "
Columbian Orator,	23 "	190,000 "
Juvenile Letters,	7 "	25,000 "

Total, 1,335,000 "

Besides these, he published several other books, and translated *Atala*, a novel from the French of M. Chateaubriand.—*Abstracted from an interesting Memoir of Mr. Bingham, communicated by his nephew, Mr. J. Bingham, of Boston.*

JACOB CRAM, A. M., son of Col. Jonathan Cram, who was descended from John Cram, one of the first settlers of Exeter in 1639, was born at Hampton Falls, New Hampshire, October 12, 1762. He was ordained the successor of Rev. Elijah Fletcher, at Hopkinton, N. H., February 25, 1789. He was in the ministry until January 6, 1792, when he was dismissed. He removed to Exeter in 1804, where he has since resided, and has been at different times employed in missionary service.

HUGH HOLMES, A. B., from Montreal, in Lower Canada, became an agriculturist. He died before the year 1816.—*Verbal communication of the preceding.*

TIMOTHY REED, A. M., son of Rev. Solomon Reed of Middleborough, Massachusetts, and brother of the late Rev. John Reed, D. D., of West Bridgewater, engaged in mercantile pursuits. He was admitted to the degree of A. M. at Yale College, in 1782. It appears that he is still living.—*Ibid.*

1783.

THOMAS ARCHIBALD, A. B., son of Robert Archibald, was born in Londonderry, New Hampshire, where his ancestors were among the early settlers. He studied a theological profession, and was settled the first minister of Acworth, in his native State, November 11, 1789. His dismissal took

place, June 14, 1794.—*MS. Letters of Rev. P. Cook, and R. Means, Esq.*

ISAAC BABBIT, A. B., became a preacher, but appears not to have been settled. He went to the State of New York, and appears to have been living in 1830.

JOSEPH BLODGET, A. B., a native of Stafford, Connecticut, was ordained the minister of Greenwich, Massachusetts, November 8, 1786, and still continues in the ministerial office.

ASA DAY, A. M., was employed as a schoolmaster. He appears to be living.

ELIJAH DUNBAR, A. M., studied law, and settled in practice at Claremont, New Hampshire, as early as 1797, and while there was appointed a civil magistrate in 1802. He removed to Keene in 1804, and represented that town in the legislature in the years 1806, 1808, and 1810.—*Records in Secretary's Office.*

JOHN FOSTER, A. M., D. D., brother of Rev. Daniel Foster, who graduated in the class of 1777, was born at Western, Massachusetts, April 19, 1763. He very early fitted himself for a preacher, as he was ordained at Brighton, Massachusetts, the next year after he graduated. He was dismissed from his ministerial office October 31, 1827, having on that day completed forty-three years of service. He died September 15, 1829, in the sixty-seventh year of his age. His doctorate he received from Harvard College in 1815. He published fourteen occasional sermons, and wrote the Third volume of the Christian Monitor, published in 1806, containing eight short sermons.—*Christian Register of October 3, 1829.*

TILLY HOWE, A. B., from Henniker, New Hampshire, was a preacher, and for a number of years officiated at Sharon, New Hampshire. He died at Fryeburg, Maine, in October, 1830. The newspaper stated his age at 80.

HENRY HUNTINGTON, A. M., from Norwich, Connecticut, has acquired a large property by land speculations in the State of New York.—*MS. Letter from Hon. J. P. Buckingham.*

CALVIN KNOWLTON, A. M., son of the Hon. Luke Knowlton, one of the early settlers of Newfane, Vermont, was an attorney at law, and settled in Newfane, where he died January 20, 1800, aged 39. He sustained several civil offices, was a respectable lawyer, and a worthy man.—*Thompson, Gazetteer of Vermont, 196.*

SAMUEL SARGEANT, A. M., from Malden, Massachusetts, was ordained the minister of the Congregational church in Woburn, in that State, March 14, 1785. He was dismissed May 27, 1799, afterwards went to Vermont, and died at Chester, in that State, in the year 1818.—*Chickering, Dedication Sermon at Woburn.*

PELEG SPRAGUE, A. M., was admitted to the practice of law in 1787, settled at Keene, which he represented in the New Hampshire legislature. He was appointed solicitor for the county of Cheshire as early as 1794, and in 1797 was elected representative in Congress, and took his seat December 15. In this office he remained two years. He died in 1800.—*MS. Records. Journals of Congress.*

ELISHA TICKNOR, A. M., a native of Lebanon, New Hampshire, settled in business in Boston, where he was deacon of the church. His son, George Ticknor, graduated at Dartmouth College in 1807, and is Smith Professor of the French and Spanish Languages and Literature, and Professor of Belles-Lettres at Harvard University.

HERCULES WESTON, A. B., was ordained the minister of Cornwall, in Connecticut, in 1791, and was living the present year, as appears from the triennial catalogue.

1784.

SOLOMON AIKEN, A. M., a native of Hardwick, Massachusetts, was ordained the minister of Dracut, in that State, June 4, 1788, and was in the ministry more than twenty years. He was known as a political partisan, and published several sermons, in which he vindicated the measures and principles of the party then in power, and which had a considerable circulation in New England. These works were two sermons delivered at Dracut, April 6, 1809; a letter addressed to Rev. Samuel Spring, D. D. of Newburyport, on the subject of his sermons, 12mo. pp. 34; and a Fast sermon, on the rise and progress of religious dissention in the United States, preached May 11, 1811, 8vo. pp. 22. Mr. Aiken left Dracut, and it is believed went to the State of New York. He has been dead one or more years.

BENJAMIN CHAPMAN, A. M., is said to be the same with Benjamin Chatman, mentioned in Greenleaf's Ecclesiastical Sketches, p. 152, as being settled in Edgecombe, in Maine, March 4, 1801, and who died July 13, 1804.

NATHAN CHURCH, A. M., from South Hadley, Mass., was ordained the first minister of Bridgton, Me., June 17, 1789.

RUFUS FAIRBANKS, A. B., from Brimfield, Massachusetts, settled as a merchant in Halifax, Nova Scotia, and was living in 1830.—*MS. Letter of Rev. W. F. Rowland.*

THOMAS GROSS, A. M., was ordained the first minister of Hartford, Vermont, June 7, 1786; dismissed February, 1808.—*Thompson, Gaz. Vermont.* His son, Hon. Ezra C. Gross, a member of Congress from New York, and of the New York Legislature, died at Albany, April 9, 1829.

WILLIAM MONTAGUE, A. M., from South Hadley, Massachusetts, became the Episcopal minister of Christ Church in Boston, April, 1786, and left within about six years. He went to Dedham in 1791, and became the rector of the Episcopal church in that place, where he remained until he was dismissed by Bishop Griswold, in July, 1818. He was also during some part of the last period, the preacher at Quincy, where, on 8th of April, 1793, the Episcopal society contracted with him to preach monthly, which he did until 1799.—*Bowen's Picture of Boston*, 133. *Worthington, History of Dedham*, 123. *Whitney, History of Quincy*, 42.

ETHAN OSBORN, A. B., a native of Litchfield, Connecticut, was settled as a preacher at Fairfield, New Jersey.—*MS. Letter of Rev. W. F. Rowland*.

JACOB OSBORN, A. M., was also a native of Litchfield, in Connecticut.—*Ibid*.

CHRISTOPHER PAIGE, A. M., son of William Paige, was born at Hardwick, Massachusetts, June 12, 1762. He was ordained the first minister of Pittsfield, New Hampshire, in 1789, and was dismissed in 1795. He was installed the first minister of Roxbury, in the same State, November 21, 1816; was dismissed March 11, 1819, and died at Salisbury, New Hampshire, October 12, 1822, in the 60th year of his age. His wife was the widow of Rev. Elijah Fletcher, second minister of Hopkinton. One of his sons, Elijah Fletcher Paige, graduated at Harvard College in 1810, and died young.

ELIJAH PAYNE, A. M., son of Col. Elisha Payne, of Lebanon, an early trustee of Dartmouth College, settled in Lebanon; was appointed justice of the peace for the county of Grafton, January 5, 1795, and died in early life.

DAVID PORTER, A. B., D. D., from Hebron, Connecticut, settled in the ministry at Catskill, in New York, and has been eminent in his profession. He received his doctorate from Williams College.

AMBROSE PORTER, A. B., cousin of the preceding, was from Hebron, and died soon after he left college.—*MS. Letter of Hon. J. P. Buckingham*.

WILLIAM F. ROWLAND, A. M., son of Rev. David S. Rowland, was born at Plainfield, Connecticut. He was ordained at Exeter, New Hampshire, as the successor of Rev. Isaac Mansfield, June 2, 1790, and was dismissed December 5, 1828, but still resides at Exeter. He preached the Election Sermon in 1796, and again in 1809, both of which were published by authority of the Legislature.

NAHUM SARGEANT, A. M., brother of Rev. Samuel Sargeant, who graduated in 1783, was ordained in Reading, Vermont,

November 23, 1787. While on a visit to his friends in Chelsea, Massachusetts, he was disposed to have the small pox by inoculation, of which he died, October 7, 1792.—*Thompson, Gazetteer of Vermont*, 226.

DAVID SEARL, A. B., a native of Southampton, Mass., and appears to be living from the triennial catalogue just published.

JOHN WILDER, A. M., son of Major Wilder, of Lancaster, Massachusetts, was ordained in 1790, at Attleborough, Massachusetts, as the successor of Rev. Habijah Weld, from which place he was dismissed several years since.

GILBERT TENNENT WILLIAMS, A. B., son of Rev. Simon Williams, was born at Fogg's Manor, New Jersey, [J. Coffin,] and was ordained over the church in Linebrook, Ipswich, Massachusetts, in 1789, was dismissed in 1813, and installed over the second church in Newbury, June 1, 1814, and died September 24, 1824, aged about 60. I am informed by a member of this class, that every graduate was a professor of religion at the time of leaving college.

CORRECTIONS AND ADDITIONS.

In our last number, page 46, we stated that Prof. John Smith published an edition of "Cicero's Orations." It should have been "Cicero De Oratore." He also published a "Greek Grammar," which is not there stated. On page 49, it is mentioned that Rev. Am. Burson, D. D. died in 1827. We are happy to learn that he is still alive. The following facts may be added to the statements in regard to *Stiles Little, A. M.*, of the class of 1778. A native of Newbury, Massachusetts, studied theology, "heated his attention his town, which he I where he has been for May last, we rd University. Mr. sting notions, which Rev. Thomas Shep- mtry from war with I together,) he was rates (then keeping as stir at Boston) to hat speedily, to be a supply for poverty;) was through God's the contagion of the our town, the Depu- tment the School, the rained to erect the College here, which was no sooner done, but the chief of the magistrates and elders sent to England to desire help to forward the work, but they all neglecting us, (in a manner,) the Lord put it into the heart of one Mr. Harvard, who did worth £1,000, to give half his estate to the erecting of the School. The man was a scholar, and pious in his life, and enlarged toward the country, and the good of it in life and death.

"But no sooner was this given, but Mr. Eaton (professing eminently, yet falsely and most deceitfully the fear of God) did lavish out a great part of it—being for his cruelty to his scholars, especially to one Briscoe, as also for some other wantonness in life not so notoriously known, " " " the country, the Lord about a year after, made up the breach by one Mr. Donner, a man pious, painful, and fit to teach, and very fit to lay the foundation of the domestical affairs of the College, who God hath much honored and blessed.

"The sin of Mr. Eaton was not at first so clearly discovered by me, yet after more full information, I saw him sin great, and my want of wisdom and watchfulness over him very great, for which I desire to mourn all my life, and for the breach of his family.

"But thus the Lord hath been very good unto us in planting the place I live in with such a mercy to myself, such a blessing to my children, and the country such an opportunity of doing good to students as the school is."

The number of ministers in New England in 1686, as enumerated in Mather's Hecatompolis, (Magnalia, li. 73—72.) appears to be, according to my estimate, 123. The number who graduated at Harvard College was but one hundred and three. William Brinmead, Samuel Paria, Jeremiah Peck, John, James, and Zechariah Walker, although they have the H. C. added to their names, do not appear on the college catalogue as graduates, and the name of but one of them appears there at all. They were doubtless educated at Harvard College, but left without receiving a degree.

POPULATION OF THE ENGLISH COLONIES, AND OF THE UNITED STATES, AT VARIOUS PERIODS.

We had intended to present, in this number of the Register, a full view of the population of the United States, according to the census of 1830. But no detailed, official report of that census has yet been published. The aggregate population of the different States, with the exception of the State of Mississippi, which is derived from another source, is given from the official returns published in the Pennsylvania Intelligencer. For the estimates of the population of the colonies, at different periods, we are indebted to the Appendix to the second volume of Dr. Holmes's American Annals. The authorities, on which his estimates are founded, are stated at length in the Annals.

I. POPULATION OF THE ENGLISH COLONIES IN 1701.

New Hampshire,	10,000	New York,	30,000
Massachusetts,	70,000	East and West Jersey,	15,000
Rhode Island,	10,000	Pennsylvania,	20,000
Connecticut,	30,000	Maryland,	25,000
		Virginia,	40,000
New England,	120,000	North Carolina,	5,000
Middle and Southern Colonies,	142,000	South Carolina,	7,000
Total,			142,000

II. POPULATION OF THE COLONIES IN 1749.

New Hampshire,	30,000	New York,	100,000
Massachusetts,	220,000	East and West Jersey,	60,000
Rhode Island,	35,000	Pennsylvania and Delaware,	250,000
Connecticut,	100,000	Maryland,	85,000
		Virginia,	85,000
New England,	385,000	North Carolina,	45,000
Middle and Southern Colonies,	661,000	South Carolina,	30,000
		Georgia,	6,000
Total,			661,000

III. POPULATION OF NEW ENGLAND IN 1755.

New Hampshire,	34,000	Connecticut,	133,000
Massachusetts,	234,000		
Rhode Island,	35,939	Total,	436,939

The population of Rhode Island is, probably, too low according to this estimate.

IV. POPULATION OF INDIVIDUAL COLONIES AT VARIOUS PERIODS.

Connecticut, in	1774	197,856	Maine, in	1765	20,788
Maryland,	1755	107,208	New Hampshire,	1730	12,000
Massachusetts,	1763	245,000	"	1767	52,700
"	1765	248,714	"	1775	80,038

V. POPULATION OF THE UNITED STATES; CENSUS OF 1790.

	Free whites.	Other free persons.	Slaves.	Total.
Maine,	96,002	538		96,540
New Hampshire,	141,097	630	158	141,885
Vermont,	85,268	255	16	85,539
Massachusetts,	373,324	324		378,787
Rhode Island,	64,470	3,407	948	68,825
Connecticut,	232,374	2,808	2,764	237,946
New York,	314,142	4,654	21,324	340,120
New Jersey,	169,954	2,762	11,423	184,139
Pennsylvania,	424,099	6,537	3,737	434,373
Delaware,	46,308	3,899	8,887	59,094
Maryland,	208,649	8,043	103,036	319,728
Virginia,	442,117	12,866	292,627	747,610
North Carolina,	288,405	4,975	100,571	393,951
South Carolina,	140,178	1,801	107,094	249,073
Georgia,	52,886	398	29,264	82,548
Kentucky,	61,133	114	12,430	73,677
Western Territory,	31,913	362	3,417	85,691
Total,	3,173,319	58,373	697,696	3,929,326

VI. POPULATION OF THE UNITED STATES IN 1800, AND IN 1810.

	Census of 1800.		Census of 1810.	
	Slaves.	Total.	Slaves.	Total.
Maine,		151,719		228,705
New Hampshire,	8	183,858		214,460
Vermont,		154,465		277,895
Massachusetts,		422,375		472,040
Rhode Island,	380	69,122	108	76,931
Connecticut,	951	251,002	310	261,942
New York,	20,613	586,058	15,017	959,049
New Jersey,	12,422	211,149	10,851	245,562
Pennsylvania,	1,706	602,548	795	810,091
Delaware,	6,153	64,273	4,177	76,674
Maryland,	107,707	349,692	111,502	380,546
Virginia,	346,968	886,149	392,518	974,622
North Carolina,	133,196	478,103	168,824	555,500
South Carolina,	146,151	345,591	196,365	415,115
Georgia,	59,699	162,686	105,218	252,433
Kentucky,	40,343	220,959	80,561	406,511
Tennessee,	13,584	105,602	44,535	261,727
Mississippi Territory,	3,489	8,850	17,088	40,352
Indiana Territory,	135	5,641	237	24,520
Ohio, or N. W. Territory,		45,365		230,760
Territory of New Orleans,			34,660	76,556
Louisiana Territory,			3,011	20,845
Illinois Territory,			168	12,282
Michigan Territory,			24	4,762
District of Columbia,	3,244	14,093	5,895	24,023
Total,	896,749	5,319,300	1,165,441	7,203,903

The North West Territory, in 1800, comprehended a vast region north and west of the Ohio river. Nearly all the inhabitants were at that time comprehended within the present limits of the State of Ohio.

VII. POPULATION OF THE UNITED STATES IN 1820, AND IN 1830.

EASTERN STATES.					
States and Territories.	Square Miles.	Pop. in 1820.	Pop. in 1830.	Increase.	Rate of inc.
Maine,	32,600	298,335	399,462	101,127	33.9
New Hampshire,	9,500	244,161	269,533	28,372	11.6
Vermont,	10,200	235,764	280,665	44,901	19.0
Massachusetts,	7,500	523,287	610,100	86,813	16.6
Rhode Island,	1,340	83,059	97,211	14,152	8.1
Connecticut,	4,700	275,248	297,711	22,463	17.0
Total,	65,840	1,659,854	1,954,682	297,828	18.0
MIDDLE STATES.					
New York,	46,000	1,372,812	1,934,496	561,684	40.8
New Jersey,	8,300	277,575	320,779	43,204	15.5
Pennsylvania,	44,000	1,049,453	1,350,361	300,908	28.6
Delaware,	2,100	72,749	76,737	3,988	5.5
Maryland,	14,000	407,350	446,913	39,563	9.9
Total,	114,400	3,179,939	4,129,286	949,342	29.2
SOUTHERN STATES.					
Virginia,	64,000	1,065,366	1,211,250	120,931	11.3
North Carolina,	48,000	638,829	738,470	99,641	14.3
South Carolina,	28,000	502,741	581,478	78,838	15.6
Georgia,	62,000	340,989	516,567	175,578	51.5
Total,	202,000	2,547,925	3,047,765	474,988	18.6
WESTERN STATES.					
Ohio,	39,000	581,434	937,679	356,245	61.5
Kentucky,	42,000	564,317	688,844	124,527	22.0
Indiana,	37,000	147,178	341,585	194,404	132.0
Illinois,	55,000	55,211	157,575	102,364	185.0
Missouri,	60,000	66,586	137,427	70,841	106.0
Total,	233,000	1,414,726	2,263,110	848,381	60.0

SOUTH WESTERN STATES.					
<i>States and Territories.</i>	<i>Square Miles.</i>	<i>Pop. in 1820.</i>	<i>Pop. in 1830.</i>	<i>Increase.</i>	<i>Rate of inc.</i>
Tennessee,	40,000	422,813	684,822	262,009	61.9
Louisiana,	48,000	153,407	215,275	62,168	40.5
Alabama,	46,000	127,901	309,216	181,351	142.0
Mississippi,	46,000	75,443	95,865	22,417	29.7
Total,	180,000	779,564	1,305,178	527,945	67.7
TERRITORIES.					
District of Columbia,	100	33,039	39,858	6,819	16.6
Michigan,	40,000	8,896	31,696	22,812	259.0
Arkansas,	121,000	14,246	30,380	16,134	113.0
Florida,	50,000		34,725		
Total,	211,100	56,181	136,659	45,765	
RECAPITULATION.					
Eastern States,	65,840	1,659,854	1,954,682	297,828	18.0
Middle States,	114,400	3,179,939	4,129,286	949,342	29.2
Southern States,	202,000	2,547,925	3,047,765	474,988	18.6
Western States,	233,000	1,414,726	2,263,110	848,381	60.0
South Western States,	180,000	779,564	1,305,178	527,945	67.7
Territories,	211,100	56,181	136,659	45,765	
Total,	1,006,340	9,637,179	12,836,680	3,144,249	32.7

The following table shows the political influence of each State, in the national councils, according to the new census. Five slaves having the same weight as three freemen, we have given the representative numbers opposite to each State, and the number of senators and representatives in Congress. The table was first published in the *Pennsylvania Intelligencer*.

<i>States.</i>	<i>Representative Nos.</i>	<i>Ratio 50,000 Represent's.</i>	<i>Unrepresented fractions.</i>	<i>Ratio of 48,000.</i>	<i>Fractions.</i>	<i>Present number Representatives.</i>
Maine,	399,462	7	49,462	8	15,462	7
New Hampshire,	269,533	5	19,533	5	25,533	6
Vermont,	280,665	5	30,665	5	40,655	5
Massachusetts,	610,100	12	10,100	12	34,100	13
Connecticut,	297,688	5	47,688	6	9,688	6
Rhode Island,	97,205	1	47,205	2	1,205	2
New York,	1,983,495	39	33,495	41	15,495	34
New Jersey,	319,881	6	19,881	6	31,881	6
Delaware,	75,417	1	25,417	1	27,417	1
Pennsylvania,	1,350,261	26	29,846	28	6,651	26
Maryland,	405,771	8	5,771	8	21,771	9
Virginia, about	976,000	19	26,000	20	16,000	22
North Carolina,	639,885	12	39,885	13	15,885	13
South Carolina,	455,212	9	5,212	9	23,212	9
Georgia,	429,589	8	29,589	8	45,589	7
Ohio,	837,678	16	37,648	17	21,678	14
Kentucky,	622,707	12	22,707	12	46,707	12
Indiana,	341,582	6	41,582	7	5,682	3
Illinois,	157,277	3	7,277	3	13,277	1
Missouri,	127,492	2	27,492	2	31,492	1
Tennessee,	622,070	12	18,070	12	42,070	9
Louisiana,	171,722	3	21,722	3	27,722	3
Mississippi, about	85,000	1	35,000	1	37,000	1
Alabama,	262,210	5	12,210	5	22,210	2
Total,		223		234		212

VIII. POPULATION OF VARIOUS TOWNS AND CITIES.

<i>Boston in</i>	<i>New York in</i>	<i>Philadelphia in</i>	<i>Baltimore in</i>
1722 10,567	1731 8,620	1731 12,000	1790 13,758
1765 15,520	1756 10,381	1753 18,000	1800 23,971
1790 18,038	1773 21,876	1790 43,525	1810 46,556
1800 24,937	1786 23,614	1802 42,000	1820 62,738
1810 33,250	1790 33,131	1810 92,247	1830 80,526
1820 43,298	1800 60,469	1820 108,116	
1830 61,381	1820 123,706	1830 167,688	
	1825 167,059		
	1830 200,942		

Charleston, S. C., in 1790	16,359	1800	18,712	1810	24,711	1820	24,780	1830	30,289
Washington, D. C., 1800	3,210	1810	8,028	1820	13,247	1830	18,833		
Cincinnati, Ohio, 1805	500	1810	2,590	1820	9,732	1830	26,515		
Albany, N. Y., 1800	5,689	1810	9,356	1820	12,630	1830	24,216		
Providence, R. I., 1800	7,614	1810	10,071	1820	11,761	1830	17,000		

IX. MISCELLANEOUS TABLES.

The following tables we extract from a paper printed in Worcester, Mass.
Table showing the composition of the Legislatures and population in 1830, of the twenty-four States of the Union.

	Senators.	Representa- tives.	Total Senators and Rep.	Population.
Maine,	20	150	170	399,462
New Hampshire,	12	220	232	269,533
Massachusetts,	40	*501	541	610,100
Vermont,	12	212	224	280,665
Connecticut,	21	207	228	297,811
Rhode Island,	10	72	82	91,211
New York,	32	128	160	1,934,496
New Jersey,	14	42	56	320,779
Delaware,	9	21	30	76,737
Pennsylvania,	33	100	133	1,380,034
Maryland,	15	80	95	446,913
Virginia,	32	134	166	1,186,297
North Carolina,	62	130	192	738,470
South Carolina,	45	124	169	581,478
Georgia,	76	140	216	516,567
Alabama,	22	72	94	809,216
Tennessee,	20	40	60	684,822
Kentucky,	38	100	138	688,844
Ohio,	35	70	105	973,179
Illinois,	18	36	54	157,575
Indiana,	23	54	77	341,535
Mississippi,	11	36	47	97,865
Missouri,	15	42	57	187,427
Louisiana,	16	50	66	215,275

* Sometimes more or less.

Table showing the population, number of members of the Legislatures, the pay of members per day, and their pay for one month in the several States of the Union.

	No. of Members.	Pay of each Mem. pr. day.	Pay of Members for one month.	Year which Constitu- tion was formed.
Maine,	170	\$2 00	\$10,200	1819
New Hampshire,	232	2 00	13,920	1792
Massachusetts,	541	2 00	32,460	1780
Vermont,	224	1 50	10,080	1793
Rhode Island,	82	1 50	3,690	none.
Connecticut,	228	1 50	10,260	1818
New York,	160	3 00	14,400	1821
New Jersey,	56	3 00	5,040	1776
Pennsylvania,	133	3 00	11,970	1790
Delaware,	30	2 50	2,250	1792
Maryland,	95	4 00	11,400	1776
Virginia,	166	4 00	19,920	1776
North Carolina,	192	3 00	17,280	1776
South Carolina,	167	4 00	20,040	1790
Georgia,	216	4 00	25,920	1798
Alabama,	94	4 00	11,280	1819
Tennessee,	60	2 00	3,600	1796
Kentucky,	138	2 00	8,280	1799
Louisiana,	66	4 00	7,920	1812
Ohio,	105	3 00	9,450	1812
Indiana,	77	2 00	4,620	1816
Illinois,	54	3 00	4,860	1818
Mississippi,	47	4 00	5,640	1817
Missouri,	57	3 00	5,130	1820

HISTORY OF REVIVALS OF RELIGION,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

A REVIVAL of religion is the manifestation, in a community, of an unusual interest on the subject of religion; or it is a period, when the concerns of the soul become, to a greater or less extent, prominent objects of attention. From the earliest records of Jewish national history, to the present day, there have been times of extraordinary moral reformation. It is a fact as indisputable as any other in the records of the human race. Communities of men have been refined, transformed, spiritualized. To deny this, is to reject the repeated, unequivocal, unimpeached testimony of a great multitude of witnesses.

The inhabitants of this country, particularly, ought to be the last to be sceptical on this point. Nearly all the original settlers of New England were pious men. As communities, they were pervaded by a religious influence. It was their great object, in leaving their native land, not so much to promote individual Christianity, as it was to form societies of Christians. They could have maintained silent, personal communion with their Heavenly Father, in Lincolnshire, or in Holland, as some of the recluses did in the monasteries of the middle ages. But this was not their purpose. They wished for a diffusive, all pervading Christianity. They looked upon religion not only as a concern between man and his Redeemer, but as a matter in which society at large ought to be deeply interested. Hence we might expect, what we find to be the fact, purified and spiritual communities—righteousness exalting and beautifying whole towns and colonies—men dwelling together in peace because they dwelt together in the fear of God, and in the love of the Saviour. Revivals of religion are not new events in the history of this country. They were not new in the days of Whitefield and Edwards. Our earliest progenitors witnessed these years of the right hand of the Most High. The Indian wilderness was made a fruitful place, and the desert as a garden of the Lord.

It is proposed in this, and in some subsequent numbers of our work, to review the religious history of this country somewhat in detail, to trace the progress of vital Christianity, to collect and arrange all the important facts which have reference to special periods of religious attention, in short, so far as our materials and the limited nature of our publication will allow, to write the history of REVIVALS OF RELIGION. In doing this it will be the purpose of the writer to show the causes of them, the reasons of their decline, the characters of the instruments by whom they were conducted, and their immediate and ultimate results, so far as the light of history may reveal them.

We shall collect our facts, and dispose of our remarks under the following distinct divisions:—

PERIOD I. *From the settlement of Virginia in 1607, to 1662; a period of fifty-five years.*

These were the days of primitive and golden piety. These were the days of the Joshuas, and of the elders who outlived them. Then there was pre-eminently one Lord, one faith, and one baptism. The civil rulers, especially of New England, were “as the light of the morning, when the sun riseth, as a morning

without clouds." The pastors fed the people with wisdom, and with understanding. Righteousness was the stability of those times.

PERIOD II. *From 1662 to 1720 ; a period of fifty-eight years.*

Owing to various causes, this was a season of great decline in vital Christianity. There were some partial revivals of religion, but there was but little of that all pervading piety, which characterized the first generation. The light of holiness grew feeble and faint. The general interests of morality also suffered a corresponding degeneracy.

PERIOD III. *From 1720 to 1750 ; thirty years.*

This period was marked by great and powerful revivals of religion, which extended over nearly all New England, and into some portions of New York, New Jersey, and other States. It embraces a variety of interesting events. It, indeed, teaches most important and striking lessons in regard to the whole economy of the kingdom of grace.

PERIOD IV. *From 1750 to 1790 ; forty years.*

A time of signal and melancholy declension. The public mind was engrossed and enchained by the French war, by the causes, progress, and results of the revolutionary struggle, and by the establishment of a new form of government.

PERIOD V. *From 1790 to the present time.*

During the whole of this period, with very short intermissions, the churches, in all parts of the country, have experienced the reviving influences of the Holy Spirit. A new era of light and grace has commenced. New causes, and new results are witnessed. Efforts for the universal diffusion of Christianity have produced a powerful reaction at home. Some of the principal hindrances to the thorough and permanent conversion of men have been removed. A great amount of talent and learning has been consecrated by the grace of God. Our principal difficulty, in this period, will be to make a proper selection and arrangement, where the materials are so rich and abundant.

We now proceed to the consideration of the

FIRST PERIOD, or the time included from the settlement of the Colonies, to the year 1662.

Our notices of the actual state of vital Christianity in this period, must be desultory and incidental. Much of the evidence of the flourishing condition of the churches is indirect or inferential. No faithful, and accurate chronologist, like Prince, or Holmes, has transmitted to us records of the religious history of those times. We have carefully examined the principal sources of information within our reach,* and we will proceed to give the result of our inquiries.

On the 13th of May, 1607, one hundred emigrants made the first permanent English settlement in the United States, on the north side of Powhatan, or James river, in Virginia. In honor of James I., the settlement was named Jamestown. In 1619, we find the following record: "The king of England having formerly issued his letters to the several bishops of the kingdom, for collecting money, to erect a College in Virginia, for the education of Indian children, nearly £1,500 had been already paid toward this benevolent and pious design, and Henrico had been selected as a suitable place for the seminary. The Virginia Company, on the recommendation of Sir Edwin Sandys, its treasurer, now granted 10,000 acres of land, to be laid off for the University at Henrico." "The first design," says Anderson, "was to erect and build a College in Virginia, for the training up and educating infidel children in the true knowledge of God."

* The following list comprises our principal authorities. Governor Winthrop's Journal, edited by Savage; Prince's (Thomas, Jun.) Christian History, Boston, 1744; Collections of the Massachusetts and New Hampshire Historical Societies; Morton's New England's Memorial, edited by Judge Davis; Prince's New England Chronology; several volumes of Tracts collected by Prince, and now deposited in the Library of the Massachusetts Historical Society; Holmes's Annals; Mather's Magnalia; Mayhew's Indian Converts; Gookin's Historical Collections; Snow's History of Boston; Emerson's History of First Church; Wisner's History of Old South Church; Trumbull's History; Hutchinson, &c. &c.

Another object was to found a seminary for the education of the English. Most of the original settlers of Virginia were Episcopalians. It does not appear that the promotion of religion was a prominent object of attention, for many years. In 1620, there were but five ministers in Virginia; and eleven boroughs erected into eleven parishes.

On the 22d of December, 1620, (corresponding to the 11th of December, old style,) the foundation of Plymouth, the first English town, built in New England, was laid. Nineteen families, in all 101 persons, composed the infant settlement. A great mortality, that commenced among the people, swept off half of their number, within the first three months, leaving scarcely fifty persons remaining. The dead were buried on the bank, at a little distance from the rock where the fathers landed; and lest the Indians should take advantage of the weak and wretched state of the English, the graves were levelled and sown for the purpose of concealment.* Mr. William Brewster was the minister of the first settlers. He had been ruling elder of the congregation at Leyden, of which Mr. John Robinson was the pastor. The emigrants, and their brethren remaining in Holland, were to continue to be one church, and to receive each other to Christian communion, without a formal dismissal or testimonial. In the middle of July, 1621, as there had been no rain since the third week in May, the colonists "set apart a solemn day of humiliation, to seek the Lord by humble and fervent prayer in this great distress." In the evening of the day of the fast, "there were such sweet and gentle showers, as gave them cause of rejoicing and blessing God."† The religious exercises, on this occasion, continued eight or nine hours. A day of joyful thanksgiving was soon after observed.

In the early part of the year 1628, John Endicot, with a few people, were sent over by a company, which had been formed in London, and commenced a settlement at Naumkeag, which they called Salem.‡ A church was formed at Salem, on the 6th of August, 1629. Thirty persons accepted a confession of faith and church covenant, which had been drawn up by Mr. Francis Higginson, who had been chosen teacher of the church. Mr. Samuel Skelton was the pastor.

In the summer of 1630, a fleet of fourteen sail, having on board Gov. John Winthrop, Deputy Gov. Thomas Dudley, with about 840 passengers, arrived in Charles river. A part of the company coming before the rest, ascended Charles river to Watertown, or the "well watered place," landed their goods, and in a few days, proceeded to Matapan, afterwards Dorchester. Here was established the *second* church in the colony, in June, 1630. The Dorchester settlers were embodied into a church before they left home. John Maverick, and John Warham, were the ministers.

The great body of the emigrants had landed at Charlestown. On the 30th of July, a day of solemn prayer and fasting was observed, when the foundation was laid of the first church in Boston, and the third in the colony. Mr. John Wilson was chosen teacher, and Mr. Increase Nowel ruling elder. Probably sixty-four men, and half as many women, signed the covenant. Their first meeting-place was under the shade of a large tree. The settlers soon began to remove to the peninsula. In a little time, public worship was celebrated on both sides of the river. At length the church took its station altogether in Trimontane, which was soon after called Boston.

On the same day, July 30th, the settlers who had fixed their residence at the "pleasant spot which has since been called Watertown," set apart a day for solemn fasting and prayer, and entered into a covenant. It was signed by Sir Richard Saltonstall, at the head of forty names. Rev. George Phillips was the pastor. The church in Roxbury was formed in July, 1632. One in Lynn about the same time, being the sixth in the colony. On the 11th of October, those members of the first church, who belonged to Charlestown, finding it troublesome to worship in Boston, were peaceably dismissed from their relation to the church, and were formed into a new church and society, constituting the sev-

* Holmes, i. 168. † Morton, p. 99.

‡ As early as 1626, a few people from Plymouth commenced a settlement on Naumkeag river.

enth in the colony. They were thirty-three in number. Rev. Thomas James was chosen pastor.*

On the 10th of October, 1633, the Rev. John Cotton was established teacher of the church in Boston, in connection with Mr. Wilson as pastor. He exerted a great and most beneficial influence over the whole colony. His labors, soon after he came to Boston, were more effectual than those of any minister of the country. He was the means of exciting great attention to religious subjects, and some of the most profligate individuals were brought to renounce their iniquities. His sermons were simple and plain. His Christian character amiable and interesting. Gov. Winthrop, in his journal of December, 1633, has the following sentence. "It pleased the Lord to give special testimony of his presence in the church of Boston, after Mr. Cotton was called to office there. More were converted and added to that church, than to all the other churches in the bay. Divers profane and notorious evil persons came and confessed their sins, and were comfortably received into the bosom of the church. Yea, the Lord gave witness to the exercise of prophecy, so as thereby some were converted, and others greatly edified. Also, the Lord pleased greatly to bless the practice of discipline, wherein he gave the pastor, Mr. Wilson, a singular gift, to the great benefit of the church." Two or three months after, we find the following record, which Mr. Savage supposes to refer to Stephen Winthrop, a son of the governor.

"Among other testimonies of the Lord's gracious presence with his own ordinances, there was a youth of fourteen years of age (being the son of one of the magistrates) so wrought upon by the ministry of the word, as, for divers months, he was held under such affliction of mind, as he could not be brought to apprehend any comfort in God, being much humbled and broken for his sins, (though he had been a dutiful child, and not given up to the lusts of youth,) and especially for his blasphemous and wicked thoughts, whereby Satan buffeted him so as he went mourning and languishing daily; yet, attending to the means, and not giving over prayer, and seeking counsel, &c., he came at length to be freed from his temptations, and to find comfort in God's promises, and so, being received into the congregation, upon good proof of his understanding in the things of God, he went on cheerfully, in a Christian course, falling daily to labor as a servant, and as a younger brother of his did, who was no whit short of him, in the knowledge of God's will, though his youth kept him from daring to offer himself to the congregation." This last mentioned son was probably Deane Winthrop, born March, 1622-3.

The following fact, strikingly shows the orthodoxy of our fathers. A greater part of the church in Dorchester having removed to Connecticut, the remainder desired the approbation of the churches and magistrates, in a design to found a new church. But upon examination, it was judged best not to comply, at that time, with the wishes of the Dorchester people, for the following reasons. 1. With two exceptions, (Mr. Mather and one other person,) the applicants did not appear to hate sin, because it was filthy, but only left it, because it was hurtful. 2. That, by reason of this, they had never truly closed with Christ, or rather Christ with them, but had made use of him only to help the imperfection of their sanctification and duties. 3. They expected to believe by some power of their own, and not only and wholly from Christ.† In 1622, an individual came from Virginia, with letters from many well-disposed people there, "bemoaning their sad condition for want of the means of salvation, and earnestly entreating a supply of faithful ministers, whom, upon experience of their gifts and godliness, they might call to office." After setting apart a day for prayer, it was agreed that Mr. Phillips of Watertown, Mr. Tompson of Braintree, and Mr. Miller of Rowley, could best be spared, as the churches in those towns had each of them two ministers. Mr. Miller did not accept the call. Mr. Knolles, a fellow-elder of Mr. Phillips, went in his place, in company with Mr. Tompson. "The main

* According to a note in Savage's Winthrop, the churches were formed in the following order, seven already named. 8, Cambridge, Oct. 11, 1633; 9, Ipswich, 1634; 10, Newbury, 1635; 11, Weymouth, July, 1635; 12, Hingham, Sept. 1635; 13, Concord, July 5, 1636; 14, Dedham, Nov. 8, 1638; 15, Quincy, Sept. 17, 1639; 16, Rowley, Dec. 3, 1639; 17, Salisbury; 18, Sudbury, August, 1640; 19, Gloucester, 1642; 20, Woburn, Aug. 24, 1642; 21, Hull, July, 1644; 22, Wenham, Oct. 8, 1644; 23, Haverhill, and 24, Andover, Oct. 1645; 25, Reading, Nov. 5, 1645; 26, Manchester; 27, Malden; 28, Boston 2d, June 5, 1650. † Winthrop, i. 184.

argument," says Winthrop, "which prevailed with the churches to dismiss them to that work, and with the court to allow and further it, *was the advancement of the kingdom of Christ in those parts*, and the confidence they had in the promise, that whosoever shall part with father, &c. We were so far from fearing any loss by parting with such desirable men, as we looked at them as seed sown, which would bring us in a plentiful harvest, and we accounted it no small honor that God put upon his poor churches here, that other parts of the world should seek to us for help, in this kind."*

Messrs. Tompson and Knolles "found very loving and liberal entertainment in Virginia, and were bestowed, in several places, not by the governor, but by some well-disposed people, who desired their company." In the following spring, Mr. Knolles returned to Boston, with letters, which were read at the public lecture, whereby it appeared that God had greatly blessed their ministry in Virginia. When they were silenced from public preaching because they would not conform to the established church, the people resorted to them in private houses.

It was a signal advantage to the cause of vital religion in this country, that the church at Cambridge had such a minister as THOMAS SHEPARD. While a member of the University of Cambridge, England, after a season of deep distress, he became a humble disciple of Jesus Christ. He was the Baxter of New England, radiant in holiness. It was on account of the energy and searching character of his preaching, and his skill in detecting errors, that when the foundation of a college was to be laid, Cambridge, rather than any other place, was fixed upon. Of his flock at Cambridge, his successor, Mr. Mitchell, gives the following character. "They were a gracious, savoury—spirited people, principled by Mr. Shepard, liking an humbling, mourning, heart-breaking ministry and spirit; living in religion, praying men and women." The eminent preachers who were trained at Cambridge, were greatly indebted to Mr. Shepard. His words came with power to the heart, and his example was a constant reproof to sin. Mitchell, the holy, and meek, and heavenly Mitchell, was scarcely inferior to his predecessor. Of Rev. George Phillips it is said, "About fourteen years continued he in his ministry in Watertown; in which time his ministry was blessed, for the conversion of many unto God, and for the confirmation and edification of many who were converted."

The Rev. Thomas Prince, in a sermon preached by him before the General Assembly of the province, in May, 1730, has the following sentence:—

"It must be here observed, that though the generality both of the first leaders, heads of families, and freemen, were persons of noted piety; yet there were great numbers, not only of the younger sort, both of children and servants, but also of elder, of every age, who came over, both in the year 1630, and the ten following years, that came hither only under the common impressions of a pious ministry or education, or the religious influence of their friends, or heads of families they belonged to; and who were therefore fit materials for the *numerous conversions* which quickly followed, under the lively, searching, and awakening preaching of the primitive ministers." "The Spirit from on high was poured upon them, and the wilderness became a fruitful field. In twenty-seven years from the first plantation, there were forty-three churches in joint communion with one another. And in twenty-seven years more, there appear above fourscore English churches of Christ, composed only of known, pious, and faithful professors, dispersed through the wilderness; viz. twelve or thirteen in Plymouth colony, forty-seven in Massachusetts colony and province of New Hampshire, nineteen in Connecticut, three in Long Island, and one at Martha's Vineyard."† In 1659, Mr. John Norton, the successor of Mr. Cotton, in the first church in Boston, thus wrote. "It concerneth New England always to remember that originally they are a plantation *religious*, not a plantation of *trade*. The profession of the purity of doctrine, worship, and discipline, is written upon her forehead."‡ The following passages are from a Tract published by Captain Roger Clap, who came with Warham and Maverick, in 1630, and settled in Dorchester.

* Winthrop, ii. 78.

† Christian History, pp. 63, 64.

‡ Ib. p. 66.

"Then in those days did God manifest his presence among us, in *converting many souls*, in gathering his dear ones into church fellowship each with other, by solemn covenants; wherein they gave up themselves and their seed to the Lord. The Lord Jesus Christ was so plainly held out in the preaching of the gospel unto poor lost sinners, and the absolute necessity of the new birth, and God's Holy Spirit, in those days was pleased to accompany the word with such efficacy upon the hearts of many, that our hearts were taken off from Old England, and set upon heaven. The discourse not only of the aged, but of the youth, also, was not, How shall we go to England, but how shall we go to heaven? Have I true grace wrought in my heart? Have I Christ or no? Oh how did men and women, young and old, pray for grace, beg for Christ, in those days; and it was not in vain. Many were converted, and others established in believing. Many joined unto the several churches where they lived, confessing their faith publicly, and showing before all the assembly their experiences of the workings of God's Spirit in their hearts to bring them to Christ; which many hearers found very much good by, to help them to try their own hearts, and to consider how it was with them; whether any work of God's Spirit was wrought in their hearts or no? Oh the many tears that have been shed in Dorchester meeting-house, at such times, both by those that have declared God's work on their souls, and also by those that heard them. In those days God, even our own God, did bless New England."*

In 1678, the venerable Increase Mather thus writes. "Prayer is needful on this account, in that *conversions* are become rare in this age of the world. They that have their thoughts exercised in discerning things of this nature, have sad apprehensions in reference to this matter; that the work of conversion hath been at a great stand in the world. In the last age, in the days of our fathers, in other parts of the world, scarce a sermon preached, but some evidently converted, and sometimes hundreds in a sermon.† Which of us can say, we have seen the like. Clear, sound conversions are not frequent in some congregations." Again, in 1702, Dr. Mather says, that "the life and power of godliness has been the singular glory of New England. The generality of the first planters, were men eminent for godliness. Time was, when these churches were beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners. What a glorious presence of Christ was there in all his ordinances. Many were converted and willingly declared what God had done for their souls; and there were added to the churches daily, of such as should be saved."‡

Mr. Prince, in a manuscript sermon, has the following remark concerning Mr. Shepard, of Cambridge. "I was told when a youth, by elderly people, that he scarce ever preached a sermon, but some or other of his congregation were struck with great distress of soul, and cried out aloud in agony, What shall I do to be saved? Though his voice was low, yet so searching was his preaching, and so great a power attending, as an hypocrite could not easily bear it, and it seemed almost irresistible." The same effect was often visible after the preaching of Mr. Mitchell. It is stated, that it was a common question for those who were detained at home, to put to their friends, who had attended meeting, Whether anybody appeared to be wrought upon to-day?"

In 1650, the number of churches in New England, was fifty-eight, and the number of communicants, 7,750.§ On the 23d of December, 1652, died the Rev. John Cotton, at the age of 67. During his ministry, from 1634 to 1652, there were received into the first church, 306 men, and 343 women, in all, 649.

In closing our notices of the history of the first period, it may be proper to exhibit some of the *CAUSES* of the flourishing state of vital piety among the primitive settlers. While the Holy Spirit was signally manifest, with his converting and sanctifying grace, many causes conspired to invite and prolong his life-giving presence. The soil, on which the dews of Zion descended, was well prepared. The fathers united a deep feeling of dependence on God, with strenuous effort. They obeyed the *whole* of the inspired direction, Trust in the

* Christian History, pp. 71, 72.

† Doubtless Dr. Mather refers to Scotland in this sentence.

‡ Christian History, *passim*.

§ Emerson's History of the First Church, p. 81. He gives the number of churches at *about* forty.

Lord and do good. Many circumstances, also, additional to their own efforts, combined in producing a state of society, the like of which, in all respects, has not been seen on earth.

1. They were descended from excellent families in England. It is a well known saying, uttered first, we believe, by William Stoughton, Governor of Massachusetts, in 1692, "God sifted a whole nation that he might send choice grain over into this wilderness." The family of Ames, who settled at Dedham, were descended from the celebrated Dr. William Ames, author of the *Medulla Theologiæ*, and Professor at Rotterdam. Charles Chauncy, President of Harvard College, was descended from parents "in Hertfordshire, that were both honorable and religious." The parents, grand-parents, and great-grand-parents of Mr. John Fisk, of Chelmsford, "were eminent in zeal for the true religion." Three of his family had the honor of being persecuted by Mary. The father and mother of the celebrated Peter Hobart, of Hingham, "were persons eminent for their piety, and even from their youth feared God." Of John Sherman, assistant minister of Watertown, it is said, that he was born of godly and worthy parents. "While he was yet a child, their instructions, joined with the ministry of the famous Rogers, produced in him an early remembrance of his Creator." A great proportion, indeed, of the first settlers of New England, were children of "parents who had passed into the skies." This was doubtless one cause of the blessings which have descended on New England. God keepeth covenant and remembereth mercy.

2. The objects for which they came to this country were worthy and noble. In the statement of the reasons given by the emigrants from Leyden for their removal, is the following. "Fifthly and lastly, and which was not the least, a great hope and inward zeal they had of laying some good foundations, or at least to make some way thereunto for the propagating and advancement of the gospel of the kingdom of Jesus Christ in those remote parts of the world; yea, although they should be but as stepping stones unto others for the performance of so great a work."* Eliot and the Mayhews, Sergeant and Brainerd did not forget this. Mr. Clap, before quoted, thus expresses the objects which the original settlers had in view. "What a wondrous work of God was it, to stir up such worthies to undertake such a difficult work, as to remove themselves, their wives, and children, from their native country, and to leave their gallant situations there, to come into this wilderness, to set up the pure worship of God here." The venerable John Higginson, first of Guilford, Conn., afterwards of Salem, thus remarks in a sermon: "Let merchants and such as are increasing cent per cent remember this, let others that have come over since, at several times, understand this, that worldly gain was not the end and design of the people of New England, but RELIGION. And if any man among us make religion as twelve, and the world as thirteen, let such an one know that he has neither the spirit of a true New England-man, nor yet of a sincere Christian."†

3. In the attainment of their object, the fathers of New England made great sacrifices. As truly as any men who ever lived they brought themselves within the comprehension of the promise, that whosoever forsake houses, and lands, father and mother, for Christ's sake, shall inherit an hundred fold. Gov. Winthrop had a fine estate, in England, of six or seven hundred per annum, which he sacrificed. He died a poor man. Several gifts were bestowed on his family by the legislature. Many others sacrificed what were considered, in those days, large estates. Isaac Johnson, "the father of Boston," was one of the richest men in the colony. As a proof of it, he limited his funeral expenses to £250. The people manifested their attachment to him by requesting that their bodies might be buried near his. The lady Arabella, his wife, was the daughter of the earl of Lincoln, and "came from a paradise of plenty, into a wilderness of wants."‡ Not a few of the ministers relinquished prospects of splendid preferment. John Norton had talents such as would have qualified him for a station in almost any department of life. He was offered a fellowship in the University of Cambridge. Peter Bulkly, of Concord, left in England "a good benefice,—and the estate of a gentleman."

* New England's Memorial, p. 20.

† Christian History, p. 68.

‡ See Judge Story's Cont. Discourse.

The sufferings which they endured were many and severe. In the winter of 1629-30, eighty persons, out of about three hundred in the colony, had died, and many of those that remained, were in a weak and sickly condition. When the *Arbella* arrived at Salem, on the 12th of June, there was not corn enough to have lasted above a fortnight, and all other provisions were very scarce. They had only three or four months to look out for convenient settlements. Being destitute of necessary accommodations, they dropped away, one after another. Before December, 200 of those who came with Winthrop, including a few who had died on the passage, were in their graves. Such a winter the settlers had never seen before. "The poorer sort," says Hutchinson, "were much exposed, lying in tents, and miserable hovels, and many died of the scurvy and other distempers. They were so short of provisions, that many were obliged to live on clams, muscles, and other shell-fish, with ground-nuts and acorns, instead of bread. One that came to the governor's house, to complain of his sufferings, was prevented, being informed that even there the last *batch* was in the oven. Some instances are mentioned of great calmness and resignation in their distress. A good man, who had asked his neighbors to a dish of clams, after dinner, returned thanks to God, who had given to them to suck of the abundance of the seas, and of the treasures hid in the sands."*

4. The feelings of the emigrants towards their brethren, in England, and towards the members of the Established Church, were eminently kind and Christian.

One reason, why the congregation of Mr. Robinson, in Leyden, did not choose to remain in Holland, was, that "their posterity would, in a few generations, become Dutch, and so lose their interest in the English nation; they being rather desirous to enlarge his Majesty's dominions, and to live under their natural prince."†

The following letter from Governor Winthrop, and others, written in April, 1630, just as they had embarked, is so fraught with pious and fraternal feeling, that we cannot forbear quoting it entire. It is written in a noble spirit.‡

The humble request of his Majesty's loyal subjects, the Governor and the Company late gone for New England; to the rest of their brethren in and of the Church of England.

Reverend Fathers and Brethren,—The general rumor of this solemn enterprise, wherein ourselves with others, through the providence of the Almighty, are engaged, as it may spare us the labor of imparting our occasion unto you, so it gives us the more encouragement to strengthen ourselves by the procurement of the prayers and blessings of the Lord's faithful servants: for which end we are bold to have recourse unto you, as those whom God hath placed nearest his throne of mercy; which as it affords you the more opportunity, so it imposeth the greater bond upon you to intercede for his people in all their straits, we beseech you therefore by the mercies of the Lord Jesus, to consider us as your brethren, standing in very great need of your help, and earnestly imploring it. And howsoever your charity may have met with some occasion of discouragement, through the misreport of our intentions, or through the disaffection, or indiscretion, of some of us, or rather, amongst us: for we are not of those that dream of perfection in this world; yet we desire you would be pleased to take notice of the principals, and body of our company, as those who esteem it our honor, to call the Church of England, from whence we rise, our dear mother, and cannot part from our native country, where she specially resideth, without much sadness of heart, and many tears in our eyes; ever acknowledging that such hope and part as we have obtained in the common salvation, we have re-

* Hutchinson i. pp. 27, 28.

† New England's Memorial, p. 20.

‡ There is scarcely one of the settlers of New England, who is so worthy of love and veneration, as Gov. Winthrop. He was generous, kind, true-hearted, in an eminent degree. The description of a good man, in the 15th Psalm, would apply to him admirably. In the Appendix to his Journal, vol. I. there is a large number of his letters, principally to his wife. They show great delicacy, purity, and tenderness of feeling towards "the loved and the left behind," and a spirit of entire and sweet resignation to the will of God. We cannot refrain from quoting his record of her death. "In this sickness, the governor's wife, daughter of Sir John Tindal, Knight, left this world for a better, being about 50 years of age: a woman of singular virtue, prudence, modesty and piety; and especially beloved and honored of all the country."

ceived in her bosom, and sucked it from her breasts: we leave it not therefore, as loathing that milk wherewith we were nourished there, but blessing God for the parentage and education, as members of the same body shall always rejoice in her good, and unfeignedly grieve for any sorrow that shall ever betide her, and while we have breath, sincerely desire and endeavor the continuance and abundance of her welfare, with the enlargement of her bounds in the kingdom of Christ Jesus.

Be pleased, therefore, reverend fathers and brethren, to help forward this work now in hand; which, if it prosper, you shall be the more glorious, howsoever, your judgment is with the Lord, and your reward with your God. It is an usual and laudable exercise of your charity to commend to the prayers of your congregations, the necessities and straits of your private neighbors; do the like for a church springing out of your own bowels. We conceive much hope that this remembrance of us, if it be frequent and fervent, will be a most prosperous gale in our sails, and provide such a passage and welcome for us, from the God of the whole earth, as both we which shall find it, and yourselves, with the rest of our friends, who shall hear of it, shall be much enlarged to bring in such daily returns of thanksgivings, as the specialties of his Providence and goodness may justly challenge at all our hands. You are not ignorant, that the Spirit of God stirred up the apostle Paul to make continual mention of the church of Philippi, (which was a colony from Rome,) let the same Spirit, we beseech you, put you in mind, that are the Lord's remembrancers, to pray for us without ceasing, (who are a weak colony from yourselves,) making continual request for us to God in all your prayers.

What we intreat of you that are the ministers of God, that we also crave at the hands of all the rest of our brethren, that they would at no time forget us in their private solicitations at the throne of grace.

If any there be, who through want of clear intelligence of our course, or tenderness of affection towards us, cannot conceive so well of our way as we could desire, we would intreat such not to despise us, nor to desert us in their prayers and affections, but to consider rather, that they are so much the more bound to express the bowels of their compassion towards us, remembering always that both nature and grace, doth ever bind us to relieve and rescue with our utmost and speediest power, such as are dear unto us, when we conceive them to be running uncomfortable hazards.

What goodness you shall extend to us in this or any other Christian kindness, we, your brethren in Christ Jesus, shall labor to repay in what duty we are or shall be able to perform, promising so far as God shall enable us, to give him no rest on your behalfs, wishing our heads and hearts may be as fountains of tears, for your everlasting welfare, when we shall be in our poor cottages in the wilderness, overshadowed with the spirit of supplication, through the manifold necessities and tribulations which may not altogether unexpectedly, nor, we hope, unprofitably befall us. And so commending you to the grace of God in Christ, we shall ever rest

Your assured friends and brethren,

JO. WINTHROP, Gov.

ISAAC JOHNSON.

CHARLES FINES.

THOS. DUDLEY.

GEORGE PHILLIPS.

WILLIAM CODDINGTON.

RICH. SALTONSTALL.

From Yarmouth, aboard the Arbella, April 7, 1630.

5. Another cause of the flourishing state of vital piety among the first settlers was their *morality*. They furnished a most striking example of the tendency and effect of the doctrines of the cross. They relied wholly on a gratuitous and purchased salvation. They renounced, with abhorrence, all idea of the merit of human works. Yet they were not antinomian. They believed, with Pres. Chauncy, that "Christians, notwithstanding the forgiveness of their sins, ought often to renew all the expressions of repentance for their sins, and still to be fervent and instant in prayer for pardon." While they magnified the grace of the gospel, they maintained the dignity and everlasting obligation of the law. In nothing were they more exemplary than in the observance of the *Sabbath*. Of Eliot, the Indian

apostle, it is said, "That the sun did not set the evening before the Sabbath, till he had begun his preparation for it; and when the Lord's day came, you might have seen John in the spirit. The Sabbath day was a type, a taste of heaven to him." In 1646, three Frenchmen spent a Sabbath in Boston. "The Lord's day they were here," says Winthrop, "the governor acquainting them with our manner, that all men either come to our public meetings, or keep themselves quiet in their houses, and finding that the place where they lodged, would not be convenient for them that day, invited them home to his house, where they continued private all that day till sunset, and made use of such books, Latin and French, as he had, and the liberty of a private walk in his garden, and so gave no offence." In a company of emigrants, who came from England, in 1637, was an individual who was "examined about his going to divert himself with hook and line on the Lord's day. He protested that he did not know when the Lord's day was; he thought every day was a Sabbath day; for, he said, they did nothing but pray and preach all the week long." Dr. Increase Mather, in the preface to his sermons on early piety, printed in Boston, in 1721, says, "There was a famous man that preached before one of the greatest assemblies that ever was preached unto, seventy years ago; and he told them, I have lived in a country, seven years, and all that time I never heard one profane oath, and all that time, I did never see a man drunk, in that land. Where was that country? It was New England." In 1641, Gov. Winthrop makes the following entry in his journal. "A great training in Boston two days. About 1,200 were exercised in most sorts of land-service; yet it was observed that there was no man drunk, though there was plenty of wine and strong beer in town, not an oath sworn, no quarrel, nor any hurt done." In another place, the following record is inserted. "The deputy granted license to Andrews, of Ipswich, to sell *wine*, by retail, for six months, provided he did not wittingly sell to such as were likely to abuse it by drunkenness." It is stated by one of the annalists of those times, that servants and vagrants were the authors of most of the open crimes, which were committed. Some individuals, who found the moral atmosphere too pure, and religion too prominent, returned in disgust to England, and there exerted their influence to the prejudice of the colonists.

6. Another circumstance, which exerted a favorable influence on piety, was the remarkable freedom from bigotry and intolerance which prevailed. It is asserting nothing but what is susceptible of the fullest proof, that the early settlers of New England were in advance of all other communities on earth, in freedom from a spirit of exclusiveness and bigotry. John Robinson has the following passage in a letter to that portion of his flock, which sailed for the new world. "If God reveal anything to you, by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am very persuaded—I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go, at present, no further than the instruments of their reformation. They cannot be drawn beyond what Luther saw. Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left, by that great man of God, who yet saw not all things." Many of the emigrants acted in accordance with this advice of the excellent Robinson. Thomas Walley, a venerable minister of Barnstable, uttered on an important occasion, these memorable sentences. "It would not consist with our profession of love to Christ or saints, to trouble those that peaceably differ from the generality of God's people in lesser things; those that are like to live in heaven with us at last, we should endeavor they might live peaceably with us here. *A well-bounded toleration were very desirable in all Christian commonwealths*, that there may be no just occasion for any to complain of cruelty or persecution; but it must be such toleration that God be not publicly blasphemed, nor idolatry practised." Governor Winthrop was a man of enlarged and liberal principles. When near death he expressed a wish that more moderation had been practised toward those who were termed "heretics." It is true that there were many things, which occurred in reference to Gorton, Mrs. Hutchinson, Roger Williams, the Quakers,

and others, which can be justified on no correct principle. The descendants of the pilgrims would gladly consign some pages of their history to oblivion. Their spirits were not entirely emancipated from the thralldom of the dark and persecuting ages. Still they acted from a stern sense of duty. They were determined to obey their conscience, though that conscience sometimes misled them. They hearkened to the precepts of Scripture, though they sometimes mistook their spirit, and misinterpreted their injunctions. They were far in advance of any of the communities of that generation in understanding the nature, and in acting according to the true design of civil and religious liberty. Before we administer to them unmitigated censure, we must recollect the intolerant spirit which reigned in England; we must remember that the excellent Matthew Hale punished witchcraft capitally; we must also consider that they came to this new world to find a *sanctuary*, where they could have a pure and holy community. Those who came in to distract and pollute their societies, intentionally, or unintentionally, were regarded with unjustifiable, but not with unaccountable aversion. It is also to be observed that they had such clear views of the transcendent importance of personal religion, that they could hardly refrain from drawing men, by violence, from their destructive courses. Much of that which would be called bigotry, in these days, was a reasonable and a rational concern for the spiritual interests of men. True Christian liberty not only allows a man to think as he pleases, but to use all proper ways to induce others to think as he does, or in other words, to make known his opinions. It is an undoubted fact that our forefathers were men of enlarged views, and of generous sentiments. They consulted, in a remarkable degree, for the interests of posterity. They lived for future ages, and for the human race. This trait in their characters had a very favorable effect on their piety, and on the prosperous state, generally, of vital godliness. Civil freedom operates most beneficially, and in a thousand ways, upon that freedom wherewith the Son of God makes his people free.

7. The *doctrines*, which were maintained, and which were preached, was one cause of the religious prosperity of the primitive churches. Our fathers were "in doctrine uncorrupt." They held forth the word of life in scriptural purity. The ministers were such as we should expect from the countrymen of Bates, Howe, Manton, Owen, and Baxter. The fall of man, his total alienation from God, the supreme Divinity of the Lord Jesus Christ, atonement by his sufferings and death, the necessity of regeneration by the influence of the Holy Spirit, the perseverance of believers in holiness, and their kindred truths and doctrines, were heartily embraced, and faithfully preached. Doubtless there were defects in their mode of presenting the doctrines of the gospel, which detracted from the weight and pungency of their preaching. Still the great truths of redemption were understood and proclaimed with singular earnestness, and fullness, and solemnity. The Bible was made the only standard of appeal. The reverence paid to that book was very great. We doubt if it has been exceeded among any class of Christians in any age of the church. A principal cause of the unjustifiable opposition to the Quakers, was the little esteem with which that sect was supposed to regard the Scriptures. The fathers were rooted and grounded in the faith. Conversions, in those days, were frequently the result, so far as human agency was concerned, of long continued, personal application to the truths of religion. Feeling flowed from contemplation. Anxiety of mind was caused by the clear apprehension of truth. They had but few books, and the BIBLE was the one great and inestimable treasure in every family. The books which they did possess were thoroughly read and digested. The ministrations of many of the preachers were characterised by great *solemnity*. This was doubtless owing to the spirit of prayer which they possessed in an uncommon degree. One of them was accustomed to say that a minister's great work was prayer. Another used to spend the whole of Saturday afternoon, in imbuing, by earnest prayer to God, his own soul, with the sentiments of the discourses, which he was expecting to deliver on the following day. The holy Shepard said, on his dying bed, that he never preached a sermon but what cost him tears. "He wept in the studying of every sermon. Before he preached any sermon he got good by it himself. He always went up to the pulpit as if

he was to give up his accounts unto his Master." Men, who could with truth make such declarations, and not a few closely followed the example of Shepard, must have, indeed, been burning and shining lights. Their piety warmed and illuminated their doctrines. Their near communion with the Holy Spirit, breathed light and life into all their ministrations.

8. The exemplary religious education of children was, unquestionably, one of the principal causes of the flourishing state of true religion. Of John Eliot, of Roxbury, it is said, that "whatever decay there might be of family religion generally, he would command his children, and his household after him, that they should keep the way of the Lord. His family was a little Bethel, for the worship of God constantly and exactly maintained in it; and unto the daily prayers of the family, his manner was to prefix the reading of the Scriptures; which being done, it was also his manner to make his young people choose a certain passage in the chapter, and give him some observation of their own upon it." Of the house of Mr. Peter Hobart, of Hingham, it is said that "it was edified and beautified with many children, on whom when he looked, he would say, with much thankfulness, Behold, thus shall the man be blessed who feareth the Lord! And for whom, like another Job, he offered up daily supplications." Mr. James Noyes and Mr. Thomas Parker, both of Newbury, who lived in the greatest intimacy, who taught in one school, came over in one ship, lived in the same house, were pastors together of the same church, used to sing four times a day in the public worship, and always just after evening-prayer in the family, where reading the Scripture, expounding and praying were the other constant exercises. Governor Eaton, of the New Haven colony, in the management of his family, "was prudent, serious, and happy to a wonder. He sometimes had a large household, consisting of no less than thirty persons, yet he managed them with such an even temper, that observers have affirmed, They never saw an house ordered with more wisdom. By taking care of his aged mother, he secured his own prosperity as long as he lived. His children and servants he would mightily encourage unto the study of the Scriptures." Nearly half of the ministers, who came from England, and who remained in this country, "were signally blessed with sons, who did work for our Lord Jesus Christ, in the ministry of the gospel. Yea, some of them, as Mr. Chauncy, Mr. Eliot, Mr. Hobart, Mr. Mather, had four or five sons each, employed in the ministry." "None of the least concerns," says Cotton Mather, "that lay upon the skirts of these reformers, was the condition of their *posterity*; for which cause, in the first constitution of their churches, they did more generally, with more or less expressiveness, take in their children as under the church-watch with themselves."

9. But the revivals of religion, or the eminent piety which prevailed in the days of our fathers, is to be attributed, under God, to the *high character of the Christian ministry*, more than to any other cause. New England, and the United States, have cause of unceasing gratitude to God, for the blessing of a learned and faithful ministry, existing at the settlement of the country. For original talent, for thorough scholarship, for discriminating sense, and for comprehensiveness of view, they were inferior to no men of the age in which they lived. It is not pretended that they were faultless. Their system of biblical interpretation, was, in many respects, erroneous. Mental philosophy had not then been transformed and illuminated by the labors of Locke and Reid. The principles of correct taste were not well understood. Hence wretched doggerel was mistaken for poetry, ingenuity in the inversion of syllables for genius, and pedantry for sound learning. The endless divisions and subdivisions of the schools disfigure the productions of the press. A singular species of humor and witticism, employed on the most solemn subjects, and sacred occasions, offends every person of genuine sensibility. It is not pretended, moreover, that indiscriminate and fulsome eulogy has not frequently been applied to the fathers of New England. Cotton Mather, with all his good qualities, sadly lacked judgment. He had knowledge, but had no discrimination. But with all these abatements, the early New England ministers united distinguished piety and learning. They understood, and they relished well, Latin, and Greek, and Hebrew. An earnest pursuit of these studies, through the whole course of

their ministry, did not interfere with the most faithful and self-denying labors. These studies made them to be men of rich, deep, and various thought. Learning did not make them less ardent in the pursuit of holiness. It is an unquestionable fact that the most learned ministers were the most godly ministers. Knowledge and grace exerted a powerful reciprocal influence. By the combined effect of piety and of cultivated intellect, they were enabled to detect errors, to meet skilful opposers to religion, to look at remote consequences, to lay foundations for other ages, and for a distant posterity. John Cotton, of Boston, was fellow of Emmanuel College, Cambridge, afterwards fellow, head lecturer, dean, and catechist in Trinity College. He was able to converse in Hebrew; he wrote and spoke Latin with great facility. He would often say, with regret, after the departure of a visitant, "I had rather have given this man an handful of money, than have been kept thus long out of my study." He called "twelve hours" the scholar's day. A Dutchman, of great learning, having heard Mr. Cotton preach in Boston, declared "that never in his life had he seen such a conjunction of learning and plainness, as there was in the preaching of this worthy man." John Wilson, of Boston, obtained a fellowship in King's College, in Cambridge. Thomas Hooker was a fellow of Emmanuel College. On a certain occasion, after his removal to Hartford, he visited Cambridge. Such was his extraordinary ability that Governor Winthrop, ("which was not common with him,") and a great crowd went over from Boston to hear him preach. From the imperfect notices now remaining of Mr. Hooker, it seems that he was more characterised by a very accurate knowledge of the human heart, and of the great principles by which human society are regulated, than he was for profound classical scholarship. He was a man fitted to exert a great influence. He had much more liberality than was common with many in those days. President Dunster, of Cambridge, translated a great part of the metrical version of the Psalms, which was printed at Cambridge in 1640. Richard Mather, of Dorchester, the first of the name in this country, was an indefatigable student. So intent was he upon his studies, that the morning before he died, he importuned his friends to help him into the room where "his works and books awaited him." President Chauncy, of Cambridge, by all accounts, was, for those days, an eminent oriental scholar. "He found the conjunct pleasure and profit of the Hebrew inexpressible." He rose and commenced his studies about four o'clock, both winter and summer. He was very judicious in the application of his knowledge. He made no display, but was unaffectedly modest and plain. He was also eminent for his attachment to the Christian doctrines, and for personal religion. In his last moments President Oakes asked him to give a sign of his hopeful and joyful assurance of eternal life; the speechless old man instantly raised his arms high towards heaven. He had six sons, all educated at Cambridge, and all ministers of the gospel. Thomas Thacher, of Weymouth, composed an Hebrew Lexicon. It was his custom, once in three or four years, to review all his studies; in this way he attained to eminent facility in them. Yet he was most exemplary in the discharge of all the duties of a pastor. He had the charge of a large and excellent church, made so very much by his prayers and toils. Samuel Whiting, of Lynn, "for his learning was many ways well accomplished; especially he was accurate in Hebrew, in which primitive and expressive language, he took much delight; and he was elegant in Latin, whereof, among other demonstrations, he gave one, in an oration at one of our commencements." John Sherman, of Watertown, "making the mathematics his diversion, did attain unto such incomparable skill therein, that he was undoubtedly one of the best mathematicians that ever lived in this hemisphere."* His hearers used to call him "a second Isaiah, the honey-dropping and golden-mouthed preacher." John Eliot translated the whole Bible into the Indian language, also Baxter's Call, Practice of Piety, and many primers, catechisms, &c.

* It seems that there was a *Christian Almanac* before the existence of the American Tract Society. "This great man, Sherman, would sometimes give the country an Almanac, which yet he made an opportunity to do good, by adding, at the end of the composures, those *holy reflections*, which taught good men how to recover that little but spreading thing, the almanac, from that common abuse of being an engine to convey only silly impertinencies, or sinful superstitions, into almost every cottage of the wilderness."

Richard Baxter said, "there was no man on earth, whom I honored above Eliot. It is his evangelical work that is the apostolical succession, which I plead for."

The first churches, though their numbers were small, and though they had to meet all the hardships, dangers, and expense of new settlements, commonly supported two able, experienced ministers. With the first three churches settled in Connecticut, there were at Hartford, the Rev. Thomas Hooker, and the Rev. Samuel Stone; at Windsor, the Rev. John Warham, and Ephraim Hewit,* and at Weathersfield, the Rev. Peter Prudden, in 1638, while his people were making preparations to remove from New Haven to Milford. At New Haven, at first were stationed the Rev. John Davenport, and Mr. Samuel Eaton, a brother of Gov. Eaton. The Rev. Henry Whitefield, was pastor, and the Rev. John Higginson, son of the Rev. Francis Higginson, of Salem, was teacher, of the church at Guilford. Rev. Abraham Pierson was pastor of the church at Branford, and it seems that one Mr. Brucy assisted him for some time. The first six towns in the Connecticut and New Haven colonies, enjoyed the constant labor of ten able ministers. This was as much as about one minister to fifty families, or to two hundred and sixty or seventy souls. Mr. Neal, after giving a catalogue of the ministers, who first illuminated the churches of New England, bears the following testimony concerning them. "I will not say that all the ministers mentioned, were men of the first rate for learning, but I can assure the reader, they had a better share of it, than most of their neighboring clergy, at that time. They were men of great sobriety and virtue, plain, serious, affectionate preachers, exactly conformable to the doctrine of the church of England, and took a great deal of pains to promote a reformation of manners in their several parishes." It was the opinion of the principal divines, who first settled in New England, that in every church, completely organized, there was a pastor, teacher, ruling elder, and deacons. From the passages, Romans xii. 7, 1 Corinthians xii. 28, 1 Timothy v. 17, and Ephesians iv. 11, they argued that it was the duty of all churches, which had the ability, to be thus furnished. The churches which were not able to support a pastor and teacher, had their ruling elders and deacons. The pastor's work consisted principally in exhortation, "in working upon the will and affections." The teacher was *doctor in ecclesia*, whose business it was to teach, explain, and defend the doctrines of Christianity. The ruling elder's office was to assist the pastor in the government of the church, to prepare and bring forward all cases of discipline, to visit and pray with the sick, and, in the absence of the pastor, and teacher, to pray, and expound the Scriptures. From this view it appears that the first towns and churches in New England were remarkably well instructed. At the time of the union of the New Haven and Connecticut colonies, in 1665, there were about 1,700 families, and eight or nine thousand inhabitants, and they constantly enjoyed the instruction of about twenty ministers. Upon an average there was about one minister to every 85 families, or to about 430 souls. In some of the new plantations, thirty families supported a minister, and commonly there were not more than forty, when they called and settled a pastor. In several of the first churches, at the time when they were formed, there were not more than eight, nine, and ten male members. The General Court of Connecticut would not allow a plantation to be established which would not support an able, orthodox preacher.†

* The ancestor of the Rev. Nathaniel Hewit, D. D. The name is spelt variously. Rev. Ephraim Hewit came from England in 1639, settled in Windsor, Connecticut, died in 1644, of whom Johnson, in his *Wonder Working Providence* says,

"And Hewit had his arguings strong and bright."

† See Trumbull's *History of Connecticut*, vol. I. chap. 13.

HISTORICAL SKETCH OF THE LONDON UNIVERSITY.

Compiled principally from the London University Calendar for 1831. pp. 262.

A LARGE number of the youth of England, and especially those resident in London, whose future professional duties rendered an university education very desirable, were, owing to various causes, deprived of that most important privilege. None, but members of the Established Church, as is well known, are admitted to the universities of Oxford and Cambridge, while there is a large number of individuals in opulent circumstances, out of the pale of the National Hierarchy. The expenses, also, of a residence at those universities, are such as to preclude many worthy young men from making application for admission. It is also to be observed, that a professional course of study in law and medicine does not really rank among the leading objects of education at Oxford and Cambridge; and independently of that circumstance, there are local advantages in the metropolis, for connecting the theoretical with the practical parts of those branches of knowledge, which cannot equally be enjoyed in any provincial situation. In law and in medicine, at Oxford, the only requisite, beyond the degree of M. A., is the time during which the name of the candidate must be on the university register, and the discharge of the appointed fees.*

It has been stated that about one hundred, only, of all the physicians now practising in England, have been educated at Oxford and Cambridge, while there are more than 300 licentiates of the College of Physicians, besides many hundreds of country practitioners, who have never been candidates for the privileges of the licentiate.

There are now 6,000 members of the College of Surgeons, not six of whom, it has been stated, have graduated at the universities. In the higher branch of the law, a very considerable proportion have graduated at Oxford and Cambridge; but among those, who belong to a very important branch of the profession—the attornies, of whom there are not less than eight thousand in England, it is believed that scarcely

one in a thousand has had the advantages of an university education. Those, who hold places in the offices of government, a class that ought to enjoy the benefits of a liberal education, are also unable to avail themselves of the facilities afforded at Oxford and Cambridge, because they usually enter such offices at or before the age of the youngest under-graduates of those universities.

If another university was demanded to meet the wants of a large and increasing population, London was obviously the situation where it could be most advantageously located. According to the most accurate data, there are, in London, not less than five thousand young men from the age of sixteen to twenty-one, the children of persons who can easily defray the expense of an education in their own city. London is the resort of the most celebrated persons of every description; and among others, of those most eminent in the cultivation of the arts, the sciences, and letters. Thus the greatest genius and skill become available to the purposes of education in all the branches of knowledge. The capital is the most convenient situation for all those young men, who are sent from the country for education, on account of the greater probability of their finding connections interested in their welfare, and greater facilities for adopting a style of living suited to their circumstances. The universities of Oxford and Cambridge supply ample opportunities for the education of the clergy of the Established Church.* It is manifestly impossible to provide a course of professional education for the ministry of the Dissenters. It is equally impossible to institute theological lectures for the instruction of lay students of different religious persuasions, which would not be liable to grave objections.

Colleges for the education of the ministers of different bodies of Dissenters had long existed; but leading

* See the first article in the third number of the British Quarterly Journal of Education.

* This remark needs qualification. Neither of the universities have made arrangements for the study of theology, which promise much good.

persons of some of the more numerous sects, especially among the Baptists, had formed a design for the establishment of an institution where not ministers only, but the sons generally of those members of their congregations, who were in easy circumstances, might obtain a complete literary and scientific education without being called upon to take oaths, or subscribe articles of religion.

Opinions so strongly and so generally entertained on this most important subject required only a fit opportunity in order to be publicly expressed, and waited only for an able leader to be brought into action. Such a leader was Mr. Brougham. A few individuals, entertaining the same liberal sentiments, being collected together, a plan was organized by which this great work was to be accomplished. Among these individuals were found some of the most eminent persons in the congregations of Baptists, Independents, and Presbyterians, who, relinquishing their separate scheme, threw the weight of their influence into the scale, for the sake of securing with greater certainty the establishment of one great university, where persons of all forms of religious belief might receive education in literature and science.

After preliminary meetings, the formation of a provisional committee, and the distribution of a brief prospectus in the spring and early part of the summer of 1825, a great public meeting was held in the city of London Tavern, convened by public advertisement, on Friday, the first day of July, 1825, at which the Lord Mayor presided. On that occasion Mr. Brougham, and other members of the provisional committee, developed their views, and a series of resolutions was adopted for establishing an university, by raising a capital of £300,000, in shares of £100, or donations of £50 each, and laying down the principles upon which it was to be conducted. Shortly after this, a portion of freehold ground, of nearly seven acres in extent, in a central situation, was obtained, for the sum of £30,000, a circumstance of no small moment for the speedy execution of the scheme, as afterwards appeared from the difficulty which the founders of King's College experienced in finding a proper site for their building. On the 19th of December following, a general meeting of

proprietors was held, for the purpose of appointing a council, in whom the whole power of management should be vested. The following persons constituted the first council:—

Rt. Hon. James Abercrombie, M. P.; Rt. Hon. Lord Auckland; Alexander Baring, Esq., M. P.; George Birkbeck, M. D.; Henry Brougham, Esq., M. P., F. R. S.; Thomas Campbell, Esq.; Rt. Hon. Vis. Dudley and Ward, F. R. S.; Isaac L. Goldsmid, Esq., F. R. S.; Olinthus Gregory, LL. D.; George Grote, Jr. Esq.; Joseph Hume, Esq., M. P., F. R. S.; Marq. of Lansdowne, F. R. S.; Zachary Macauley, Esq., F. R. S.; Sir James Mackintosh, M. P., F. R. S.; James Mill, Esq.; Duke of Norfolk, F. R. S.; Lord John Russell, M. P.; Benjamin Shaw, Esq.; John Smith, Esq., M. P.; William Tooke, Esq., F. R. S.; Henry Warburton, Esq., F. R. S.; Henry Waymouth, Esq.; John Wishaw, Esq., F. R. S.; Thomas Wilson, Esq.

In February, 1826, the council arranged the terms of the deed of settlement. The following are some of the provisions of this instrument. Object—the education of youth resident in, or resorting to London and its vicinity, at a moderate expense. Capital to be not more than £300,000, nor less than £150,000, in shares of £100 each; council to stipulate that capital shall be the sole fund for payment. Shares to be deemed personal estate. Shares to be transmissible by will, or to personal representative, but not divisible, nor council bound to attend to trusts or equitable interests. Institution to be conducted by a *council* of twenty-four proprietors, who shall make contracts, appoint officers, build, have custody of funds and books, regulate plan of education, and frame rules. Members of council to go out so that, each year, there shall be an election of three new members. Council not to sell, borrow, or mortgage, without sanction of proprietors. Four auditors to be appointed, and to be elected, as also the council, by ballot. Council may accept endowments. Council to meet once a month in session. Annual meeting of proprietors last Wednesday of February.

On account of the commercial distress of the country, the requisite sum, £150,000, was not subscribed till the close of 1826. The building was commenced on the 30th of April, 1827, according to the design of William

Wilkins, Esq. His Royal Highness the Duke of Sussex, laid the first stone of the university. Rev. Dr. Cox read the inscription, which was in Latin, engraved on a plate of copper, and placed in a cavity of the stone. Rev. Edward Maltby, D. D., F. R. S., offered up solemn prayer to Almighty God, the whole surrounding assembly standing uncovered in profound silence. Stephen Lushington, LL. D., of Doctors' Commons, M. P., representing the proprietors, addressed the Duke of Sussex, in a very emphatic and dignified manner. His Royal Highness replied to Dr. Lushington, after which 430 proprietors and friends of the institution dined in Freemason's Tavern. In May, 1827, Leonard Horner, Esq., F. R. S., was appointed to the general management of the affairs of the institution, subject to the council. The building stands in an area of about six acres, between Russell-square, and the New-road, the chief access to it being by Gower street, Bedford-Square. The building, when completed, will consist of a central part, and two wings advancing at right angles from its extremities. The central part only has been yet erected. It is entirely devoted to lecture rooms, libraries, museums, and the various apartments necessary for the purposes of instruction; there are no residences for the professors or students; when the structure is completed, it is intended that there shall be a house for the warden. There are four semicircular theatres, sixty feet by fifty, each capable of containing 600 persons. Two lecture rooms, of forty-four feet by thirty-eight, each capable of containing about 250 persons, and three lecture rooms, forty feet by twenty-four, each of which will accommodate 120 persons. There are, besides, an extensive suite of dissecting rooms, a chemical laboratory, a laboratory for the professor of materia medica, a large anatomical museum, a great library, one hundred and twenty feet by fifty, not yet finished; and a smaller library, which now contains 8,000 volumes. There are separate rooms for the medical and law libraries, and a great museum of natural history. There are common rooms for the students to retire to in the intervals of lecture, and an extensive range of cloisters for exercise.

The following is the list of professors and instructors: Thomas H. Key,

M. A., Latin Language and Literature; George Long, M. A., Greek Language and Literature; Alexander Blair, LL. D., English Philology, Literature, &c.; Ludwig Von Muhlenfels, LL. D., German Language and Literature; Antonio Panizzi, LL. D., Italian Language and Literature; Frederic Rosen, Philosophy Doctor, Persian, Arabic, Sanskrit, and Hindustani; Hyman Hurwitz, Esq., Hebrew Language and Literature; P. F. Murlit, Esq., Teacher of French Language; Augustus De Morgan, B. A., Mathematics; Rev. D. Lardner, LL. D., F. R. S., Natural Philosophy and Astronomy; Edward Turner, M. D., F. R. S., Chemistry; — — —, Geology and Mineralogy; John Lindley, F. R. S., Botany; Robert E. Grant, M. D., F. R. S., Zoology; Rev. John Hoppus, M. A., Mental Philosophy and Logic; — — —, Moral and Political Philosophy; — — —, History; John R. Mac Culloch, Esq., Political Economy; John Austin, Esq., General Jurisprudence; — — —, Roman Law; Andrew Amos, M. A., English Law; G. S. Pattison and J. R. Bennett, B. A., Anatomy; J. R. Bennet, R. Quain, and B. Phillips, Dissections and Demonstrations; — — —, Physiology; Robert E. Grant, M. D., F. R. S., Comparative Anatomy; John Conolly, M. D., Practice of Physic; G. S. Pattison, Esq., Surgery; David D. Davis, M. D., Midwifery, &c.; Thomas Watson, M. D., Clinical Medicine; Anthony T. Thomson, M. D., Materia Medica; — — —, Medical Jurisprudence; Rev. F. A. Cox, LL. D., Librarian; Thomas Coates, Esq., Clerk of the Council.

The session of the university of London commences on the first of October for the medical classes, and on the first of November for the others. It terminates in the former in the middle of May; in the latter in July. The classes are so arranged that the student may attend them in a convenient order, whether for general or professional education. He is at liberty to attend those which best suit him, but the professors may be consulted by all who desire assistance in settling their plans of education. A single course of lectures may be attended; so that it is practicable for those who must enter upon their profession at an early period of life, to carry on their education at the same time. It is recommended that those who are beginning their

academical general education, should attend only three classes. There is an unrestricted admission for all persons without previous examination, except in the case of junior students for the classes of Latin, Greek, and mathematics; in these it is recommended that no person should enter who is under fifteen years of age; if any one should present himself under that age, he must be privately examined by the professor.

The manner of teaching languages and mathematics is by direct communication between the teacher and pupil; and also by written exercises and constant oral examinations of the class. The instruction in the classes of Latin, Greek and the modern languages, is communicated by daily examinations, questions, translations, by aid of maps, plans, coins, medals, &c. In all the classes, attended chiefly by the younger students, a daily record is kept of the attendance and general conduct of the students in the lecture room, and a report is sent every month to their parents and guardians. In the other classes, weekly examinations form a part of the plan of instruction for every professor. There are, in all the classes, regular examinations at Christmas, Easter, and the close of the session, conducted chiefly after the Cambridge plan, by written answers to questions previously printed; by these it is determined to whom certificates of proficiency shall be granted and the prizes awarded. A gold and two silver medals, or a first, second, and third prize in books, are given in each class, besides certificates of honor to all who deserve them. A general university certificate or DIPLOMA is to be given at the close of three years' attendance to those who prove themselves to have been diligent in their studies.

The whole yearly expense of the university, to a student attending three classes of the highest rate, of eight months' duration, and which meet five times a week, is £24, if he is nominated by a proprietor, and £28 10s. if not nominated. Very strict rules are required to be observed by all who keep boarding-houses for the students. The housekeeper must present a testimonial from the minister to whose congregation he belongs, certifying in regard to the correctness of his moral habits, &c. He must require his boarders to be home at an early hour of the night.

He must not suffer gaming or licentious conduct. He must require his boarders to attend some place of public worship. In case of irregularity of conduct, or serious illness, he must make an immediate report to the friends of the boarder. He must not receive any boarders except students of the university.

The university commenced with about 600 students. Some serious difficulties have occurred, at various times, especially between the warden and professors. The warden and two or three professors have recently resigned their offices. We believe that these difficulties are now in a fair way of adjustment. Ten of the dissenting congregations in London own shares in the stock.

Connected with the university is a preparatory school, or seminary from which the Latin, Greek, and mathematical classes of the London university are to be furnished with a regular supply of properly qualified pupils. No boy is permitted to remain at the school after he shall be found competent to enter those classes, nor in any case after he is sixteen years old. The annual fee for each pupil is £15, which includes all charges, the pupil providing books. The business of each morning commences with a short prayer, accompanied at stated times with the reading of the scriptures. Rev. Henry Browne, M. A., of Corpus Christi College, Cambridge, is Head Master. This school was opened on the first of November, 1830. Number of pupils, in January last, 80.

CORRECTION.

In the number of our work for August, 1830, p. 58, we stated that the Gospel Propagation Society owned slaves on their Codrington estates, in Barbadoes, and that the course which they pursued met with severe and just reprehension. We are happy to say that we were misinformed, and that the Society are adopting very satisfactory measures for the happiness and complete emancipation of the negroes, on an estate which was given to them in trust more than a century ago, and which they do not feel at liberty to alienate. It seems that the Society are determined to take the lead in a gradual but *systematic emancipation*. We shall give a full account of their proceedings, and of the history of the Society, hereafter.

In the number for August last (1831), page 23, second line, it should read 475 years after the invasion of Julius Cæsar, instead of 55. Same number, page 43, the Edinburgh Review was commenced in 1802, not in 1782: and on the following page, the London Quarterly was commenced in 1809, not in 1819, as there stated.

NOTICES OF NEW PUBLICATIONS.

Lectures on Christian Theology, by GEORGE CHRISTIAN KNAPP. Translated by LEONARD WOODS, Jun., Abbot Resid. at the Theol. Seminary in Andover, Mass., in two volumes, vol. I. New York: published by G. & C. & H. Carvill, 108, Broadway. Andover: printed at the Codman Press, by Flagg & Gould, 1831. pp. 539.

Dr. Knapp, late Professor at the University of Halle, was born at Glancha, in Halle, on the 17th of September, 1753, and received his early education in the Royal Pædagogium, one of the institutions of the pious Francke. At the age of 17, he entered the university at Halle, and attended the lectures of Semler, Noesselt and Gruner, with more than common success. The Bible was his great object of study, while the Latin and Greek classics still received a degree of attention which enabled him ever afterwards to adorn, enrich and illustrate from classical literature whatever he said or wrote in the department of Theological science. In 1774 he completed his course of study, and in 1775, after a short absence, he began to lecture, at Halle, with much success upon Cicero, the New Testament, and the more difficult portions of the Old Testament. He was appointed Prof. Extraordinary in 1777, and Prof. Ordinary in 1782. He then lectured in Exegesis, Church History, and in Jewish and Christian Antiquities. On the death of Freylinghausen (1785), he and Niemeyer were appointed Directors of Francke's Institutes; and continued jointly to superintend these establishments for more than 40 years. In the division of duties, the Bible and Missionary establishment fell to Dr. Knapp, which brought him into near connection with the Moravians. The lectures, of which this volume forms a part, he commenced during the summer of the same year. In consequence of illness, and the variety and extent of his other duties, he did not complete them, however, until 1789, when they were first read before a class of 186 students. He continued to lecture on Theology, until his death, to auditories no less numerous. Such was his popularity (notwithstanding his orthodox sentiments!) that when in 1825 he closed the 50th year of his connection with the theological faculty of the university, and the accustomed jubilee was held in his honor, the most flattering marks of affection and respect were poured upon him from every side. He died the 14th day of October, 1825, in the 73d year of his laborious life. At his request he was interred privately in his family tomb; and in the public notices of his decease, nothing was to be said in his honor, except that he lived in the faith of these words, *I know that my Redeemer liveth*.

The volume before us is an important addition to our helps in the department of

Theology. That it is an independent work, a comparison with other systems on the same subject will demonstrate. Its logic may be seen by a mere inspection of the index. If the entire inability of Dr. Knapp to get into the tide of German mysticism (in the better sense) could not injure the popularity of this work in Germany, how much more welcome must it be to the American student in the present state of things. The preface prefixed to it by the translator, contains fine historical remarks, and some important hints as to the influence and necessity of Christian experience with reference to the explanation of the sacred text, and the framing of its contents into a connected whole. They may lead the student of sacred criticism to detect a deficiency in Ernesti's principles of interpretation which can never be enough deplored. The translator's notes, specially on the doctrine of the Trinity, and on fallen spirits, will prove an acceptable addition to the work. We look with desire for the publication of the second volume, which contains rather the more interesting part of the whole system, namely the appropriate revealed truths of the Bible, as professed and defended by the venerable Knapp, in the midst of the most powerful opposition. To the believer of the truth as expressed in the Bible and felt in the heart, it affords no small degree of satisfaction to observe that the combined learning of the world is as insufficient to deduce Rationalism, Unitarianism, or Deism from the Bible, as it is to prove that twice two makes six. One learned and pious man can do more *for* the truth, than a hundred learned enemies can do *against* it.

Of the correctness of the translation, no one will doubt, who is acquainted with the translator; and our only desire is, that he may burst the shackles of English lexicography, which would fain confine us to *just such and so many ideas*, and with a set of new words for new ideas give us the results of the pious and learned efforts of men like Schleiermacher, Neander, and Tholuck; that we may not despise unknown things, but "prove all things, and hold fast that which is good."

Plan of the Founder of Christianity, by F. V. REINHARD, B. T. D., Court Preacher at Dresden. Translated from the 5th German ed. by OLIVER A. TAYLOR, A. M., Resident Licentiate, Theological Seminary, Andover. New-York: Published by G. & C. & H. Carvill, No. 108 Broadway. Andover: Printed at the Codman Press, by Flagg & Gould. 1831. pp. 359.

Francis Volkmar Reinhard was decidedly the greatest writer of sermons Germany ever produced. The purity of his style has been equalled only by Campe. That he

was not the worst reasoner of his country, the volume before us may prove. If this work should remain unread, it will not be on account of the looseness, but of the severity of its logic. So is the forgotten *Bacon* just rising in England from his grave in which he slept too long, and Hamann in Germany waits yet for the resurrection day of his invaluable writings.

F. V. Reinhard was born March 12, 1753, at Vohenstrauß, a town in Sulybach. His father, J. S. M. Reinhard, was pastor of that place. His religious feelings were early awakened by a diligent and untiring study of the Bible, to which his father induced and trained him, and for the right understanding of which he fitted himself by extensive and philological acquisitions, and by early formed habits of close reflection guided by the severest logic. In 1773 he entered the university at Wittenberg, in 1777 he became magister legens, and in 1778 adjunctus of the philosophical faculty. The title of Professor Extraordinary was conferred upon him in 1780, when he began to lecture in philology and philosophy to the great satisfaction of his pupils. Soon after, he obtained the rank of Professor Ordinary in the Department of Theology. The high excellency of his pulpit efforts induced the Government to promote him (1792) to the stations of Chief Court Preacher (Oberhof prediger), Ecclesiastical Counsellor (Kirchenrath), and Chief Assessor of the Consistory (Oberconsistorialrath). This led him to take up his residence at Dresden, where he performed the duties of his stations to the end of his life. He died Sept. 6, 1812. Like Knapp he had entered the field at the most perilous religious period Germany ever saw. He set out as a sagacious and independent thinker, and as a sceptical inquirer, and closed his course as a pious and orthodox Christian and theologian. The preface of our translator gives a connected view of the circumstances which occasioned the repeated publication of the work before us, which view we do not wish to anticipate here. If we may not warrant the perfect correctness of every phrase in this translation, we are at least confident to say that as a whole it is a faithful and successful attempt to exhibit in English the close, nice, and often complicated reasoning of one of the most powerful and discriminating German thinkers. The ability and scrupulousness of the translator, together with the favorable circumstances under which he performed his task, will suffice to inspire the public with confidence, wherever they are known.

This work has gone through five editions in German, and has been enlarged and improved with every successive publication. The 5th German edition is the one of which we now possess a translation. Heubner, under whose supervision this edition is issued, has made valuable additions to the work

in his notes at the bottom of the pages, and in part in the Appendix.

The simple plan of the work is to show that Jesus formed the most exalted, wise, benevolent, and extensive plan which was ever formed to better the moral condition of our race, by establishing a divine, spiritual kingdom upon earth, which should at last embrace all men, and by moral ties unite them again to God their rightful Sovereign; that such a plan implies a degree of wisdom and benevolence to which Jesus cannot reasonably be supposed to have attained by the most faithful improvement of the advantages he enjoyed, or by anything short of direct divine agency upon his mind; and that therefore he must be received by us as the most exalted Ambassador, sent by God himself, and as our Saviour.

That Reinhard could not demonstrate by this process of reasoning the absolute divine character of Christ, is plain from the nature of the case. But it is equally plain, that if we acknowledge the correctness of Reinhard's reasoning, and if Christ has said any thing with reference to his divinity; then we arrive at the conclusion that he is divine with the very next step, and establish this doctrine upon the unshaken foundation of his own testimony. This work is looked upon in Germany about in the same light as we look upon Butler's Analogy, and its effects have been very beneficial. May it do good also in this land of religious inquiry.

For the two preceding notices we are indebted to a highly valued friend, who has no connection with the works in question, but who understands well their contents.

[Ed.]

Annals of Yale College, in New Haven, Ct. from its foundation to the year 1831, with an Appendix, containing statistical tables, and exhibiting the present condition of the Institution. By EZEKIEL BALDWIN. New-Haven: Hezekiah Howe, 1831. pp. 324.

We gave a brief view of the history of Yale College, in the number of our work for May last. We gather from the volume of Mr. Baldwin a number of additional facts. The book is so miscellaneous in its character that it is difficult to give a distinct analysis of its contents. It is, strictly, as its name imports, *Annals*, a chronological history of the college, interspersed with occasional remarks by the compiler.

The Legislature of Connecticut, at various times, have given to Yale College the sum of \$78,582 60. The last grant was made in May, 1831, and amounted to \$7,000, being a part of the bonus, on the grant of a bank charter to Bridgeport. This estimate does not include the avails of a lottery which was authorized by the General Assembly, in 1747, and from which the sum of \$2,220 was obtained. In addition, the nominal sum of \$30,000 was granted to the

Medical Institution in 1814. Thus in the period of *one hundred and thirty years*, a State, which has ever been eminent in intelligence, and in the almost universal diffusion of knowledge, and which has a school fund of nearly two millions of dollars, has given to a college, which was for more than a century the only institution of the kind, in the Commonwealth, which has educated about four thousand five hundred men, including most of the members of all the learned professions in the State, an institution which has furnished no less than twenty-six college presidents, and which would be a glory and an honor to any community in the old world, the sum of about *one hundred thousand dollars*.*

In 1822, a fund was raised, amounting to \$27,612 44, to found the Dwight Professorship. Of this sum \$9,200, vested in the Eagle Bank, was lost, by the failure of that institution. Towards this Professorship, Mr. Timothy Dwight, of New Haven, gave \$5,000. Towards founding a Sacred Literature Professorship, \$9,229 22 have been given. In 1825, the citizens of New-Haven raised \$10,000 towards purchasing Col. Gibbs's splendid and very valuable Mineralogical Cabinet. Above \$3,500 was contributed in New York city for the same purpose. The whole expense of the cabinet was \$20,000. In 1828, Arthur Tappan, Esq., of New York, agreed to pay for the tuition of beneficiaries of the American Education Society, of the classes entering in the years 1828 and 1829, more or less. On this benefaction there has been paid in 2 2-3 years, \$2,350. Its continuance for 1 1-3 more is estimated at \$1,750. Total \$4,100.

In 1827, the Alumni of Yale College formed a Society for the general object of sustaining and advancing the interests of Yale College. An Alumnus, who pays two dollars annually, is a member of the Society. The payment of \$15, at one time, constitutes a membership for ten years; of \$25, membership for life. About \$4,000 have been raised. At the late commencement, Sept. 1831, a proposal was made to raise \$100,000 for the general interests of the institution. About one third of that sum was pledged on the spot, to be paid in case the whole sum, 100,000 dollars, is pledged before 1833.† We observed that the Rev. Richard Salter, D. D., of Mansfield, gave, in 1781, a tract of land, worth about \$1,566, to encourage the *Hebrew and other Oriental Languages*. In 1723, Madam Abigail Woodbridge, of Hartford, gave a bell worth

£5 to the College. In 1733, Bishop Berkely, of Ireland, gave 96 acres of land on Rhode Island, and 1,000 volumes of books, worth £400. Hon. *Elihu Yale*, of London, in 1716, presented to the College, 300 volumes of books, worth £100, and goods to the amount of £400. Drs. Philip Doddridge and Isaac Watts, were frequent contributors.

A Grammar of the Hebrew Language, by MORRIS STUART, Associate Professor of Sacred Literature in the Theological Institution at Andover. Fourth edition, corrected and enlarged. Andover, 1831. Flagg & Gould, pp. 252.

The present edition of the Hebrew Grammar retains all the essential features of the third edition, and in nearly every case the same notation of sections with their respective subdivisions. This edition has been subjected to a most thorough revision, and a great number of additions and corrections, of a subordinate kind, have been made. After every sheet had passed through at least *five* revisions, the whole book was submitted to the inspection of Mr. Joshua Seixas, a native Jew, and the son of a Rabbi. A considerable number of small errors were discovered by him, and are printed at the close of the volume. To detect many of them required an argus-eyed vision.

We are gratified to see the Codman Press still maintaining its high character for accuracy and neatness.

Thoughts on Religion and other subjects, by BLAISE PASCAL. A new Translation and a Memoir of his Life, by the Rev. EDWARD CRAIG, Oxon. Member of the Wernerian Society, to which are added introductory and other notices. Amherst, Mass., first American edition. J. S. & C. Adams, 1829. pp. 316.

Pascal, by universal consent, stands in the same rank with the gifted few—with Isaiah, Homer, Sir Isaac Newton, Milton, and Butler. Pascal united, perhaps, in a degree never equalled by man, the powers of the severest and closest analysis, and of the widest and most comprehensive generalization. He was equally at home in the investigations of the *Integral Calculus*, and in the results of the great system of human redemption. If an individual wishes to get an exalted conception of the dignity of a human soul, let him contemplate the archangel mind of Pascal. If he wishes to see the effect of the religion of the gospel, though deprived of a portion of its inherent vigor by Roman Catholic inventions, let him look at the meekness, the patience in extremest suffering, the blessed charity, the purity, shrinking from the least touch of defilement, the undying love, the ardent hope, the heavenly aspirations of Pascal. We would not recommend the thoughts of Pascal, for the same reason that we would not recommend the Analogy, or Bacon, or the Blessedness of the Righteous, or the incomparable Leighton. The Thoughts of Pascal are

* A single college in the State of New York has received nearly an equal sum, in a single grant from the Legislature. Harvard College received an equal sum from a tax on the Massachusetts Bank in 1814, in ten annual instalments. Five or six college buildings at Cambridge have been erected entirely at the expense of the Legislature.

† We are rejoiced to see that a distinct Professorship is established for the noble language and literature of ancient Greece.

the outlines simply of a great system. They are fragments, but fragments of gold.

Fourth Report of the American Temperance Society, presented at the meeting in Boston, May, 1831. Boston: Perkins & Marvin. pp. 110.

This Report contains a detailed and faithful history of one of the greatest changes which was ever effected in the condition of the human race. The temperance reformation will form a most important chapter in the history of navigation and commerce, of political economy and morals, of manners and fashions, and of the Christian religion. Its effects in the United States are hardly visible yet. Inveterate habits are not changed in a day. Still, there is reason to believe that a great proportion of the youth and children of the United States, and of the young men under thirty years of age, are acting on the temperance principle. Those who drink, and those who distil, or manufacture the poison, are generally over thirty years of age. Their bodies will soon fall in the wilderness, where they have tempted God, and their fellow men; a new generation, who have not been slaves in Egypt, will rise up and enter a land flowing with what is better than milk and honey—with *water*, pure and refreshing. A vision of glory and beauty, such as the dying legislator of Israel did not see from the top of Pisgah, opens to the eye of the philanthropist and Christian of this country.

The obvious duties of all the friends of temperance are the following:—

1. To give hearty thanks to God for the success which He has been pleased to grant to this enterprise thus far, and to implore, most earnestly, his continued and increasing favor.

2. To enter more vigorously than ever into the work. We ought to deprecate a defeat now, as the sorest of all evils. Every man, woman, and child, who cares anything about the happiness of his fellow men, should be awake at this juncture. There is a great personal responsibility resting on every individual in every station of life.

3. To afford patronage, wherever it is practicable, to all those classes of persons, who perform their business without ardent spirits.

4. To circulate information on the subject in all lawful ways. Great numbers are not informed yet. We would recommend the Report of the Temperance Society, whose title we have given, with all the earnestness in our power. We wish it could be circulated by hundreds of thousands. It contains facts, and reasonings, and appeals, which are absolutely irresistible. It is precisely the pamphlet which was wanted. Why will not every Temperance Society in the land supply all their members with a copy?

Words cannot express the guilt of those

individuals who are *now* engaged, in any way, in manufacturing or vending ardent spirits. How far short do they come of knowingly violating the command of Almighty God, *Thou shalt not kill*? Will their alleged *ignorance* be an excuse forever?

A Sermon preached in the Chapel of the Theological Seminary, Andover, Sept. 11, 1831, by WILLIAM G. SCHAUFFLER, M. A., Abbot Resident in the Theological Seminary, Andover. Boston: Peirce & Parker, 1831. pp. 22.

Mr. Schaufler, the author of this sermon, is expecting to sail from this country, in a few weeks, as a missionary to the Jews, on the shores of the Mediterranean. He has pursued his studies at Andover for four or five years past, and has acquired a familiar acquaintance with several of the Oriental languages. The sermon, whose title has just been named, and which is dedicated to the many and endeared friends, whom he will leave in this country, shows that Mr. Schaufler, though a German by birth, understands the English tongue, or rather that *universal* language, which is recognized by all Christian hearts. In the following passage, Mr. Schaufler is speaking of the happiness which a pious man may enjoy in his sufferings.

“The pious man has meat to eat which the world knoweth not of. His comforts and sufferings are dependent upon very different circumstances than those of other men. They flow from *another* world than this which he sees and handles, and upon which imperfection and dissolution is written in characters large enough to be read by any one. He is like to the high mountains, whose lower parts may be shrouded in gloom, swept by the hail storm and the rain, shaken by the roaring thunder, and terrified by one continued stream of fire from the gathering cloud, whilst their higher peaks and plains enjoy the most perfect peace, and shine with undiminished brightness, capable of being darkened only when the king of day himself hides his face. He is like the deep ocean, whose surface may be roughened and torn by raging hurricanes, while its unexplored depths remain undisturbed and unmoved, as they were on the morning of creation. He is like that little plant, which, indeed, grows with many of her sisters out of the same humble clod; but soon winding itself around the tall cedar, or the strong oak, draws out its slender root from the ground, derives nourishment from a new and higher source, and is but little careful in the year of drought.”

Aids to Devotion, in three parts, including Watts's Guide to Prayer. Boston: Lincoln & Edmands, 1831. pp. 268.

In the first part of this book is condensed a large portion of the Rev. Edward Bickersteth's (late Secretary to the Church Mis-

sionary Society) excellent treatise on the nature, duty, and privilege of prayer, with various other topics, forming an appropriate introduction to the work. The second part consists of the entire treatise of Dr. Watts, entitled a Guide to Prayer. The third part comprises devotional exercises, selected principally from the passages of Scripture, arranged by Mr. Henry, in his Method of Prayer, and from Mr. Bickersteth's Forms of Prayer. In these days of the effusions of the Divine Spirit, when the attention of thousands and tens of thousands in our country, is, for the first time, directed to the subject of intercourse with the Father of Spirits, no publication can be more important and timely than this. It is true that the gift of prayer is worthless without the grace of prayer. Nevertheless, the prayers of all Christians in social and public meetings ought to be intelligent, appropriate, and edifying. This, however, cannot be expected, without the cultivation of proper habits in *secret prayer*. Premeditation and arrangement are important when we are in the closet attempting to address Him who is pure Intelligence. A serious and calm recollection was the state in which Henry Martyn loved to speak to his Saviour. A great variety of valuable directions and judicious remarks is embodied in the "Aids to Devotion." It deserves a wide circulation.

The Rhetorical Reader, consisting of instructions for regulating the voice, with a rhetorical notation illustrating inflection, emphasis, and modulation; and a course of rhetorical exercises. Designed for the use of Academies and High Schools, by EBENEZER PORTER, D. D., President of the Theological Seminary, Andover. Andover: Flagg & Gould. New-York: J. Leavitt, 1831. pp. 300.

The first edition of Dr. Porter's Analysis of Rhetorical Delivery was published in 1827. The *fourth* edition is now in the press at Andover. The Analysis is designed especially for the colleges and higher seminaries. The present work is intended for schools and academies. The *first third* of its matter is an abridgement of the Analysis, though with new discussion and elucidation of some important principles. In regard to about *two thirds* of its contents, the book is new. In the selection of Exercises, we think that Dr. Porter has been very happy. They include a large number which we have not seen in any other reading book.*

Our readers will be highly pleased to learn that Dr. Porter contemplates publishing a separate collection of BIBLICAL EXERCISES, of perhaps 150 pages, to which a rhetorical notation will be applied, and which may be a proper sequel both to the Analysis, and Rhetorical Reader.

* The spirited effusion entitled "African Chief," which is mentioned as *anonymous*, is from the pen of Bryant.

A Discourse on Ministerial Qualifications, delivered at Hanover, Indiana, June 29, 1831, by Rev. BENJAMIN C. CRESSY, together with an Address by Rev. JOHN MATTHEWS, D. D. on occasion of his inauguration as Professor of Didactic and Polemic Theology in the Indiana Theological Seminary. Madison, Indiana, 1831. pp. 30.

Sincerely thankful are we to hear such sentiments as the following coming from our brethren beyond the Alleghanies.

"The pastor after God's own heart should evidently be capable of instructing others. This is fully asserted in the text, *I will give you pastors after mine own heart, who shall feed you with KNOWLEDGE AND UNDERSTANDING*. But how shall the pastor impart that to others, which he possesses not himself? We naturally infer, that the qualifications of men should be proportioned to the nature of the office which they sustain. The minister of state should be extensively acquainted with the law of nations, and the various usages of diplomatic intercourse. When reputation and property are at stake, men act consistently in committing their cause to an able counsel whose acquaintance with civil jurisprudence, and whose well known powers of eloquence justify the cheering hope that justice will be awarded to the oppressed. When disease is undermining the constitution, who would knowingly trust his life in the hands of a physician destitute of a thorough knowledge of his profession? It is admitted, that the holy ministry is of all offices the most important and responsible. While then the voice of the world requires that men in every other calling should be qualified for their station, how absurd to suppose, that it is either pleasing to God, or profitable to men, that the weak minded and ignorant should fill the sacred office." [Cressy, p. 8.]

On the same topic Dr. Matthews thus speaks.

"The Bible is written in languages not spoken by any people now on earth; they are dead languages. The preacher must, therefore, either obtain a knowledge of these languages by close and persevering study, or he must be dependent on the learning of others to translate them for him. As no translators are inspired, every one must admit that he who can read these languages and judge for himself, will possess great advantages in explaining the word. For it is a fact that there are different shades of meaning suggested by the original, which no translation, though upon the whole correct, can possibly convey; all this is lost through this ignorance. Now, although we admit that some men are useful in the ministry who are unacquainted with these languages, yet we cannot but think that, with this knowledge, they would have been more useful; and it is our honest conviction, that this ignorance should be the cause of sincere regret, and not of boasting. This

ignorance and this boasting are, to say the least, no proof of greater zeal for the cause of Christ. Whatever else they may prove, they do not prove the possession of other qualifications for the ministry."

We gave some notices of the new institution at Hanover, page 129 of our last volume. Several thousand dollars have recently been subscribed by gentlemen in the Eastern States, in aid of its funds.

A Help to Professing Christians, in judging of their Spiritual State and Growth in Grace. By the Rev. JOHN BARR, Author of the *Scripture Student's Assistant*, *Plain Catechetical Instructions on the Lord's Supper*, and on *Infant Baptism*. From the Edinburgh edition. Boston: Perkins & Marvin, 1831. pp. 307.

This book is written in a plain and simple style. We know nothing of the author except what we derive from this volume. He here shows himself to be a serious, discriminating, and highly practical writer, anxious to lead his readers into the paths of holiness and peace. In the first chapter he discusses the importance and duty of knowing our religious character. He then proceeds to the consideration of the difficulties in the way of this self-knowledge. Directions for self-examination are given; false marks, which are frequently mistaken as genuine evidences of a gracious state, are pointed out; genuine evidences of piety; addresses to those who have no such evidence; the nature and grounds of assurance; the properties, evidences, hindrances, means, and advantages of growing in grace. One excellence of the work is, that it makes the evidence of the existence of piety in the soul depend on the growth of piety; another is, that it avoids every controverted point. All Christians will agree in the views which are presented. It is at the same time perfectly intelligible to individuals of every capacity.

Treatises on Justification and Regeneration, by JOHN WITHERSPOON, D. D., with an *Introductory Essay*, by WILLIAM WILBERFORCE, Esq., Author of *Practical View of Christianity*. Amherst, Ma.: J. S. & C. Adams & Co., 1830. pp. 292.

In the burying ground, a few rods west of the village of Princeton, N. J., are laid, side by side, the remains of Presidents Burr, Edwards, Davies, Witherspoon, and Smith. Perhaps no church-yard in the country contains a more precious deposit. All of them were men of eminent intellectual and moral worth, though strikingly dissimilar in their original and acquired powers. All of them are exerting an extensive influence by their writings, except President Burr, of whom very few, if any published memorials remain. Dr. Witherspoon was a Scotchman by birth, and a Scotchman in intellect. In the General Assembly of his Church he was the leader of the Orthodox party, in opposition to Dr. Robertson, the historian. He was the first individual who made known,

in this country, the philosophy of Reid. He was not a man of the most extensive learning, but he understood human nature admirably. He took a strong grasp of every subject, politics or morals or philosophy, in which he was engaged. He was a man of the same cast as Chalmers, and Andrew Thomson. His treatises on justification and regeneration, exhibit great clearness of thought and strength of reasoning, on subjects confessedly deep and intricate. It is sufficient commendation of the work that Mr. Wilberforce has written an *Introductory Essay* to it.

An Appeal in behalf of the Illinois College, recently founded in Jacksonville, Illinois. New York: D. Fanshaw, 1831. pp. 16.

It was the boast of the Romans that their empire covered a million and a half of square miles of the finest portion of the globe. It was three thousand miles in length from the pillars of Hercules to "that great river," the Euphrates. It was two thousand miles in breadth, from the borders of the present kingdom of Poland, to the tropic of Cancer. *This comprehends just about as large a territory as the United States possess between the Alleghany and Rocky mountains.* This territory extends over twenty degrees of latitude, and forty of longitude. It doubles its population in less than ten years. At the present rate of increase, the population of the Valley will be, in seventy years from this time, or at the close of the present century, more than *five hundred millions*. Even with half that population, how mighty the tide of human life which will roll through that Valley into the ocean of eternity. The importance of the establishment of literary institutions now is so great, that it is idle to waste words upon it. He who cannot see, and feel, and act in regard to it, has very little of the political economist, the philanthropist, or the Christian in him. Perhaps the State of Illinois, though east of the centre of the Valley, is destined to be the *Italy* of it. Its soil is richer than that of Campania. Darby says, that "Illinois is, in general fertility of soil, the first State in the Union. It has more rich plain than Ohio and Indiana together." In territory it falls but little short of the whole of New England. It has no Bay of Naples, but it has what is better—the river Mississippi. It has no Golconda nor Potosi, but it has what is better—inexhaustible mines of lead and coal. Its population has doubled in the last *five* years.

We recommend the "Appeal" of the Trustees of the Illinois College, to the attention of all the patriotic in the Atlantic States. We are glad to learn that in one of our eastern cities the appeal has not been made in vain. We hope that the college will prove another *Yale* in the West—a great fountain-head of blessings for our country and the world.

Journal of Voyages and Travels, by the Rev. DANIEL TYERMAN and GEORGE BENNET, Esq., deputed from the London Missionary Society, to visit their various Stations, in the South Sea Islands, China, India, &c., between the years 1821 and 1829. Compiled from original documents, by JAMES MONTGOMERY. Boston: Crocker & Brewster, 1831. 3 vols.

We have looked over the volumes of the London edition of this work, with no little interest. The descriptions of natural scenery, and of the various incidents of an eight years' adventure on land and sea, are given with great vigor and sprightliness. The deputation consisted of men, of decidedly religious principle, and they were engaged in a very sacred enterprise, yet we do not see any obtruding of religious opinions, or display of pious sentiments. There is a large number of anecdotes illustrating the manners and customs of various tribes, in almost every stage of civilization. These are generally told with peculiar tact and *naïveté*. We presume that the books will have special attractions for all classes of readers; for who is not interested in voyages and travels, written in a lively style, with integrity as to the statement of facts, and with watchful regard to Christian delicacy and purity. The work will constitute another monument of the high value of the labors of Christian missionaries to the cause of science and of geographical discovery. It will also furnish an excellent confutation to the stories of Percival, Beechey, and other calumniators of missions.

A Discourse on the Philosophy of Analogy, delivered before the Phi Beta Kappa Society of Rhode Island, Sept. 7, 1831. By FRANCIS WAYLAND, D. D., President of Brown University. Συμπλήρωμα εἰς τὰ ἀνω τοῖς κατω. Boston: Hilliard, Gray, Little, & Wilkins. pp. 32.

From this original and highly finished performance, we make the following extract.

"We may anticipate the greatest improvement in the science of analogy from the progress of our race in the knowledge of the character of God. Beside the works which he has created for our instruction, he has condescended to make himself known to us in a written revelation. Here he has taught us the infinity of his power, the unsearchableness of his wisdom, the boundlessness of his omnipresence, the tenderness of his compassion, and the purity of his holiness. Now, it is evident that the system of things around us must all have been constructed in accordance with the conceptions of so ineffably glorious an intelligence. But to such a being as this we are infinitely dissimilar. Compared with the attributes of the Eternal, our knowledge, and power, and goodness are but the shadow of a name. As the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts. So long, then, as we measure his works by our conceptions, is it wonderful if we are lost in inextricable darkness, and weary ourselves

in asking of nature questions to which the indignant answer is invariably no! It is only when, in the profoundest humility, we acknowledge our own ignorance and look to the Father of light for wisdom, it is only when, bursting loose from the littleness of our own limited conceptions, we lose ourselves in the vastness of the Creator's infinity, that we can rise to the height of this great argument and point out the path of discovery to coming generations. While men, measuring the universe by the standard of their own narrow conceptions, and surveying all things through the distempered medium of their own puerile vanity, placed the earth in the centre of the system, and supposed sun, moon and stars to revolve daily around it, the science of astronomy stood still, and age after age groped about in almost rayless darkness. It was only when humility had taught us how small a space we occupied in the boundlessness of creation, and raised us to a conception of the plan of the Eternal, that light broke in like the morning star upon our midnight, and a beauteous universe rose out of void and formless chaos."

The Select Works of Archbishop Leighton. Prepared for the practical use of private Christians. With an introductory view of the Life, Character, and Writings of the Author. By GEORGE B. CHEEVER. Boston: Peirce & Parker, 1831. 2 vols.

We trust that this attempt to introduce the writings of the holy Leighton into general circulation, will be regarded with favor by the whole Christian community. Edition after edition of the whole works of Leighton, in large octavo volumes, is sold in Great Britain. It is a deep disgrace to us that the writings of Bates, and Howe, of Leighton, and Owen, and of other great men of the seventeenth century, are not eagerly sought, and extensively circulated. Every individual, clergyman or layman, who knows how to appreciate such works, ought to feel a strong obligation to extend to their publishers, a liberal patronage. Some of the best productions in the language cannot be printed, on this side the Atlantic, because they cannot be sold. Every species of trash finds a ready market. Probably the demand for novels was never greater in this country than at the present moment. Every importation of books from Europe, contains some of these miserable effusions of immorality and bad taste. Some of our booksellers are thoughtless or avaricious enough to pamper to the full, a depraved and morbid propensity. We hope that all who feel an interest in the great work of creating and extending a sound, healthful, Christian literature, in this country, will use every proper means to recommend and circulate good books. An incalculable good may be accomplished in this way.

We shall notice the selections from Leighton again.

SELECT LITERARY INTELLIGENCE.

Foreign.

AN Historical Atlas, or a series of Maps of the World, as known at different periods, accompanied by a narrative of the leading events, by Edward Quin, M. A., of Oxford, has recently been published in London. It is highly spoken of in the British Reviews.—Rev. John Scott, of Hull, is continuing Milner's Church History. Three volumes of the continuation, ending with a view of the reformation at Geneva, have been published.—A Memoir of the Life and Times of Bishop Hall, by John Jones, M. A., has been recently published.—The first volume of the writings of Robert Hall has recently been issued. The collection will be embraced in six volumes, octavo, under the care of Olinthus Gregory, LL. D., of the Royal Military Academy, at Woolwich. Sir James Mackintosh, M. P., who was fellow-collegian of Hall, at Aberdeen, will write the Memoir.—The University of Oxford has recently conferred the degree of LL. D. on Washington Irving.—Rev. Samuel Lee, Professor of Arabic, in the University of Cambridge, has been unanimously appointed Regius Professor of Hebrew, in the place of Dr. Lloyd, deceased. Rev. Thomas Jarrett, of Catharine Hall, succeeds Mr. Lee, in the Arabic Professorship.—Rev. J. J. Blunt has been nominated as the Hulsean Lecturer, at Cambridge.—To the Roman Catholic College, in Maynooth, Ireland, Parliament annually gives £8,929.—Dr. McCulloch, the geologist, reports, that he travelled, in a late tour, 7,978 miles, in 180 consecutive days. "I had seldom," says he, "an hour's rest, or a single Sunday for months!"—The following statements show the proportion of the number of educated men, of criminals, and of lunatics, to the population, in England, Scotland, and Ireland, respectively.

	Educated Men.	Criminals.	Lunatics.
England,	1 to 20	1 to 900	1 to 783
Scotland,	1 " 17	1 " 5,093	1 " 652
Ireland,	1 " 35	1 " 468	1 " 911

Prof. Lee, of Cambridge, has issued a prospectus of a very full course of lectures, which he is about to deliver, on the rhetoric, philology, antiquities, &c. of the Hebrews.—Mr. Rose, of Cambridge, has published a new and highly improved edition of his "State of the Protestant Religion in Germany." It is said to be incomplete as to data.—A posthumous work of Thomas Hope, Esq. entitled, "Origin and Prospects of Man," in three volumes, has lately appeared in

London. It is likely to excite much attention. Mr. Hope was the author of Anastasius.—Rev. Dr. Bell, the well known founder of the Madras system of instruction, has recently given the sum of £120,000, for the establishment of a seminary of education, in his native city, St. Andrews. He has also given a piece of land, worth £1,100, as a site for the institution.—The schools, in the Highlands of Scotland, are rapidly dispelling the ignorance, which has long prevailed in those districts. The number of schools is stated to amount to 511; and of scholars, 37,000.

The Academy of Sciences, at Paris, have appointed a Committee, to examine and report on all the works, which may be sent to them, on Cholera Morbus.—The Asiatic Society, at Paris, have assigned to M. Saint Martin the superintendence of the publication of the Georgian Grammar; to M. Abel Remusat, the Mandchou Grammar, and the Chinese Dictionary; to M. Stahl, the Laws of Menu; to Klaproth, Yu Kiao Li; to Reinard, Abulfeda.—Remusat is engaged in preparing, in two volumes, quarto, a work on the botany, zoology, mineralogy, and medicine, of the Chinese, Japanese, and Tartars. The same indefatigable orientalist is engaged in preparing a Memoir on "Budhuism."—Captain Herbert, Assistant Surveyor General of India, says, that France has done more to elucidate the physical geography of India, since 1815, than England has done since she has had a footing in those regions.

M. Ordinaire says that the number of active volcanoes, now known, is but 205; 101 of which are on islands, and the remainder on continents—but all in the vicinity of the sea. The only active volcanoes in Europe are *Ætna*, *Vesuvius*, *Stromboli*, *Hecla*, with five others in Iceland.—The first translation of Brougham's Essay on the objects, pleasures, and advantages of science, in Italian, was published in 1830, by Pomba, of Turin.—At the Leipsic Fair, in 1831, the catalogue of new works, was 2,920, a less number than in 1830. This was exclusive of maps, charts, musical productions, and foreign books. Among the books presented, were Heeren's and Uckert's History of the European Nations; Cotta's Library of Universal History; Pölit's Collection of Foreign Modern Historians; the eighth volume of Hammer's History; the seventh volume of the History of the Crusades, &c.—On the 20th of March, died C. F. Von Gluck, the veteran of German jurists, and Professor of Law in the University

of Erlangen, in his 66th year. About *thirty minutes* before his death he was correcting proof sheets.

American.

Rev. Professor Schmucker, of Gettysburg Theological Seminary, is engaged in preparing an original system of Mental Philosophy. Rev. Dr. Hazellius, of the same Institution, is translating from the German, the *Life of Stilling*—a work which has been translated into nearly all the languages of continental Europe.

Rev. James Murdock, D. D., of New Haven, Conn., has prepared a new and literal translation, from the original Latin, of the Ecclesiastical History of Dr. John Lawrence Von Mosheim. It will be illustrated by copious additional notes, original and selected. It will be embraced in three volumes octavo, of about 500 pages each, printed on new type, and furnished to subscribers at \$3 a volume. This history is now in the press.

The *Life of Gouverneur Morris*, with selections from his writings, in three volumes octavo, compiled by Jared Sparks, will be published in a few months by Gray & Bowen, Boston.

The third volume of the *American Almanac* will be published about the first of November. This work is now prepared by Mr. Joseph E. Worcester, of Cambridge. It is expected to contain full details of the last census of the United States.

Perkins & Marvin, of Boston, have in press a complete edition of the works of Jane Taylor, to be comprised in six or eight volumes. The Contributions of Q. Q. are already printed.

Crocker & Brewster, of Boston, and Jonathan Leavitt, of New York, intend speedily to put to press, Noehden's German and English Dictionary. From the 30th London edition, revised by H. E. Lloyd. First American edition, revised and corrected by Edward Robinson, Professor Extraordinary in the Theological Seminary, Andover.

Peirce & Parker, Boston, have in press an edition of Montgomery's *Christian Psalmist*.

Flagg & Gould, of Andover, will soon publish a new edition of Professor Upham's *Biblical Archæology*.

Carey & Lea, of Philadelphia, have just republished a valuable work on Greek Literature, from the pen of Henry Nelson Coleridge, of England. It is the first of a series containing familiar illustrations of the principal Greek writers, designed for young persons. The first volume is occupied with a general Introduction, followed by notes and remarks upon the Poems of Homer.

The new University, at Middletown, Ct., was opened on the 28th of August. Rev. Dr. Fisk was inaugurated President. Between forty and fifty students entered the Institution.

More than seventy individuals have joined Amherst College since the late Commencement.—The time of the annual Commencement at Yale College has been changed from the second Wednesday in September to the third Wednesday in August.—The injunction of secrecy has been removed from the proceedings of the Phi Beta Kappa Societies of Massachusetts and Connecticut, at the late meetings of the members.—A history of Harvard University, commenced by the late Benjamin Pierce, Esq., Librarian, it is understood, will be soon completed by another individual.—A complete Catalogue of the Library of the Theological Seminary, Andover, is preparing, under the superintendence of the Librarian.—John Quincy Adams has the life of his father nearly ready for the press. His leisure hours are employed in the preparation of some other works, among which is a poetical version of David's Psalms.

Rev. Mr. Ulhorn, junior pastor of the German Lutheran Church, in Baltimore, has accepted the Professorship of the Greek Language and Literature, in the University of Maryland.—Mr. Calvin E. Stowe, formerly assistant Instructor in the Theological Seminary, Andover, and more recently Editor of the *Boston Recorder*, has been appointed Professor of the Latin and Greek Languages, in Dartmouth College.—Rt. Rev. Bishop Brownell, of Connecticut, has resigned the Presidency of Washington College, Hartford, and Rev. Nathaniel S. Wheaton, of Hartford, has been chosen to fill the place.—Rt. Rev. Bishop Chase, of Ohio, has resigned the charge of his Diocese, and also the Presidency of Kenyon College. Rev. Charles P. McIlvaine, of Brooklyn, N. Y., has been elected to supply both vacancies.—Mr. Theodore Dwight Woolsey, of New York, has been chosen to the Greek Professorship lately established in Yale College.—Rev. Thomas H. Skinner, D. D., of Philadelphia, has been unanimously chosen to fill the Professorship of Sacred Rhetoric, in the Auburn Theological Seminary. Rev. William Lehman, of Pittsfield, Ms., a native of Germany, educated at the University of Bonn, and acquainted with most of the modern tongues of continental Europe, has been elected to the Professorship of Modern Languages in the University of Georgia, at Athens.—Robert Dunglison, M. D., Professor of Medicine in the University of Virginia, will soon publish a new Dictionary of Medical Science and Literature.

INCIDENTS AND ANECDOTES.

Sons of God. When the Danish missionaries appointed some of their Malabrian converts to translate a catechism, in which it was mentioned as the privilege of Christians, that they became the sons of God; one of the translators, started at so bold a saying, as he thought it, and bursting into tears, exclaimed, "It is too much; let us rather render it—They shall be permitted to kiss his feet."

Political Ambition. The late English minister, Canning, in conversation with a friend, remarked, that he had been induced to leave the Secretaryship of Foreign Affairs, and take upon himself the duties of first Lord of the Treasury, in consequence of having received a letter from an old friend of Mr. Fox, in which it was stated that Mr. Fox always regretted that he had not taken the Treasury Department, as there lies the patronage. "And," said Mr. Canning, "although I might have put a friend there, it is very different my asking a favor, or a favor being asked of me." "I am determined," he continued, moving his hand with a most emphatic gesture, "to hold the reins, while I live." *He lived just fourteen days from that time!*

Covetousness of the Hindoos. When sick and apprehensive of danger, they often bury their treasure within the house, and under the place whereon they sleep, to secure it during their illness, and have it at hand if they recover. Sometimes, out of spite to their heirs, they hide it in holes, where they hope neither the latter, nor any one else, can find it after their decease. It is not uncommon, when the possessor of a board, which he has not made away with, is dying, for him to say to his wife, or his friend, (to whom he may have given it in charge,) "Oh, do bring me that bag of money, that my eyes may once more look upon it before I leave the world."—*Tyerman and Bennet.*

Stoicism of the Hindoos. A Hindoo, being sentenced to be hanged on the following day, made a low salaam to the judge, and coolly replied, "*Buhoot atcha,*" "very good." Another, when asked if there was anything which he particularly wished for, before leaving the world, answered, "Your food is much better than mine; now, before you hang me, pray give me such a good dinner as you have." The indulgence was granted, and he ate with no small appetite. A third, when the same question was asked him, replied, "Yes; I never saw a great heap of rupees together, and of all things, I should like to have that pleasure before I die."—*Ib.*

Inveterate Idleness of the New Hollanders. A colonist had quitted a cottage to dwell in a more

commodious house, which he had prepared for himself and family. A few of the savages took possession of the cottage during the rainy season, as a place of most luxurious shelter. But, rather than go a few steps from the door to collect firewood, they pulled the house to pieces, as they had occasion, till from the thatch on the roof to the last stake in the wall, they had burnt the whole tenement, and left themselves bare to the inclemency of the elements, which they had sought to avoid. They were then fain to flee into the bushes, and cover themselves with shreds and patches of barks.—*Ib.*

Trust in God. Five natives of one of the South Sea islands, in a small canoe, in going, in the night, from one island to another, were driven utterly beyond their reckoning. For six weeks they were floating, they knew not whither, in a fathomless and pathless ocean. Yet their faith never failed. When asked, if, in their forlorn situation, they did not expect to perish of famine, or be drowned in the ocean, they replied, "Oh, no; for we prayed to God!" When first carried away they had with them a quantity of vi-apples, cocoa-nuts, bananas, a little water, and two bamboos (about a gallon and a half) of cocoa-nut oil. On these, by taking only a small portion twice a day, they subsisted five weeks, when the solid food, being all exhausted, and every drop of water long ago spent, they kept life in them by dipping a few fibres of the cocoa-nut husk in the oil, and masticating these between their teeth, to extort the slight nourishment, and moisten their mouths, parched with tormenting thirst. Thus, morning, noon, and night, as long as they were able, they worked at the oars, prayed, and sang; they read the Scriptures as the daily bread of their souls, and duly remembered the Sabbaths. It was very affecting to hear one of them say how, amidst the roaring of the sea, they sang till their "*voices went away.*" Yes, truly, but it was "*into heaven*" that their voices went away. Their prayers of faith, and their songs of thanksgiving, were heard before the throne, even when their lips had no longer power to utter them, and they were answered by deliverance. At the end of six weeks they were drifted, by the millions of waves on which they had been borne, to a place near the island of Atui, (one of the Harvey islands,) where some of the natives found them, worn to skeletons with hunger, and strengthless with fatigue, but "rejoicing in hope, patient in tribulation." By these they were fed and nursed, and as soon as they could bear it, removed to Atui, where they gradually recovered health, and afterwards preached the gospel with such power, that the remaining half of the population, till then uncon-

verted, believed, and cast away their idols.—*Tyerman and Bennet.*

Speech of a South Sea Islander. At a general assembly of the chiefs and representatives of the Windward and Leeward islands, the question of the penalty for the crime of murder, whether it should be death, or banishment to some uninhabited island, being under consideration, one of the little men, or commoners, thus spoke. "All that Pati said was good; but he did not mention that one reason for punishing is, to make the offender good again, if possible. Now, if we kill a murderer, how can we make him better? But if he be sent to a desolate island, where he is all solitary, and compelled to think for himself, it may please God to make the bad things in his heart to die, and good things to grow there. But if we kill him, where will his soul go?"—*Ib.*

Royal Funeral. The body of Radama, king of Madagascar, was deposited in a *silver coffin*, all made of Spanish dollars, *twelve thousand* of which were employed in the construction. *Ten thousand hard dollars* were laid in the coffin, for him to lie upon. The whole expense was not less than £60,000.—*Ib.*

THOUGHTS.

Ingratitude. I should be ready and willing to show my warmest gratitude to the person who can give me ease from pain, or tell me of a cure for my body. O Jesus! What hast thou not done and suffered for my soul! how coldly do I think of it; how poorly do I requite it.—*Thomas Adam.*

Confession of Sin. There can be no repenting, asking forgiveness or desiring a change, upon a general, confused apprehension of our unworthiness. We can only come to Christ with a catalogue of sins in our hands; and if the Holy Spirit does not assist us in drawing it up, we shall omit a hundred times more than we set down.—*Ib.*

Prayer. If I acquiesce in the act of prayer, without desiring to receive what I ask for, I never pray.—*Ib.*

Influence of Great Actions. They often save, and always illustrate the age and nation in which they appear. They raise the standard of morals; they arrest the progress of degeneracy; they diffuse a lustre over the path of life; monuments of the greatness of the human soul, they present to the world the august image of virtue in her sublimest form, from which streams of light and glory issue to remote times and ages; while their commemoration by the pen of historians and poets, awakens in distant bosoms the sparks of kindred excellence.—*Robert Hall.*

The Supreme Being. The idea of a Supreme Being has this peculiar property, that, as it admits of no substitute, so, from the first moment it is impressed, it is capable of continual growth and enlargement. God himself is immutable; but our conception of his character is continually receiving fresh accessions, is continually growing more extended and refulgent, by having transferred upon it new perceptions of beauty and goodness; by attracting to itself, as a centre, whatever bears the impress of dignity, order or happiness. It borrows splendor from all that is fair, subordinates to itself all that is great, and sits enthroned on the riches of the universe.—*Ib.*

True Happiness. Nothing can support my spirits, or enable me to pass through the world with any degree of constant satisfaction, but walking with God, in the faith of Christ, as a reconciled Father, doing his will, under his eye, with his help, acquiescing in this state of mind, looking no farther, desiring no other riches, living for no other end.—*Adam.*

God. Let the societies of angels be rather employed in singing thy praises; but let us, with silence and astonishment, fall down at the footstool of thy throne, while they are taken up in the repetition of their celebrated doxology, Holy, holy, holy, Lord God of Hosts, who fillest heaven and earth with thy glory! But O that we had within us proper powers for exalting that most sacred name! that name, which, according to their measure, is celebrated by all the parts of this visible world which surround us, the heaven, the stars, the winds, the rivers, the earth, the ocean, and all the creatures therein.—*Leighton.*

Prayer. Prayer soars above the violence and impiety of men, and with a swift wing, commits itself to heaven, with happy omen. Fervent prayers stretch forth a strong, wide extended wing; and while the birds of night hover beneath, they mount aloft, and point out, as it were, the proper seats to which we should aspire.—*Ib.*

Termination of Controversies. When a larger influence is vouchsafed from the Divine Spirit, and the minds of men are led into all truth by their divine guide, there will be no need of the fires of controversy, while his pure and peaceful light is shining everywhere around us. When all are cherishing the truth for its own sake, the weapons of controversy will be thrown aside as useless, and sects will cease, for there will be no further occasion for them: earnestness for the truth will supersede all party zeal for peculiar opinions, and full knowledge of the truth will set aside all partial views.—*Douglas.*

True Religion. It cannot be too often repeated, that religion consists simply in confor-

mity to the Divine will and likeness, and that other things may be pleasant accessories, but are not the essentials of our duty. Many are evidently seeking after comfort rather than truth, but the only true comforter is the Holy Spirit, who comforts us by means of the truth, who lays a deep foundation for heavenly joy, by first convincing us of sin, that we may receive with earnestness, the glad tidings, when he testifies of the Saviour.—*Douglas's Truths of Religion.*

Human Nature. Human nature is like a bad clock. It may go right now and then, or be made to strike the hour, but its inward frame is to go wrong.—*Thomas Adam.*

Delight in the Works of God. With the love of God in our hearts, we need not fear to use freely those powers he has bestowed upon us, or to find refreshment and delight in anything he has condescended to make. With all allowances for the mistakes of different periods of the world, much of this scrupulosity is being righteous overmuch; and this, in the mildest form of it, is sad self-deception. And there is no little danger in the endeavor to annihilate the variety of our occupations and enjoyments; there is a perpetual risk of some awful outbreak; whereas, let the thoughts and feelings of a sanctified man run gently, and they will become purer and purer as they flow along. Why! out of "a pestilential congregation of vapors," what glories has God spread over the skies; and yet, there are persons, who, if they could have had the making of the world, and have carried out into creation the principles they apply to men, instead of a sky piled up with clouds of dazzling whiteness, and a sun setting in gorgeous yet solemn pomp, from one end of the heavens even unto the other they would have had one dull, heavy cope of cold, melancholy blue. It is as weak in this case, as it is in all others, from the abuse, to reason against the use, of these things.—*Review of Martyn, in Spirit of the Pilgrims.*

Do Good. Beside the sorrowful hours that we must pass on account of our sins, it may be said, 'Is not the world all around us lying in wickedness, and how can we talk of being happy?' We will tell you how. Set immediately about making the world better. When a man is in earnest in God's work, he has very few spare minutes to be unhappy in. It is the old sluggish system of waiting God's time, which breeds melancholy and every unclean thing. Men had much rather mope over the world than labor for it. But this will no more carry on the work of sanctification and peace and joy in the soul, than it will convert a soul. God's time is now; and he who waits for it never sees it. Then act. And while you do your part, depend upon it,

God will do his. And along with this, take care that there be an entire absorption of your will into the will of God. Learn to rejoice with all your heart and mind in his glorious sovereignty; then will you see the wrath of man praising him, and the remainder of wrath restrained. Do you think the angels in heaven are made miserable by the thoughts of their fallen compeers, or by the folly and madness of men?—*Ibid.*

TESTIMONIES OF DYING CHRISTIANS.

O my heavenly Father, though I be taken out of this life, and must lay down this frail body, yet I certainly know that I shall live with thee eternally, and that I cannot be taken out of thy hand.—*Martin Luther.*

I fear not to die, firmly trusting that I shall enjoy that most blessed Saviour, whom I have so long preached to others, and whose face I have so long desired to see, in that state where is the fullness of joy forever.—*Leo Judae, a Swiss Reformer.*

I am sick not to death, but to life.—*Myconius.*

I have not lived so that I am ashamed to live longer; neither do I fear to die, because we have a merciful Lord. A crown of righteousness is laid up for me. Christ is my righteousness. This day, quickly let me see the Lord Jesus.—*Bishop Jewel.*

A poor wretch and a miserable man as I am, the least of all saints, and the greatest of all sinners, yet I trust in, and, by the eye of faith, I look upon Christ, my Saviour. As there is but one sun in the world, so there is but one righteousness. Were I the most excellent of all the creatures in the world, yet I would confess myself to be a sinner.—*Deering.*

I find my foundation able to bear me.—*Thomas Adam.*

I have peace of mind. It may arise from stupidity, but I think that it is founded on a belief of the gospel. My hope is in the mercy of God through Jesus Christ.—*Fisher Ames.*

Glory to God in the highest, and on earth peace, good will towards men.—*Dr. C. Backus.*

I would not exchange my hope in Christ for ten thousand worlds. I once entertained some doubts of his divinity; but, blessed be God, these doubts were soon removed by inquiry and reflection. I shall soon be at rest. I shall soon be with my God. Oh glorious hope. Blessed rest.—*Judge Bayard.*

Directly I am going to glory. My master calls me, I must be gone.—*Rev. John Blair.*

I shall be the most glorious instance of sovereign grace in all heaven.—*Rev. Thos. Waller.*
Mercy is triumphant.—*Dr. Rice.*

QUARTERLY LIST
OF
ORDINATIONS AND INSTALLATIONS.

JOSEPH MUENSCHER, instituted rector, Epis. Saco, Maine, Sept. 21.

EDWIN JENNISON, ord. pastor, Cong. Walpole, New Hampshire, August 17.

FRANCIS DANFORTH, inst. pastor, Cong. Winchester, N. H. August 18.

FOSTER THAYER, ord. pastor, Cong. North Woodstock, Vermont, June 29.

WILLIAM S. PLUMMER, inst. pastor, Pres. Petersburg, Vt. July 10.

MOSES FIELD, ord. pastor, Bap. Manchester, Vt. August 18.

JULIUS C. BARLOW, ord. evang. Hubbardston, Vt. Aug. 31.

AMZI JONES, ord. Cornwall, Vt. Sept. 16.

ORRIN FOWLER, inst. pastor, Cong. Fall River (Troy), Massachusetts, June 19.

CULLEN TOWNSEND, ord. pastor, Bap. Middlefield, Mass. June 29.

T. C. TINGLEY, ord. pastor, Bap. Foxborough, Mass. July 14.

JAMES H. FRANCIS, ord. pastor, Cong. Dudley, Mass. August 24.

ELIJAH FOSTER, ord. pastor, Bap. Salisbury, Mass. Aug. 24.

JOHN WALKER, inst. pastor, Bap. Sutton, Mass. Sept. 7.

CHARLES G. SELLECK, ord. pastor, Cong. Ridgefield, Connecticut, May 23.

GEORGE J. TILLOTSON, ord. pastor, Cong. Brooklyn, Ct. May 26.

JAMES H. LINDSLEY, ord. evang. Bap. New Haven, Ct. June 9.

WILLIAM M. CORNELL, inst. pastor, Cong. Woodstock, Ct. June 15.

AMBROSE EDSON, inst. pastor, Cong. Berlin, Ct. June 15.

GEORGE B. IDE, ord. evang. Cong. Coventry, Ct. June 29.

ALVIN BAYLEY, ord. evang. Cong. Coventry, Ct. June 29.

GARDNER BARTLETT, ord. evang. Cong. Coventry, Ct. June 29.

WILLIAM HODGE, ord. pastor, Bap. Hartford, Ct. July 13.

LENT S. HOUGH, ord. pastor, Cong. Chaplin, Ct. August 17.

MOSES B. CHURCH, inst. pastor, Cong. Stafford, Ct. Aug. 25.

THEOPHILUS SMITH, inst. pastor, Cong. New Canaan, Ct. August 31.

HENRY ROBINSON, inst. pastor, Cong. Suffield, Ct.

ANSEL NASH, inst. pastor, Cong. Wintonbury, Ct.

THOMAS M. SMITH, inst. pastor, Pres. Catskill, New York, June 5.

JOHN H. BISHOP, ord. pastor, Bap. Evan's Mills, N. Y. June 22.

BENJAMIN D. HAIGHT, ord. deacon, Epis. New York, N. Y. July 3.

JOSEPH H. NICHOLS, ord. deacon, Epis. New York, N. Y. July 3.

WILLIAM NORWOOD, ord. deacon, Epis. New York, N. Y. July 3.

TALCOTT BATES, inst. pastor, Pres. Manlius Square, N. Y. July 14.

REUBEN SMITH, inst. pastor, Pres. Waterford, N. Y. July 15.

DANIEL VAN VALKENBURG, ord. evang. Pres. New York, N. Y. July 15.

ERASTUS N. NICHOLS, inst. pastor, Pres. New York, N. Y. July 15.

LEWIS THIBON, ord. deacon, Epis. Ballston Spa, N. Y. July 17.

LUKE LYONS, inst. pastor, Pres. Rochester, N. Y. July 27.

WILLIAM WISNER, inst. pastor, Pres. Rochester, N. Y. July 28.

JOHN H. VAN WAGENEN, inst. pastor, Ref. Dutch, near Schenectady, N. Y. July 28.

ROBERT W. CONDIT, inst. pastor, Pres. Oswego, N. Y. July.

JOSEPH B. BALDWIN, ord. evang. Pres. New York, N. Y. August 4.

WALTER G. DYE, ord. pastor, Bap. Cortlandville, N. Y. August 25.

ISAAC W. PLATT, inst. pastor, Pres. Bath, N. Y. Sept. 1.

FREDERICK E. CANNON, inst. pastor, Pres. Potsdam, N. Y. Sept. 8.

ASA BRAINERD, ord. evang. Pres. Potsdam, N. Y. Sept. 8.

WILLIAM L. KEESE, instituted rector, Epis. Albany, N. Y. Sept. 12.

DANIEL NEWELL, inst. pastor, Pres. Winfield, N. Y. Sept. 22.

MANSFIELD BARLOW, ord. evang. Bap. Kingston, N. Y. F. J. BROOKS, ord. evang. Pres. Oneida Co. N. Y.

JOHN TUCKER, ord. evang. Bap. Chester Co. Pennsylvania, August 4.

ALEXANDER SMITH, ord. evang. Bap. Mount Republic, Penn. August 18.

WILLIAM H. BRISBANE, ord. pastor, Bap. Charleston, South Carolina, Nov. 7.

Whole number in the above list, 54.

SUMMARY.		
		STATES.
Ordinations	31	
Installations	21	
Institutions	2	Maine 1
Total	54	New Hampshire 2
OFFICES.		Vermont 5
Pastors	25	Massachusetts 6
Evangelists	12	Connecticut 14
Deacons	4	New York 23
Rectors	2	Pennsylvania 2
Not specified	1	South Carolina 1
Total	54	Total 54
		DATES.
DENOMINATIONS.		1830. November 1
Congregational	17	1831. May 2
Pres' yterian	15	June 11
Baptist	13	July 15
Episcopal	6	August 13
Ref. Dutch	1	September 8
Not specified	2	Not specified 4
Total	54	Total 54

QUARTERLY LIST
OF
DEATHS
of Clergymen and Students in Theology, and Missionaries.

MARSHFIELD STEELE, Cong. Machias, Maine, 1831.

THEOPHILUS B. ADAMS, at. 42, Baptist, Acworth, New Hampshire, Aug. 15.

GEORGE LEONARD, at. 29, Bap. Worcester, Massachusetts, August 12.

JEREMIAH DALE, Bap. Danvers, Mass. Sept. 4.

NEHEMIAH THOMAS, at. 66, Cong. Scituate, Mass.

NATHANIEL DWIGHT, at. 69, Pres. Oswego, New York, late of Norwich, Ct.

BENJAMIN COLLINS, Meth. New Providence, New Jersey, August 14.

JACOB VAN VLECK, at. 81, Moravian, Bethlehem, Pennsylvania.

ROBERT SPARKS, near Centreville, Maryland.

JOHN H. RICE, D. D., at. 53, Pres. Prince Edward County, Virginia, Sept. 3.

JACOB BEECHER, Ger. Ref. Shepherdstown, Va.

WILLIAM ALLEN, at. 73, Georgetown, Dis. of Columbia.

DAVID B. SLATER, at. 54, Meth. Montgomery Co. Tennessee, August 1.

O. B. ROSS, Meth. Lexington, Kentucky.

GEORGE D. BOARDMAN, Bap. Miss'ry to Birmah, Feb. 11.

Whole number in the above list, 15.

SUMMARY.		
		STATES.
AGES.		
From 20 to 30	1	Maine 1
30 40	0	New Hampshire 1
40 50	1	Massachusetts 3
50 60	2	New York 1
60 70	2	New Jersey 1
70 80	1	Pennsylvania 2
80 90	1	Maryland 1
Not specified	7	Virginia 1
Total	15	Dis. Columbia 1
Sum of all the ages specified	467	Tennessee 1
Average age	58	Kentucky 1
		Birmah 1
DENOMINATIONS.		Total 15
Congregational	2	
Presbyterian	2	
Baptist	4	DATES.
Methodist	3	1831. February 1
Ger. Ref.	1	August 4
Moravian	1	September 2
Not specified	2	Not specified 8
Total	15	Total 15

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1831.

ADDRESS OF THE BOARD OF DIRECTORS OF THE PRESBYTERIAN EDUCATION SOCIETY TO THE CHRISTIAN PUBLIC.

THE twenty-third day of October, 1818, marks an important period in the history of the benevolent exertions of the Presbyterian church. On that day, while as yet no Education Society had been formed within its bounds upon an extensive scale, a number of Presbyterian clergymen and laymen convened in the session room of the Brick church, in the city of New York, and unanimously resolved, "That it is expedient to attempt the formation of a Society for the charitable education of poor and pious youth for the gospel ministry." A committee was appointed, at the head of which was placed the venerable Dr. Boudinot, to prepare and report a plan for organizing the Society. The committee met, agreeably to their instructions, on the 10th of November following, in the session room of Wall street church, and, with entire unanimity, agreed upon the form of a constitution. This was submitted to a public meeting of ministers and laymen held in New Brunswick, on the 27th of the same month, and the Society was organized. Dr. Boudinot was chosen President, and continued to hold that office till his death.

Such was the origin of the "*Education Society of the Presbyterian Church in the United States of America*;" a title which, in 1820, was exchanged for the present more convenient name of PRESBYTERIAN EDUCATION SOCIETY. The great motive which led to the enterprise was not to extend the influence of any religious party, but to multiply the means of grace, by increasing the number of pious, well-qualified ministers of the gospel. The conviction was deep and general that, without special effort, it would be impossible to supply the nation with pastoral instruction, or to send the blessings of salvation to the destitute in other lands. To do nothing, and to attempt nothing, under such circumstances, would be treachery to the cause of Christ, and would render those who were guilty of such supineness accessory to the ruin of the souls of men.

Results under the original organization.

It was a part of the original plan of the Society, that the General Board should

operate through the medium of Executive Committees, formed in different portions of the country. Of these, there were, in 1824, nineteen, besides seven auxiliary societies holding the relation of Executive Committees. The imperfect returns received from these subordinate branches of the general system, rendered it difficult to furnish a complete account of funds raised, or of young men assisted. The average amount of funds annually collected for a number of years, may be placed at five thousand dollars, and the number of young men assisted, in a single year, at one hundred.

Union with American Education Society.

For want of a permanent agent, the society languished until the year 1826, when a proposition was made by this Board to the Board of Directors of the American Education Society, for union. The history of other benevolent enterprises had shown that union is strength. It could not be doubted that the cause of Education Societies would be promoted by the same means. The Presbyterian Education Society agreeing with the American in the great principles which formed the basis of its operations, was, accordingly, united with it, under the name of the *Presbyterian Branch of the American Education Society*. This arrangement took place in May, 1827. From this time, till May, 1831, the Branch, by mutual agreement, confined its efforts within the States of New York, New Jersey, and Pennsylvania, except as assistance was occasionally rendered to the Parent Society in sustaining the common cause.

God evidently smiled upon the union. Although the Branch Society was confined to three States, its funds were doubled in a little time, and it had a larger number of young men under patronage than when its field was spread over the country indiscriminately, and twenty-six Executive Committees and Societies acted in connection with it.

Present Organization.

Inasmuch, however, as the American Education Society was located in the heart

of the Congregational churches of New England, and the Presbyterian Branch had an annual surplus income to be appropriated in destitute parts of the country, it was judged best that the Branch should enlarge its sphere of operations to its former dimensions, and appropriate its own funds; especially, as those most needing them were in the limits of the Presbyterian church. This, beside being the most natural method, would be less likely to excite jealousies of denominational influence: at the same time, it would give an opportunity of exhibiting, in one view, the result of all efforts made in the Presbyterian church through this organization. It is due to the Directors of the American Society to state, that on this, as well as on former occasions, a disposition was manifested to conform to any measures which would best secure the great end of both institutions. The proposition for an enlargement of territory and responsibility, was no sooner made than it was acceded to, and upon terms mutually satisfactory.

Principles of Union.

By virtue of this new arrangement, the Branch resumes its former name of Presbyterian Education Society, and occupies its former limits. It takes, as its own, the rules of the American Society, and assumes its engagements within prescribed limits. The entire concerns of that Society, out of New England, are now committed to this, as a *co-ordinate* institution; under no other restriction in the administration, than that of conforming to received rules, and reporting proceedings regularly. In regard to the important trust of holding, collecting, and cancelling obligations for funds loaned to beneficiaries, the American Society has no pecuniary interest, and retains no control. Both institutions agree to furnish aid, when needed, should circumstances permit; and in the alteration of rules intended to apply within the bounds of the Presbyterian Society, such alteration must be concurred in by its executive authority, before it can take effect.

Responsibility of the Directors and of the Society.

Under these highly important and liberal provisions, the Board finds itself invested with increased responsibilities. As tributary to the ecclesiastical judicatories of the church, its office is, to bring forward young men of suitable character, who have not the means of acquiring a competent education, for the ministry, and by a judicious application of pecuniary relief, to prepare them to receive, from the constituted organs of the church, the high commission of ministers of Christ. For the funds necessary to accomplish this object, the Directors have nowhere to look, but to a benevolent community. To that community, having the manifest right to supervise their own donations, and

to the great Head of the Church, they hold themselves responsible for all their acts. Should they prove unfaithful to their trust, the remedy is sure, and at hand. Let the streams be cut off by which their treasury is supplied. The means of influence possessed, beyond what the voluntary and continued offerings of the community furnish, are insignificant and powerless. Without permanent funds, and without chartered privileges of any kind, it is obvious that the Presbyterian Education Society must live or die, according as those shall decree by whom it is supported. The Directors do not regret this dependence. They rejoice that they are made responsible, in the most direct manner they can be, to the *contributors* of the sacred funds placed at their disposal, and who may be supposed to have as deep an interest in the management of these funds as any men can have. It is a responsibility under which the enterprises of benevolence that characterize and adorn the age, have, almost without exception, been conducted; which most happily coincides with the spirit of Christianity, as a religion of LOVE; and which God has owned by signs and wonders, scarcely less intelligible than those which originally attested the truth of divine revelation.

When it is considered that the proper end of all organization in the church is, to build up, and extend, and perpetuate the kingdom of Christ, it will not be thought strange that the watchword now most commonly heard among his devoted followers, is;—ACTION. If one *mode* of doing good is preferred to another, let every man use the liberty which God has given him, of deciding for himself; but let him do with his might what his hand finds to do. Millions perish while he halts and hesitates. It will be well, also, if all keep in mind what a celebrated controvertist of a former age said, in an hour of solemn and tender review:—“While we wrangle here in the dark, we are dying and passing to the world that will decide all our controversies; and the safest passage thither is by peaceable holiness.”

The Directors of the Presbyterian Education Society would impress these truths deeply upon their own minds, and the minds of those with whom they are associated. Losing sight of every other consideration, they would fix their eye upon a single object;—*the glory of Christ, and the salvation of sinners from hell.* Whatever will best promote that end, they pray may be prospered. To all, who, with the spirit of their Divine Master, are seeking it, they bid “God speed.” And, the only privilege which they claim for themselves, is that of doing all they can to promote the same end.

The preaching of the Gospel the great means of Salvation.

In deciding what means will be most likely to promote the salvation of men, it can

never be forgotten that the preaching of the gospel is the great instrument appointed by Heaven for this purpose. In all ages, as in the age of the apostles, it hath pleased God by the "foolishness of preaching" to save them that believe. If it be true, that "who-soever shall call upon the name of the Lord shall be saved;" it may with no less assurance be asked, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Let the believer of God's truth ponder this short but inspired argument. Let him examine for himself the moral statistics of the world, and measure the length and breadth of those spiritual desolations which spread over it like the pall of death, and he will not refuse his tears, his prayers, or his efforts, in behalf of a cause which seeks to multiply the faithful heralds of God's word. Here, in our own land, blessed as it is with the light of truth and with the means of grace, he may find moral wastes, shades of spiritual night, as thick and dark as any which brood over pagan lands. Take the organized churches of the Presbyterian denomination alone, and the demand for pastoral instruction is loud and urgent enough to justify ten fold greater effort to raise up ministers, than has ever yet been made. In one State, the best supplied of any west of the Alleghany mountains, containing about two hundred Presbyterian clergymen, and more than one third of all the ministers of that denomination residing in the ten States of the great western valley,—in this highly favored State, says an intelligent resident, "We are compelled to deplore the condition of one hundred and fifty churches, which are now languishing for want of stated pastors; and the still more affecting condition of twelve adjoining counties, without a single Presbyterian minister. In view of these and other similar facts, which have urged themselves upon our attention while surveying this immense field of labor, we think we speak advisedly when we say, that, if we now had *one thousand* additional ministers, of able and devoted character, they might all, within the current year, be located in the heart of this great valley, in important and promising stations for usefulness."

Design of Education Societies.

Who will doubt that the finger of God points to Education Societies, as one of the principal means of supplying these spiritual wants. Whatever the reason may be, the fact is, that by far the greatest part of able and faithful ministers and missionaries have arisen from the middle and laboring classes of society. Their names are encircled with a halo of glory, but it was in the school of poverty that they were disciplined to great undertakings. Compelled in early life to

make vigorous efforts to sustain themselves, they learned how to "endure hardness, as good soldiers of Jesus Christ." The worth of such men, and the need of them, in an age of enterprise and of great moral revolutions, like the present, cannot be too highly estimated. It is not the legitimate object of Education Societies to lessen the number of such men, or to impair their energies. Sooner than lead to such a result, it were well for the church and for mankind that every Education Society were blotted out of existence. The proper business of such societies is, by a wise and wholesome patronage, to increase the number of *self made men*; of men, capable of performing any service, and of enduring any hardship for Christ, to which they may be called.

Assistance by Loans.

It does not belong to the Directors of this Society, nor of the Society with which they are so harmoniously co-operating, to speak of facts farther than they may come under their own observation. But so far as they are permitted to give their testimony, they feel constrained, from a regard to the purity, the energy, and the success of the Christian ministry, to state, that the system of patronage which has been found by them best adapted to secure these important ends, is that of *loans*, made in the customary form, but without interest, until a suitable time shall have elapsed for paying; and with the further equitable provision, that, in case of *inability* to pay, arising from providential, or other good and sufficient reasons, the obligation shall be cancelled.* Assistance in this way furnishes but few motives to unworthy men to apply for patronage; it leads to economy, to diligence, to personal effort, and by necessary consequence to self respect and independence; and it economizes the funds of the church, so as to render them far more useful. In proof of the soundness of these conclusions, it may be observed, that, while nearly every Education Society has commenced operations with a system of *charity* merely, experience has in a little time suggested the necessity of exchanging it for a system of *loaning*; and even in those instances where the former method has been retained, it is easy to perceive that there is a tendency to its ultimate and complete abandonment. The reports of this So-

* "In case the future condition of those who are patronized by the Society, in consequence of any calamity, or of the service of the church to which they may be providentially called, or the peculiar situation in which they may be placed, shall, in the judgment of the Board, be found to be such, as to render it unsuitable for them to be called upon to pay the debt contracted for their education, it shall be understood to be the right and duty of the Board to cancel such debt in whole, or in part, whenever they shall judge proper. The notes of young men patronized by a Branch Society, shall be cancelled by the concurrent vote of the Board of the Parent Society (in the present case Presbyterian Education Society) and of such Branch." *Rules, chap. vi. § 5.*

ciety will show, that as long ago as 1821, before a union with the American Education Society was thought of, the Board felt it incumbent on them to suggest for the consideration of their Executive Committees, "whether the practice of *loaning* the sums which are advanced to beneficiaries might not, under certain modifications and restrictions, be adopted with advantage."*

Amount Appropriated.

In this connection it is proper also to state, that taking into view the numerous facilities for self support which are afforded young men, in many places, and the aid which they frequently derive from funds belonging to the seminaries with which they are connected, the directors cannot, without unfaithfulness to those under their care, as well as to the public, recommend a larger sum, as a uniform appropriation, than that which is now made, viz. seventy five dollars a year. To this rule, as to all others of a general nature, there are exceptions; but in the present case, they are exceptions which go to show the propriety of lessening, rather than increasing the amount appropriated; especially, since to cheapness of living, there are now added in many places, all the advantages derived from uniting labor with study.

Thorough Education.

Another principle which is deemed of great importance is, that those who are patronized, shall aim at a *thorough* course of education for the ministry. If ever this requisition was called for by the highest good of mankind, it is so at the present time. Such have been the advances in knowledge, and such the facilities for diffusing it widely and rapidly, that it is impossible for ignorant men, or for men possessing less intellectual furniture than belongs to educated men generally, to exert that influence for truth, and for the good of souls, which the cause of Christ requires. While the adversaries of the church are burnishing their armor, and preparing for new modes of attack, it does not become the soldiers of the cross to throw away the weapons of defence, which Providence has put within their reach.

No attainments in learning can indeed supply the want of a warm and active piety; and, it should be the care of Education Societies, to patronize none but those who exhibit evidence of possessing this essential qualification: nevertheless, without knowledge deep and various, even piety cannot achieve the highest success of which it is capable. There are other principles which are regarded as having great importance in forming the character, and guarding against abuses; such as, requiring of all who receive aid from the funds, a faithful pecu-

niary accountability, and the exercise toward them of an affectionate pastoral care, but, upon these, the Directors forbear to dwell, since they have already been frequently made the subject of former communications.

Catholic Nature of the Society.

The name of the Society, it will be perceived, is *Presbyterian*. It is so in fact. It has been nurtured in the bosom of the Presbyterian Church, and owes its success to the liberality of its members. But though Presbyterian, it is not a *sectarian* institution. It has aimed to accomplish the catholic object for which it was formed, by catholic measures, and with a catholic spirit. In the exercise of this spirit, it has occasionally lent a helping hand to young men of approved piety and qualifications, of other evangelical denominations, who had no prospect of assistance from any other quarter. These young men have, however, in all cases, submitted to the regular Examining Committees of the Society, and have been able to commend themselves as worthy applicants, before receiving any aid from the funds. While this liberality, on the part of a denomination which, more than any other, has of late years been "every where spoken against," has been calculated to soften asperities, and to "stop the mouths of gain-sayers," it has excited the different denominations to make provision for their own young men, and thus has indirectly conferred on them a greater benefit than could have been derived from a few acts of liberality.

Enlightened and Catholic Spirit of the Confession of Faith.

It is the glory of the Presbyterian Church, that she has ever encouraged in her ministers the union of high attainments in learning with elevated piety. Believing, as she does, that ignorance is a fitter ally of superstition than of truth, she has had a deep interest in raising, so far as she was able, the standard of ministerial education in other denominations of Christians; and hence, her seminaries of theology, as well as of literature and science, have ever been free of access to all who have sought admission. In taking this enlightened and dignified course, she has acted no less in accordance with the spirit and letter of her venerable standards, than with the precepts of the gospel. For while those recognize, as belonging to the true church, all "that have been, are, or shall be gathered into one under Christ the head thereof;" and while they teach that "all saints that are united to Jesus Christ their head, by his spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection and glory; and being united to one another in love, have communion in each other's gifts and graces:" they inculcate it, as a solemn duty

* See Third Report, p. 13.

to manifest this communion, "*in relieving each other in outward things, according to their several abilities;*" which communion it is further declared, "*as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.*"*

Conclusion.

With these unreserved remarks respecting the history of the Society, its present organization, and the leading principles upon which it is conducted, the Directors once more commend it to the friends of Zion, and invoke for it the continued blessing of God. Especially do they make their appeal to the various Associations, Branches and Agencies connected with the Society, and to the numerous and long-tried patrons, by whose benefactions and prayers it has been enabled to send already a host of laborers into the vineyard of Christ. If any doubts could have been entertained of the favorable opinion with which its object, principles, and measures have been regarded, they would have been dissipated by the cheering tokens of confidence which have been afforded by those liberal donations that have been sent to its treasury. It was with an anxious desire to render the Society a still greater blessing to multitudes famishing for the bread of life, that the Directors consented to the enlargement of their field of labor, and to a corresponding increase of responsibility. Among the engagements, to which they are pledged, is one;—that *no young man of proper character and qualifications within the territorial limits of this Society, who shall apply for aid upon the principles, and in conformity with the rules which it adopts, and who is not otherwise provided for, shall fail of obtaining the means of a thorough education for the ministry.* This pledge is to be redeemed, not by taking the work out of the hands of others who are already successfully engaged in it, but in seeing that no young man, of the character and qualifications required, fails of his object for want of the means of obtaining an education. Hitherto, through the favor of God, and the benevolent exertions of his people, no application of the kind referred to, has failed. To the friends and patrons of the Society in every part of the country, the Directors look with confidence for the ability to renew this declaration with each revolving year. Followers of Jesus! Benefactors of the souls of men! you will not disappoint the hopes of the devoted youth who have been encouraged by your sympathy and aid to seek the office of ambassadors of Christ.

To the rising sons of the church, whose hearts burn with desire to become instruments of salvation to their fellow men, we say, come! If you are ready for self-denial, for untiring industry, and for "patient continuance in well-doing"—if, like your Divine

Master, you seek "to minister unto others," rather than "to be ministered unto"—in a word—if you are willing to inscribe your name upon the list of *self-made men*, your way is plain. You need not ask, Who will open to us the door of usefulness? The answer has already been given. If you can find it nowhere else, you cannot fail to discover it in the solemn pledge, which this Society, in the name of the church, gives you! The hill which you must ascend is steep and difficult; but the road to the highest posts of honor and usefulness lies across it. Hundreds have trod it before you, who are now reaping a glorious harvest of souls; or, who, like Hall, and Fisk, and Parsons, are wearing crowns of rejoicing in the kingdom of their Father. Between one and two hundred young men, under the care of this Society, and several hundreds more under the care of the Society with which this is connected, are at this time making their way over the same rugged path, and will ere long enter the whitening fields which lie beyond them. They beckon to you as they go, and invite you to share with them, the sacrifices and perils, the labors and triumphs of ministers and missionaries of the cross of Jesus Christ. The cries of your fellow men, as they sink from your sight and pass into a hopeless eternity, reprove your delay; while a bleeding Saviour points you to the sacrifice which he has made, and bids you, as you love him, "Go into all the world, and preach the gospel to every creature."

By order of the Board of Directors,
E. CORNELIUS, Cor. Sec'y.
New York, Oct. 1, 1831.

DIRECTIONS TO THOSE WHO WISH TO APPLY FOR PATRONAGE.

It is not necessary, at any time, to write to the Secretary of the Presbyterian Education Society, nor to the Secretaries of either of the Branches connected with it, merely to inquire whether a young man *can* be patronized. Such inquiries may be considered as *already answered* by the repeated and solemn pledges which the Society has given of assistance to every deserving applicant who is not otherwise provided for, *and whose character and qualifications are such as the rules require.* It is hoped that this declaration will be understood every where; and that no more expense of *time* and *money* will be consumed in unnecessary correspondence. Let the applicant, or his friends, attend carefully to the following extract from the Rules, and if, upon examination, the candidate is found worthy of patronage, he will experience but little delay in obtaining the aid which he needs.

CHAPTER V.—Of Beneficiaries.

1. No person shall be considered a candidate for assistance who has not pursued classical

* Confession of Faith, chap. xxv. xxvi.

studies for at least three months, and who has not attained to fourteen years of age.

2. No person shall be patronized who does not furnish satisfactory evidence of promising talents, decided piety, and who is not in the way of obtaining a *thorough* classical and theological education; that is, either preparing to enter college; or a member of some regularly constituted college where a thorough classical course is pursued; or engaged in theological studies with the design of taking a regular three years' course.

3. When a young man wishes to apply for patronage, he must pursue the following steps: *First.* He must obtain unequivocal testimonials from three or more serious and respectable persons best acquainted with him and his circumstances, (e. g.) his minister, instructor, a magistrate, or some other principal man in the vicinity, stating his age, place of residence, indigence, moral and religious character, including his church connection, talents, previous education, and serious desire to devote his life to the Christian ministry. These testimonials should be *sealed* papers, that the writers of them may speak freely, concerning the character of the applicants. *Secondly.* Having obtained these testimonials, the applicant must present his request for *examination and recommendation* to some Examining Committee in his neighborhood, or within the portion of the country to which he belongs. If no such Committee is known to have been appointed, the applicant or his friends may write, for information, to the Secretary of the Parent Society; or if he resides within the limits of a Branch Society, to the Secretary of that Branch.

4. Whenever a young man has taken the above course, and been examined and recommended by an authorized Committee, to the Board of Directors of the Parent Society, or of one of its Branches, he may be *admitted on trial*, at the discretion of the Board, for a period of three months.

Examining Committees may be found at either of the places mentioned below. Where a College or Seminary is instituted, the presiding officer will generally be able to give the necessary information.

Town.	State.	Gent. to whom app. may be made.
New York,	New York,	Rev. E. Cornetius.
Schenectady,	do.	Rev. Eliphalet Nott, D. D.
Clinton,	do.	Rev. Asahel S. Norton, D. D.
Potsdam,	do.	Rev. Asa Brainard.
Auburn,	do.	Rev. James Richards, D. D.
Geneva,	do.	Rev. E. Phelps.
Rochester,	do.	Rev. Joseph Penney.
Princeton,	New Jersey,	Rev. Samuel Miller, D. D.
Gettysburg,	Pennsylvania,	Rev. S. S. Schmucker.
Carlisle,	do.	Rev. Samuel B. How, D. D.
Pittsburg, and } Canonsburg, }	do.	Rev. Moses Brown, D. D.
Washington,	Dia. Columbia,	Rev. Stephen Chapin, D. D.
Baltimore,	Maryland,	Rev. William Nevins.
Prince Edward,	Virginia,	Sen. Prof. of Union Seminary.
Lexington,	do.	Rev. E. A. Baxter, D. D.
Chapel Hill,	N. Carolina,	Rev. Joseph Caldwell, D. D.
Charleston,	S. Carolina,	Rev. Jasper Adams, D. D.
Athens,	Georgia,	Rev. Alonzo Church, D. D.
Maryville,	East Tenn.	Rev. Isaac Anderson, D. D.
Knoxville,	do.	Rev. Charles Coffin, D. D.
Nashville,	West Tenn.	Rev. Philip Lindsey, D. D.
Danville,	Kentucky,	Rev. John C. Young.
Cincinnati,	Ohio,	Rev. Franklin Y. Vall.
Oxford,	do.	Rev. R. H. Bishop, D. D.
Athens,	do.	Rev. R. G. Wilson, D. D.
Hudson,	do.	Rev. Charles B. Storrs.
Bloomington,	Indiana,	Rev. Andrew Wythe, D. D.
Hanover,	do.	Rev. John Matthews, D. D.
Jacksonville,	Illinois,	Rev. John M. Ellis.

The following extracts will sufficiently explain the duties to be performed by Examining Committees.

CHAPTER IV.—Of Examining Committees.

2. When a candidate for patronage applies for examination, it shall be the duty of the Examining Committee, to whom the application is made, to institute a personal and faithful inquiry respecting his testimonials, his studies, his religious character, his motives in seeking an education for the Christian ministry, and his willingness to conform to the rules of the American Education Society. If, after serious and full examination, the Committee shall be satisfied that the applicant possesses the character and qualifications required of beneficiaries by the Constitution and Rules of the Society, it shall be their duty to recommend him for patronage to the Board of Directors of the Parent Society, or, of one of its Branches, if the applicant reside within the limits of a Branch Society. In their recommendation, the Committee shall state very particularly, *the name, age, residence, place of education, church connection,* and other important facts connected with the history or character of the applicant, together with an account of the testimonials furnished, and the *names of the persons* by whom they were furnished.

3. If, after examining a candidate, the Committee shall have doubts respecting his character and qualifications, while yet they are so far satisfied as to be unwilling to reject the application, they may state the grounds of their doubts, and recommend the applicant on condition of re-examination after a suitable period.

4. It shall be the duty of the several Examining Committees, to endeavor to impress the minds of those who apply for patronage with a deep sense of the momentous and solemn nature of their undertaking, to explain to them the principles upon which appropriations are made by this Society, and to apprise them of the necessity, which the rules of the Society lay upon them, of making vigorous efforts to sustain themselves. It is recommended that every examination of candidates be introduced and closed with prayer."

The concerns of this Society are so extensive and complicated, that a rigid conformity to the RULES is indispensable.

The Quarterly Meetings of the Board, when appropriations will be made, are on the last Tuesday of March, June, September, and December. All returns and applications should be in the hands of the Secretary of the General Society by the middle of each of these months. The Boards of the several Branch Societies meet a few *weeks previous*. Returns and applications from young men within the limits of the respective Branches, should be sent to their several Secretaries, in early season for these meetings.

Blank Schedules, Notes, and copies of the Rules of the Society, may be had gratuitously, at any time, by applying to the Secretary of the Presbyterian Education Society, or to the Secretaries of either of the Branches.

PRESBYTERIAN EDUCATION SOCIETY.

CONSTITUTION.

ARTICLE I. This Society shall be known by the name of *The Presbyterian Education Society*.

II. The object of the Society shall be to educate young men for the ministry, upon the prin-

ciples, and in conformity with the rules of the American Education Society, as existing at the time of adopting this constitution, or, as they may hereafter be determined, with the concurrence of the executive authority of this Society.

III. This Society shall transmit a copy of its Annual Report to the General Assembly of the Presbyterian Church.

IV. Every person paying any sum annually shall be a member of the Society; every person paying thirty dollars at one time shall be a member for life, and every person paying one hundred dollars shall be a director for life.

V. The business of this Society shall be conducted by a Board of Directors, which, exclusive of their officers, shall consist of twenty-four members, who shall be elected annually. The Board shall annually elect their own officers, consisting of a President, Vice Presidents, Secretaries, Treasurer, and such other officers as may be necessary. They may fill their vacancies, appoint executive committees, and do every thing not contrary to this constitution which they may deem expedient. Five shall constitute a quorum.

VI. The Treasurer shall give bonds in a reasonable sum, to be determined by the Directors, for the faithful discharge of his duties.

VII. The annual meeting of the Society shall be held in the city of New York, on the second Thursday in May. Special meetings may be called by the Directors.

VIII. Members of Auxiliaries and Branch Societies are entitled to vote in all meetings of the Society.

IX. Alterations in this constitution may be made by vote of two thirds of the members present at an annual meeting, provided such alteration shall have been submitted to the Society in writing, at a previous meeting or session.

OFFICERS FOR 1831—2.

President.

ARTHUR TAPPAN, Esq.

Vice Presidents.

Rev. James Richards, D. D. Rev. David Porter, D. D. Rev. Thomas McAuley, D. D. Rev. John Brown, D. D. Hon. Jonas Platt. Hon. George Huntington. Hon. Joseph C. Hornblower. Hon. Theodore Frelinghuysen. Mr. Israel Crane. Rev. Elihalet Nott, D. D. Rev. Asa Hillyer, D. D. Rev. T. H. Skinner, D. D. Rev. N. S. S. Beman, D. D. Rev. G. Duffield. Mr. John Adams. Mr. James Montgomery. Thomas Bradford, Jr. Esq. Mr. William Wallace. Mr. Peter Ludlow. Mr. Zach. Lewis.

Corresponding Secretary.

Rev. E. CORNELIUS, 144 Nassau st., N. Y.

Recording Secretary.

HORACE HOLDEN, Esq.

Treasurer.

OLIVER WILLCOX, Esq. 144 Nassau st., N. Y.

Directors.

Rev. Samuel Fisher, D. D. Rev. Gardiner Spring, D. D. Rev. Philip C. Hay. Rev. William Patton. Rev. Elias W. Crane. Rev. Cyrus Mason. Rev. Elihu W. Baldwin. Rev. G. N. Judd. Rev. William T. Hamilton. Rev. Henry White. Rev. D. S. Carroll. Rev. S. H. Cox, D. D. Rev. J. Woodbridge, D. D. Mr. Eleazer Lord. Mr. John Morrison. Mr. George Douglass. Dr. A. W. Ives. Mr. Caleb O. Halsted. Mr. Fisher How. Mr. Knowles Taylor. Timothy Hedges, Esq. Mr. John North. Mr. R. T. Haines. Mr. Cornelius Baker.

Executive Committee.

Mr. Arthur Tappan. Rev. Dr. Hillyer. Rev. Dr. Spring. Rev. Dr. Woodbridge. Rev. W. Patton.

Rev. H. White. Rev. G. N. Judd. Rev. E. W. Baldwin. Mr. Caleb O. Halsted. Mr. Oliver Willcox. Mr. Fisher How. Mr. Horace Holden.

List of Presidents, Corresponding and Recording Secretaries, and Treasurers, from the formation of the Society, with the year of their several appointments.

Presidents.

HON. ELIAS BOUDINOT, LL. D.,	1818
HON. JONAS PLATT,	1822
HIS EXCELLENCY DE WITT CLINTON,	1824
ARTHUR TAPPAN, Esq.,	1826

Corresponding Secretaries.

REV. JAMES RICHARDS, D. D.,	1818
REV. PHILIP M. WHELPLEY,	1824
REV. WARD STAFFORD,	1825
REV. SAMUEL H. COX, D. D.,	1826
REV. AUSTIN DICKINSON,	1827
REV. HENRY WHITE,	1828
REV. WILLIAM PATTON,	1829
MR. B. B. EDWARDS,	1830
REV. E. CORNELIUS,	1831

Recording Secretaries.

REV. M. L. PERRINE, D. D.,	1818
REV. P. M. WHELPLEY,	1821
HORACE HOLDEN, Esq.,	1824

Treasurers.

JOHN ADAMS, Esq.,	1818
DANIEL BOARDMAN, Esq.,	1822
ARTHUR TAPPAN, Esq.,	1826
PETER LUDLOW, Esq.,	1827
OLIVER WILLCOX, Esq.,	1830

REPORTS OF AGENTS.

REV. WILLIAM COGSWELL.

THE last three months I have spent in Massachusetts, New Hampshire, and Vermont;—most of the time I spent in the last mentioned State. As I had never visited that portion of New England before, on behalf of the American Education Society, except to attend the Annual Meeting of the Branch, two years since, I felt it my duty to ascertain the statistics of the State in a religious view, in order to determine what aid in our cause might be, or ought to be, expected from that portion of our Zion. My conclusion is, that Vermont is the third State in New England, as it respects the number and wealth of persons embraced within the pale of the church. Her ability, therefore, to contribute towards the benevolent enterprises of the present day, is very considerable. For some of these, she has made laudable efforts. In regard to the Education Society, if I may be allowed to speak in the strain of the last report of their Branch, "There has been a strange indifference, an unaccountable languor seems to have seized the minds of the people." Four hundred and forty-one dollars only, during the last year, the year ending with the admeasurement of time by our Society, besides a part of a legacy left some years since by Joseph Burr, Esq., were paid into our treasury, from the whole State, as appears by their Treasurer's Report, and our account current. During the same time, the Parent Society paid over to beneficiaries in that State, two thousand one hundred and

fifty-six dollars, that is, one thousand seven hundred and fifteen dollars more than was remitted by their Branch to the Parent Society from annual collections in the different parts of the State. This ought not so to have been. The fair proportion of money to be raised in Vermont, for the support of beneficiaries in New England, probably would be not far from three thousand dollars annually. This sum of money, I am persuaded, the State can raise for this object, with great ease, and not diminish ought from other charitable purposes, if the good people will take up this subject with any degree of zeal. I am rather inclined to think that this may be the case in time to come, from present appearances. The local jealousies, having a bearing upon the Education Society, which have hitherto existed in different parts of the State, seem now in a very great degree to have subsided; and there is a prevailing desire that societies may be formed in the several counties, auxiliary to the State Branch, that the whole community might be brought up to effort in this good cause. At least, this is the case so far as my knowledge extends. While I was in the State, six County Education Societies were formed under favorable circumstances. The counties, in which such societies have been organized, are Franklin, Chittenden, Addison, Rutland, Windham, and Windsor. It is expected that the other counties, at some future time, will be organized in the same manner. This mode of awakening and keeping up an interest in our cause among the people generally, it was deemed best to pursue, and has been the one adopted in other parts of New England. In all the towns which I visited, the Education Society was favorably regarded, and the people seemed disposed to patronize it according to its importance among the benevolent enterprises of the present day. The officers connected with both the colleges in the State, are very cordial to our Society, and the measures pursued by the Directors. The beneficiaries, connected with the different literary institutions in Vermont, very generally sustain, to a good degree, the character required by the rules of the Society of those who receive its patronage. In the present revivals of religion, God is converting a multitude of young men, and hereby speaking too plainly to be misunderstood. In his providence he is saying, Take these young men and educate them for me—educate them to be ministers of the gospel of my grace. It is confidently expected, that many a youth, renewed by the Spirit of God, and educated by the charities of the church, will go forth from that State to bless Zion, in the administration of the word and ordinances of eternal life. At the last Annual Meeting of the Branch, which was held at Windsor, and which I attended, a pledge was given to raise a sufficient sum of money in the en-

uing year, to sustain the beneficiaries at their different Institutions. Should this pledge be redeemed, a new aspect will be given to the state of things there, in relation to the interests of the Education Society.

The Anniversary of the New Hampshire Branch was held at Concord, at which I was present. The Reports of the Secretary and Treasurer were interesting. During the current year of the Branch, more than two thousand dollars had been raised in the State,—more than enough to sustain their beneficiaries, and six times as much as had been paid into the treasury the previous year. The Secretary, Professor Haddock, in his Report dwelt much upon the selection of beneficiaries and the character they should sustain. The consideration of this subject was timely. It is highly important that the community at large should well understand the nature and extent of the requisitions made by the Education Society, and that these requirements will be strictly adhered to in the admission of young men to a participation of its sacred charities. There is danger that while God is pouring out his Spirit and bringing such numbers of our youth into the churches, and that while so much is said and justly said in regard to the destitution of Ministers in this and other countries, and such strong appeals are made to the pious young men of the land in relation to preparation for the ministry—I say there is danger that some not deserving of patronage may apply for aid. Great attention, therefore, must be paid to this subject. For the Society will rise or fall according to the character of those, to whom assistance is afforded. As I spoke particularly of the situation of things in New Hampshire in reference to the Education Society in my last Report, it is not necessary that I should enlarge, especially as but a small portion of my time during the quarter has been spent in the State.

I have visited also a few towns in Massachusetts. This Commonwealth has, from the time the American Education Society was formed, been foremost in contributions for this object. And it is most ardently to be hoped that her zeal and exertions in this great and good cause will not abate. She must continue to hold the front rank in New England of all those Christian efforts which are made for the conversion of the world. Indeed her charities as well as the charities of the church generally must be far more abundant. The pulse of Christian feeling must be raised a thousand fold. In view of the spiritual woes and wants of a perishing world, every pious soul should be ready to exclaim in the fullness of its desires, O, for the superabundant riches of Christendom, and then for a heart that shall embrace in its benevolence the great family of man, that this holy, heavenly and mighty work may be accomplished. It is more noble to bear a part in the salvation of men, than to wear

the crown of Caesar. Is this called enthusiasm? Would to God the world was filled with it, and then the millennial day would soon be ushered in.

Mr. WILLIAM L. MATHER, who recently closed his studies in the Theological Seminary at Andover, has been appointed by the Executive Committee to act as a temporary agent in those parts of New England, which need most to be visited on behalf of our Society. He will commence his labors in Franklin County, Ms. That County has had for some years an Education Society, but it never became auxiliary to our Institution till within a year. The Directors of that Society have long wished to have an agent employed in that section of the State in raising funds and giving a new and greater impulse in the cause they have espoused. And now Mr. Mather has gone among them, I trust he will find "a great door and effectual is opened unto him." A number of settled clergymen, in different parts of New England, have been appointed to an agency in the Counties where they reside, so far as the duties of their pastoral charge will permit, and they can address the churches on the Sabbath by exchange with their brethren in the ministry. Their services will be labors of love and gratuitous. It is hoped that something may be done in this way for our cause. The Lord reward them a thousand fold for all the sacrifices they shall make in this way for the Church.

My attention will next be directed to Connecticut. Agreeably to an arrangement with the Directors of that Branch, I am to visit the State about this time for the purpose of completing its organization into County Societies, and also the raising of funds within their bounds. This seems indispensably necessary; for during the last quarter there was paid into their treasury but three hundred and forty nine dollars, and yet for the same quarter, nine hundred and thirty six dollars were appropriated to their beneficiaries. I anticipate a ready co-operation of the friends of Zion in the accomplishment of the objects before me.

REV. FRANKLIN Y. VAIL,

To the Corresponding Secretary of the Presbyterian Education Society.

Cincinnati, 15th Sept. 1831.

In presenting, through you, my semi-annual report of the doings of the Western Agency of the Presbyterian Education Society, it being the first presented to that Board since we have sustained the same relation to them which we formerly sustained to the American Education Society, it may be proper, in order to their future successful operations in the West, for me to present, in the first place, a brief general view of the character and wants of this great field of labor, in reference to the cause of Education Societies, as developed by the

operations of this Western Agency, since its establishment in the fall of 1829.

Extent and Importance of the Field.

The design we believe of the American Education Society, in the establishment of a Western Agency, and the appointment of a Western Secretary, was, to extend, as far as the character of the country would permit, their operations over the entire Valley of the Mississippi—to develop in their length and breadth, the great moral wants of the community generally, and particularly their affecting destitution of able and faithful ministers of the gospel—to awaken a powerful interest both at the east and west, in the cause of Education Societies, as an indispensable means under God, of christianizing this vast population, who are now fast forming the character, and will quickly decide the destiny of this nation—to look out and bring forward for education, every young man of suitable character in the churches, for the Christian ministry—and to exercise a strict pastoral supervision over them during their preparatory course—calling forth at the same time, as far as practicable, the resources of the friends of Education Societies for their support. In a word, we believe it was the great object of the Parent Board, to accomplish, in behalf of the West, not merely a part of the business of Education Societies demanding to be done, but to do, as soon and as far as practicable, the whole work unattempted by others, in this department of benevolent enterprise; and in doing this, carefully to avoid interference with the efforts of other societies—and never aiming to take the work of education out of the hands of our presbyteries, or ministers, but merely to aid them in doing that work, of obtaining funds, collecting young men, &c. which their official duties often prevent them from doing, and leaving them at the same time to determine what young men shall be patronized, licensed, ordained, and settled within their bounds.

Efforts of the Society sustained by the Ministers and Churches.

While we have often had occasion to thank God, and take courage, in view of what our eastern brethren have done for us, in the distribution of Tracts, and Bibles,—in the establishment of Sabbath schools, and in the successful labors of their missionaries among our destitute population, yet we have been deeply impressed with the fact, that all these means of moral improvement, however important, can never bring the great mass of our community under the influence of the gospel, without an able and faithful ministry; and that the great work now especially to be done, is to raise up hundreds of our pious, gifted, and indigent young men on the field of labor to be occupied, and who by being natives of our own soil, acquainted with the manners and customs of

the people, and trained up in habits of economy, industry, and self-denial, will be peculiarly fitted to exert an extensive and controlling influence over this great Valley. While our brethren at the East have often *read and heard* of the great want of ministers at the West, it has been the painful experience of ministers and churches here, to *witness as well as deplore* the moral desolations of Zion, in every direction around them—to see hundreds of churches, anxious to enjoy the labors of stated pastors, favored only at distant intervals with irregular and occasional preaching—and hundreds of other important and promising posts of usefulness, where new churches might be immediately formed and built up, if laborers could be found to occupy them. To mention one fact among multitudes that might be enumerated illustrative of our great destitution of ministers, we may remark that in the single State of Ohio, a State better supplied with ministers than any other west of the Alleghanies, containing about two hundred Presbyterian clergymen, and more than one third of all who now reside in the ten States of our great Valley—in this highly favored State we are compelled to deplore the condition of 150 Presbyterian churches, which are now languishing for want of stated pastors, and the still more affecting condition of twelve adjoining counties, without a single Presbyterian minister. In view of these, and other similar facts which have urged themselves upon our attention, while surveying this immense field of labor, we think we speak advisedly when we say, that if we now had 1,000 additional ministers of able and devoted character, they might all, within the current year, be located in the heart of this great Valley, in important and promising stations for usefulness. It is not strange then, that in view of the benevolent objects of the American Education Society, and the great want of ministers at the West, our ministers and churches have extensively appreciated your undertaking, and heartily co-operated in its successful progress.

What has been actually accomplished in this great work.

It is not necessary to enter at this time into a detailed enumeration of facts on this subject, as they have been fully disclosed to the Parent Board in former communications. A recapitulation of some prominent facts, however, may not be unnecessary. Though the American Education Society has assisted a few young men in the West in obtaining an education, for several years past, yet the number has been very small, and nothing, we believe, had been done, until within the last two years, by this institution in calling forth the resources of the churches. Previous to the fall of 1829, no organization, in connection with the American Education Society, had been attempted at the

West; and at that time but 10 or 12 young men were under their patronage. Very little, previous to this, had been done in this great work by our churches or presbyteries. By the efforts made by the American Education Society, a new impulse has been given to Education Societies at the West. A General Agency has been established at Cincinnati, as the centre of western operation, through which the general concerns of the Society at the West, (with the exception of the Western Reserve Branch,) have been transacted. A Branch has been organized, embracing the synod of Western Reserve, by Rev. A. R. Clark, who is now its permanent agent, and by whose efficient exertions it is now going forward with encouraging success, and by the influence of late revivals within its bounds, is now rapidly increasing both in the number of its beneficiaries and the means of their support. A State Branch Society has also been formed in Indiana, by the Secretary of the Western Agency; and by the important aid of Rev. Mr. Little, near 20 Temporary Scholarships have been obtained, and as many of the young men of the State have commenced, or are about to commence, a course of study for the ministry. In Illinois and Missouri, a Branch has been established, embracing those two States. Several of their young men are in a course of training for the ministry; but owing to the want of an agent, no efforts have yet been made by this Branch to obtain funds, and to extend their operations. In Kentucky, principally by the labors of Rev. Messrs. Clark and Little, your efficient and devoted agents, about 20 Temporary Scholarships have been recently secured—a considerable number of young men found suitable to receive your patronage,—and the way, it is hoped, is thus prepared for the establishment of a Branch in that State, to be auxiliary to your Society, at a period not far distant. It is well known that the Secretary of the Western Agency has been absent from his western field of labor, by consent of the Parent Board, a large portion of the last year, in promoting a kindred enterprise for the establishment of the Lane Theological Seminary, in which, by the advantages of its manual labor department, our young men in that institution are now defraying the entire expense of board by three hours daily labor. Notwithstanding this interruption, which we trust has not been at the expense of the great cause of education, your Secretary has been enabled to secure about fifty Temporary Scholarships, mostly in the State of Ohio, while a large portion of his time has been necessarily employed in conducting an extensive correspondence—in attending to all the office-business of the Western Board—extending a pastoral supervision over our beneficiaries, and in looking out and bringing forward new candidates for our patronage.

Number and increase of Beneficiaries.

The number of young men under patronage at the commencement of our western operations was 10 or 12; they have since increased to about 60. Besides these, who are now receiving aid from our funds, the names of about 100 others have been taken, most of whom will probably need our assistance, should they give full evidence of their qualifications to study for the Christian ministry. The present number of our beneficiaries would have been considerably increased, had we not made it a special object to encourage every young man to sustain himself by his own exertions as long as practicable. It is now a settled point in our minds, in view of examinations made in those parts of the West visited for this purpose, that several hundred young men of suitable character might immediately be found in this great Valley, if the whole field could be explored by a competent agent.

Revival in Oxford, Ohio.

A most interesting revival of religion has, for some time past, been going forward in this town. Near 200 hopeful converts have within the last two months been added to the church, and among these, between 20 and 30 of the students of the college, most of whom, it is hoped, will devote themselves to the Christian ministry. While we rejoice at this blessed work, and at the bearings which it will have upon the cause of Education Societies, it is our happiness to regard our beneficiaries in this institution as exerting a most powerful influence in originating and carrying forward this good work.

Pastoral Supervision and the Religious Character of Beneficiaries.

A considerable portion of my time has been occupied in the important and delightful work of pastoral visitation among our young men, with a view to administer that caution, warning, and advice, which the inexperience and temptations of youth, removed from parental care and pastoral fidelity, may demand, and to deepen the work of faith and love and holiness in their souls. And while we believe that the exigencies of the church call for nothing so loudly as an increase of deep-toned and ardent piety, of holy and self-denying Christian enterprise among the sons of the church, we are happy to bear testimony that our beneficiaries, as a body, exhibit a depth of piety, a warmth of zeal, a holy activity and enterprize, which inspires the hope that God is fitting them by his Spirit for distinguished usefulness in the church. As the present result of such piety and activity, we are permitted to see an influence exerted by these young men—in colleges, in Sabbath schools, in private families and neighboring congregations, and in promoting revivals; which would more than compensate the church for all the expense incurred in

their behalf, if they should never live to enter the ministry.

Great importance of Permanent State Agencies.

It is a settled point in this new country, whatever may be your experience in the old States, (and we believe it perfectly accords with our own,) that no benevolent enterprise can be carried forward with energy and success, without some competent agent to give his whole time and attention to the object; and who can visit his whole field of labor as often as once a year. Without such a main spring to every great undertaking of a religious kind, all former experience proves that the most popular and interesting, and best organized Society, must be revived by the presence of an agent, or it will soon languish and die.

REV. ANSEL R. CLARK.

Mr. Clark is successfully prosecuting his labors in the Western Reserve, and in the Territory of Michigan. A detailed report may be expected in the next number of the Journal. The recent revivals of religion within the limits of the Western Reserve Branch, will doubtless much increase the number of applicants for the patronage of the Society.

REV. JOHN J. OWEN.

Mr. Owen, recently from the Theological Seminary, Andover, has proceeded to Cincinnati, Ohio, with the expectation of laboring within the limits of the Western Agency during the autumn and coming winter.

INTELLIGENCE.

PRESBYTERIAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly Meeting of the Board of this Society was held in New York, on Tuesday, the 27th of September. Returns were received from the various Branches and agencies connected with the Presbyterian Society, and the usual appropriations were allowed. Twenty new applicants were received on probation.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual meeting was held in Boston, on Wednesday, the 12th day of October. Thirty-one new applicants, connected with

fifteen different literary institutions, were received on probation, making the whole number received by the American and Presbyterian Education Societies this quarter, *fifty-one*. The applicants belong to nine different States.

The following communication from a beneficiary of the Society, who is about to proceed on a mission to the South Sea islands, was received.

October 1, 1831.

Dear Sir,—Expecting in the course of the next month to embark for the islands of the Pacific, as a missionary of the American Board, and having no means of refunding the money which I have received from your Society, I wish to avail myself of the provision usually made by you in like cases.

Praying that you may receive abundant encouragement and aid, in the great work of furnishing our country and the world with an educated and pious ministry,

I remain, yours respectfully.

Whereupon it was voted by the Directors, "That the Secretary be authorised and directed to furnish Mr. — with a certificate stating, that so long as he shall continue in the service of Christ among the heathen, his obligations to the Society shall not be considered as binding."

PROCEEDINGS OF OTHER SOCIETIES.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY.

Rev. John Breckenridge has entered upon the duties of his office, as Secretary of this Board. From a circular address to the churches, signed by Alexander Henry, Esq. President of the Board, we make the following extract.

It is probably known to you, that we have already resolved to *refuse no applicant who comes properly qualified and recommended*. Even at this early date in the year's operations, we are *receiving* young men, at the rate of one per diem. The expenses also which necessarily attend, even the most economical forms of efficient agencies, five or six of which we are now engaged in establishing in different parts of the church, must be met by extra contributions; as they can never properly be derived from moneys directly devoted by the donors to the business of religious education.

It is, therefore, obvious, that we cannot long sustain ourselves on this ground, without the spirited and extensive co-operation

of the church. To meet the exigency of the present moment, some of the churches in Philadelphia alone, have given us \$10,000: and if their sister churches would now follow their most generous example, our Board would be prepared at once to educate all the sons of the church needing our assistance.

We solicit pastors and elders of the church, and all others having influence, and all the friends of the church, to unite with us in carrying forward this important work. Every church might, on an average, sustain one scholarship of \$75 per annum, and to this form of aid we are especially attached. In general, the very greatly enlarged operations of the Board, require a proportionate augmentation of patronage; and, as we need, so we confidently believe we shall receive, the hearty aid of the great body of our churches. We refer you for further information, to our newly issued constitution and rules, and you will, in due time, be visited by our general or some subordinate agent, who will more fully communicate to you our plans, our state, &c. But we earnestly ask, that in the mean time, this great interest may not be permitted to linger in your vicinity. If you have suitable young men, we are prepared to receive them, without limit as to number; and, we ask in return, your energetic aid, and your remembrance of us, from day to day, at the Mercy Seat.

NORTHERN BAPTIST EDUCATION SOCIETY.

The Quarterly Meeting of the Board of this Society was held on the 13th of September. From the notice of the meeting published in the last American Baptist Magazine we extract the following:

The number of young men received upon the funds of the Parent Society, at this meeting, was thirteen,—increasing the number reported at the last meeting to eighty-two. At this meeting, also, two young men were dismissed from the Society's patronage for want of suitable promise, leaving the present number eighty. If we add to these the beneficiaries of the several Branches, the number is increased to one hundred and two. Maine, has eight; New Hampshire, four; Rhode Island, four; and Connecticut, six.

This number of beneficiaries, when it is known that they are supported almost entirely by the churches in New England, may seem large to some. But comparing them with the wants of our country, and of the world, we may say of them as was said of the five loaves and the two small fishes, with which the Saviour proposed to feed five thousand—"What are these among so many?" But four young men leave Newton Theological Institution this fall. One of

them goes to India, to join the Birman mission, and one to the Valley of the Mississippi.

We will suppose that the number of young men preparing for the Christian ministry is twice as large as the number of beneficiaries, which will give us a fraction more than two hundred. The number of destitute churches in New England, at this moment, actually amounts to more than this number.

Besides, before these young men shall have completed their preparation for the ministry, many new churches will have been constituted, and the ranks of ministers now living, as well as those of the young men themselves, will have become greatly thinned by the certain ravages of death. Within four short months we have had repeated and solemn admonitions of the frailty of man and of the brevity of human life. Weston, Leonard, and Dale, have fallen by our side. Others, too, have fallen, whom we miss the less, only because they were more remote. Make, then, a distribution of the probable number who four or six years hence will be ready to enter upon the pastoral office, and the number who can be spared to the famishing churches of New England will be small indeed. For let it never be forgotten, that a portion must be given to Birman, to the far distant Indians, and to the wide-spreading West.

In consequence of the numerous applications for patronage, and the depressed state of the treasury, the Board have diminished the amount of appropriation in all cases where the comparative cheapness of living and the increased facilities which the young men enjoy for earning something by their own industry, render it possible for them to prosecute their studies for a less sum than seventy-five dollars per annum.

The Board, at their late meeting, appropriated between twelve and thirteen hundred dollars to meet the current expenses of last quarter, which as appears from the treasurer's quarterly report exceeds the amount in the treasury for current expenses by about two hundred dollars. At the last quarterly meeting our deficiency was one hundred and twenty dollars, which, on its being made known to a generous friend, was supplied from his own pocket.

STATE OF RELIGION IN THE COLLEGES, DURING THE LAST YEAR.

In the revivals of religion, with which our country has been signally favored, during the last twelve months, the colleges and other literary institutions have largely participated. Never before have they contained so great an amount of talent set apart and conse-

crated to the service of Jesus Christ. Never have visions so glorious opened upon our country. In the prospective results of a revival of religion in a college, the whole community are deeply interested. Many sinners in consequence repent unto life everlasting; the churches are beautified with salvation, and built up in faith and purity; literature is purified and invigorated; peace and love are transfused into the intercourse of society; waters spring forth in desert lands; and distant regions rejoice and are glad.

It is our intention in a future number of the Register, with which this Journal is connected, to write in detail the history of revivals of religion in the literary institutions of the country. In the mean time we shall furnish such miscellaneous notices as our correspondence and the public religious papers shall enable us.

The following is an extract of a letter from Williams college. It bears date June 7, 1831.

"Since my last communication with you, we have enjoyed, as you have undoubtedly heard, a season of refreshing from the presence of the Lord. It was nearly at the commencement of the last term, when an unusual religious interest was felt in college; prayer meetings became frequent and well attended, and, for a time, there seemed to be a nearly general anxiety among those who were impenitent. Twenty were, in the course of a few weeks, numbered as converts."

The following is from Bowdoin college, dated February 19, 1831.

"During the college term, which ended December 17, 1830, God was graciously pleased to pour out his Spirit in this institution; and some fifteen or twenty, it is believed, met with a change of heart. The most interesting season was at the very close of the term. The present term commenced on the 11th inst., and the work of grace still goes on. Many very interesting facts could be stated in respect to your beneficiaries."

The ensuing extract is from Amherst college, and bears date, April 4, 1831.

"There is now in progress, in college, an interesting revival of religion. It commenced some two or three weeks since, and has now assumed an aspect truly interesting. Christians are awake, and seem to be walking, really, in newness of life. Between twenty and thirty are rejoicing in hope, and many are anxious. The work is remarkably still. There appears to be very little animal excitement. Convictions are of short duration, but exceedingly pungent. The converts appear humble, trembling, and yet joyful. It is, indeed, 'the work of the Lord, and it is marvelous in our eyes.'"

Of the Revivals of Religion in Yale and Middlebury colleges, we published some accounts in the Number of the Journal for May last.

From the Western Reserve college, Ohio, we learn the following. The date is May 4th, 1831.

"During the last five months, much good, we hope, has been done in this institution. Several have indulged a hope, and give evidence of piety. Three or four others have been anxious, and were so when they left at the close of the term. The work, as near as I can learn, (for I have not been present but a small portion of the time,) has been gradual. The cases of conviction have been deep and pungent, to all appearance, originating, not from the power of sympathy, but from the operation of the Spirit of God on the heart. Some of the most hopeless have been brought from darkness to light. Our prayer meetings, while the number has been nearly trebled of late, have been attended with an unusual degree of solemnity. God is, and will be, glorified."

The following information has been communicated in regard to the college in Athens, Georgia.

"In the college the work has been great. It is believed that 22 or 23 of the students may be considered as hopeful subjects of renewing grace. Of these, 19 have made a public profession of religion. Though many of God's people at this time, have great enjoyment, and our meetings are still solemn

and interesting, yet I dare not say that the revival is still advancing."

The subsequent extract relates to the Episcopal college at Gambier, in Ohio. It bears date, February 12, 1831.

"During the last six months, the students of Kenyon college have been highly blest. Twice during that time has the Spirit of the Lord, to an uncommon extent, been felt among us. The first revival commenced in October, during our fall vacation, when only about sixty students were at the college. Seven students professed their faith in Christ.

"Prayer meetings have been regularly held every Sunday morning at sunrise, and in the evening at 7 o'clock.—From Christmas, it was deeply impressed upon the minds of some of the oldest brethren, that the Lord was about to visit us again, and that it was the duty of the brethren, (28 students are communicants,) to be much engaged in prayer. The whole number of students is about 160, who are, on account of the situation of their rooms, naturally divided into four divisions; in each of these divisions a prayer meeting was commenced, to be held on week-day evenings. The brethren set apart ten days for fasting and prayer for the outpouring of God's Holy Spirit among the students. The number that attended the prayer meetings continually increased."

From the Pittsburgh Pa. Herald, we learn the following in reference to Jefferson college at Canonsburg.

"Our pious readers will be glad to hear that previous to the administration of the Lord's Supper at Canonsburg, which took place on last Sabbath, *twenty-four* persons were admitted as members of the church, and that *eleven* of these were students of Jefferson college, which has long been a blessing to the church of Christ. We are glad to state that there are others under exercise of mind, who have not as yet given decided evidence of regeneration, and that the religious prospects of the institution are promising."

An individual reports the subsequent facts concerning the college in Prince Edward county, Virginia.

"We are informed that a revival has commenced in the vicinity of Hampden Sydney college, and that many in that place, both citizens and students, feel that they are, indeed, most deeply interested in it. A large number, it is stated by our informant, are anxiously inquiring what they must do to be saved. We name the fact of this revival, that Christians in every part of the country, while earnestly imploring the blessing of God on the Union seminary, may offer special prayer for the college and all its members."

From the University of North Carolina we gather the following facts. May 27, 1831.

"In little more than one week, about twenty conversions have taken place among the students. This is the first revival since the institution was founded—its commencement is powerful. Many more seem to be under deep impressions, the work is still and solemn. I will just add that some idea of the deep interest felt, in a short time, may be formed from the fact, that, the next morning after I preached the first time, eight students called on me to inquire what they must do to be saved. From that time (Wednesday morning) till Saturday, the number of inquirers increased to about 20."

From Union college, New York, the following statements were some time since published.

"Feb. 21.—It may be gratifying to you to know that we have an interesting state of religious feeling throughout college. The tone of piety has not been apparently so high for some years. We have morning prayer meetings of half an hour's length every morning, commencing at six o'clock. They were begun at the commencement of this term. And we have likewise either preaching or conference meetings nearly every evening. Two are indulging hope that they have passed from death unto life."

From three hundred to four hundred individuals, at the various colleges, have, within the last year, devoted themselves to the service of the Redeemer.

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from July 1st, to September 30th, 1831.

DONATIONS.

Boston, from the ladies of Pine Street church and song, by Rev. E. A. Corwell	50 14
Crylon, fr. Thos. Schuler, by H. Hill, Esq.	5 00
Charlotte County, Va., fr. Dr. R. P. Smith, by Rev. A. Converse	5 00
Middle Granville, fr. the church, by Solomon Warriner	10 25
Free. Ed. Society, am't received fr. the Treas- urer, paid him by Rev. A. Francis, for the Presbytery of Long Island	100 00
Richmond, Va., fr. S. J., by Rev. A. Converse	5 00
Fr. Rev. A. Converse, 100. 3 50	1 50—3 50
Russell, fr. Thomas Russell, by Solomon War- riner	50
Wilmington, Del., fr. Fem. Aux. Ed. Society, by Mrs. M. A. Jones	20 00
	120 41

REFUNDED BY FORMER BENEFICIARIES.

Part am't loaned from No. 592	12 00
By two former beneficiaries of the Maine Branch, \$18, 25	53 00
Balance of am't loaned from No. 100	1 00
Whole am't loaned " " 504	24 00
Part " " " 1,014	12 00
Whole " " " 65	21 50—125 00

INCOME FROM SCHOLARSHIPS.

One year's interest on the Dixon	60 00
Am't due on part of the Osgood	44 00
" " in full on the Metcalfe	240 00—344 00

INCOME FROM FUNDS.

Dividend on Bank Stock	122 00
Interest of money loaned	20 25—242 25

AUXILIARY SOCIETIES.

ESSEX COUNTY.

Andover, (South) from Gent. Association, by Dea. Paschal Abbot, Tr., 1st pay't towards	87 00
Fr.	71 00
Br.	30 00
St.	23 00
St.	1 00
N.	11 50
St.	5 00—227 50

HAMPSHIRE COUNTY.

Sunderland, fr. Mrs. Thankful Smith	5 00
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MIDDLESEX COUNTY.

East Sudbury, fr. Fem. Ed. Society, by Miss Susan Grant, Tr. towards life membership of Rev. Levi Smith	12 00
Frammingham, fr. ladies of the Soc. of Rev. G. Trunk, to assist him a L. M. of the A. E. S.	40 00
South Reading, by Mrs. S. H. Yale	4 50—57 50

NORFOLK COUNTY.

Brookline, avails of a small cherry-tree	2 01
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SOUTH MASSACHUSETTS.

Abington, fr. Mrs. Mary H. Shedd	3 00
Berkley, by Barilla Crane	5 00
Bridgewater, fr. individuals	3 50
Carver, fr. Rev. Plumer Chase's Society	5 00
Falmouth, fr. Miss Salina Hatch	15 00
Hanson, fr. Rev. F. P. Howland's Society 20 dollars, 14 of which from Mrs. Tamar Bar- now, to count herself a L. M. of the So. Mass. Ed. Soc.	20 00
Middleborough, by Zechariah Eddy	10 00
Fr. Rev. Wm. Eaton's Society	22 00
" N. Eddy	3 00
" Josiah Eddy, Jr.	5 00
" W. S. Eddy	3 00
North Bridgewater, fr. Rev. D. Huntington's Society	37 00
Fr. Mark Perkins	5 00
New Bedford, fr. Rev. S. Holmes's Soc.	40 00
And a watch valued at	5 00—45 00
Plymouth, fr. Josiah Robbins	5 00
Plymouth, fr. Rev. E. Denner's Society	5 00
Rochester, fr. Lot and Polly Haskell	3 00
Fr. Rev. J. Bigelow and lady	3 00

Wareham, fr. Rev. Samuel Nott's Society 12 00
Collection at the annual meeting in Wareham
Refunded by a former beneficiary of the South
Mass. Ed. Soc. 11 00
15 00—206 30

WORCESTER SOUTH.

Norfolk, fr. Fem. Cent. Society, by Mrs.
Alice Rice, Tr. 7 25
Uxbridge, fr. ladies, by Miss Sophia Whipple,
Collector, through A. Higginson, Tr. 21 00
Wareham, Tem. Sch. in part, by J. Longly,
Treas. 43 00—71 25

WORCESTER NORTH.

Ashburnham, fr. individuals 6 00
Fitchburg, fr. Young Men's Ed. Soc. 20 00
Holden, fr. Friends of the A. E. S. 50 00
Avenue of a contrib. box, by J. Lovell 2 50—52 00
Princeton, fr. individuals 20 00
Fr. Jonas Brooks, to const. himself a
L. M. of the Co. Soc. 10 00—52 00—143 00

Whole amount received for present use \$1,851 04

PRINCIPAL OF SCHOLARSHIPS.

Greenwich, paid to Tr. of Presb. Ed. Soc. by
Miss Sarah Lewis, on account 100 00
Brown Emerson, rec'd of Caleb Warner on acc. 75 00—175 00

MAINE BRANCH.

Augusta, donation from young men 20 00
Bath, donation fr. Dea. F. Clark 10 00
Barnack Co. Aux. Ed. Soc., 100 membership
of A. E. S. fr. Treas. of the Co. Society 40 00
Barnack Co. Aux. Ed. Soc., contribution at
annual meeting of Co. Society 15 00
York Co. Aux. Ed. Soc., Kennebunk Port,
donation fr. A. B. McDonald and others 10 00
Kennebunk, fr. members of Rev. Mr. Fuller's
Society 10 00
Limerick, fr. Rev. C. Freeman 15 00
Newfield, fr. ladies of the cong. of Rev.
C. Adams, towards life membership 3 15
Fr. E. L. " " " 6 25—0 00
Saco, fr. Miss J. Hall 1 00
Donation fr. Mr. Jas. Thayer, Tr. of Co. Soc. 10 00—05 00
Annals—Rev. Thomas Tenney 2 00
" David Shepley 2 00—4 00
Contribution at annual meeting of Branch
Society 05 00
Donation fr. Rev. N. Bishop 2 00
" " " Mr. Adams 2 00
" " a lady, by Dr. Gillet 2 00—5 00

\$214 00

Received on Scholarships.

Saco and Biddeford, fr. ladies in Saco 20 00
Ellsworth, rec'd balance of 1,000 dolrs. 240 00—260 00

NEW HAMPSHIRE BRANCH.

Derry, donation fr. the church, by Rev. Edw'd
L. Parker 12 00
Franconia, in addition to former payment,
by R. Boylston 4 75
Goffstown, fr. individuals in Rev. Mr. Wood's
Society, in part to const. him a L. M. of
N. H. Branch of A. E. S. 8 00
Haverhill, Female Aux. Ed. Society, by Mrs.
Mary P. Webster 8 25
Kingston, in part to const. Rev. O. Pearson a
L. M. of N. H. Branch of A. E. S. 10 00
Mason, in addition to former payment, by R.
Boylston 12 25
Fr. Rev. Henry Wood, annual subscription 1 00
" " " " do. 1 00—14 25
Newport, rec'd fr. Ladies' Aux. Ed. Soc., by
Mrs. Mary Hatch, Tr. and fr. gentlemen,
\$40 to constitute their pastor, Rev. John
Woods, a L. M. of the Am. Ed. Society,
through Dr. A. Boyd, Tr. of the Sullivan
Co. Ed. Soc. 40 00
Nelson, collected in a charity box 50
New Boston, fr. gent. and ladies, to constitute
Rev. E. P. Bradford a L. M. of N. H. Br. 20 00
Fr. Mr. Joseph Shattuck, annual subscription 1 00
" " " " do. 2 00—23 00
Stratford Co., additional subscription 2 00
Wilton, fr. ladies, to const. Rev. William Rich-
ardson a L. M. of Hillsboro' Co. Aux. Ed.
Society, by Richard Boylston 15 51
A contribution in Rev. Mr. R's Society, by R.
Boylston 4 25
Fr. Rev. Gail Newell, ann. subscription 1 00—22 46
Windham, Aux. Ed. Society, balance to const.
Rev. Calvin Cutler a L. M. of N. H. Br.
of A. E. S. 10 25

\$171 70

Dunkerton Female Benevolent Society, by Miss Olivia Ireland,
Treasurer, 4 shirts, 3 pen. needles, and 1 collar.

NORTH WESTERN BRANCH.

Principally from Mrs. Stewart, Esq. and Wm. R. Bixby, Esq.,
former and present Treasurers of the Branch; viz.

Burlington, fr. Col. Olinus Root, his ann. sub.
towards the Vt. University Temp. Scho.,
by Prof. Benedict, Ag't, through Henry
Leavenworth, Esq. Tr. of Chittenden Co.
Ed. Society 10 00

Do 5 00
Do 1 00
Do 10 00
Do 10 00

Do 10 00
Do 5 00
Do 1 00
Do 1 00—37 00

Do 111 00
Fr. Samuel Steele, Esq. 5 00
Windsor, a contribution 5 00—16 00
Fr. Hon. Thomas Emerson 15 22
" Rufus Emerson, Esq. 10 00
Woodstock, fr. Hon. Thos. Hutchinson 2 00—20 22
Fr. Benjamin Swan, Esq. 10 00
" Hon. Job Lyman 5 00
" " Charles Marsh 2 00—30 00

\$273 22

CONNECTICUT BRANCH.

Enfield, a donation, by O. Allen 75
Glensbury, fr. sundry individuals in 1st Soci-
ety, by Geo. Plummer 10 50
South Cornwall, fr. Fem. Aux. Ed. Society, by
Electa Goodyear, Sec'y and Treas. 10 00
Proceeds of uncurrent bills, sold 2 00
Interest on Wilcox Scholarship, in part 2 40
" on Funds loaned 100 00
Balance fr. Hartford Young Men's Scholar-
ship, transferred in current Fund 0 25
Dividend on Phoenix Bank Stock 00 00—770 01

\$200 12

Scholarship Fund.

Hawes Scholarship, in part, by Mrs. Chester
Wilcox 75 00
" " " D. F. Hopkins 10 00
Balance of 1,000 dollars, by A. M. Collins 100 00—110 00

\$125 00

PRESBYTERIAN EDUCATION SOCIETY.

Eliz. Pa. rec'd fr. Judah Calt, Esq. 20 00
Harrisburgh, fr. cong. of Rev. W. R. Dwyer
New York, Central Pres. Ch., Broome St. q.
yearly pay't for 12 Scholarships, being an
addition of 2 to last year 75 00
Newark, N. J., fr. J. B. Caudit, Esq. 10 00
Fr. Fem. Assn. of 1st ch., 3d ann. contribution 11 00—95 00
" Yo. Ind. of 2d ch., by Miss Van Wageningen
Philadelphia, Pa. fr. G. W. McClelland, Esq. 475 12
Steubenville, Ohio, fr. J. H. Hallock 10 00
Washington, fr. Mr. Alexander Reed, 3d and
4th year 10 00
Wayne Co., collection in Bouslow cong., by
Rev. John Rose, missionary 2 00
Western Ed. Soc., from Rev. Dr. Schrammer,
loans refunded 30 00
Fr. J. B. Seymour, Tr. 00 00—306 00
Donation fr. Dr. Cyrus Baldwin 2 00
Fr. Mr. P. Officer 1 00—3 00
Fayette Scholarship, rec'd fr. Miss Shattuck 12 75

\$1,006 87

SUMMARY

	Present Use.	Sch. Fund.	Whole ann.
Parent Society	1,851 64	179 37	1,031 01
Maine Branch	214 00	200	414 00
N. Hampshire do.	171 70		171 70
North Western do.	273 22		273 22
Connecticut do.	200 12	122 00	322 12
Presb. Ed. Society	1,006 87		1,006 87
	\$4,379 00	\$321 37	\$4,700 37

Clothing rec'd at the Rooms of the Parent Society, during the quarter ending September 30.

East Sudbury, fr. Miss Susan Grosz, Tr. of the Fem. Ed. Soc.,
1 bedquilt, 8 shirts, 3 pen. socks, 7 collars, valued at \$0 75.
Hanover, fr. Miss Lucinda Eels, Sec'y of Ladies' Casket So-
ciety, 12 shirts, 20 pen. socks, 4 cravats, 15 collars, valued
at \$20 25.
Hudson, fr. Mrs. D. Howland, Sec'y of Fem. Char. Society,
6 shirts, 2 pen. socks.

THE
QUARTERLY REGISTER.

VOL. IV.

FEBRUARY, 1832.

No. 3.

For the Quarterly Register.

ON THE WASTE AND MISAPPLICATION OF MIND.

THE character of man and the state of the world as they now are, contrasted with what they might have been, if the perverting and destroying influence of sin had never been felt, is a painful subject of contemplation.. We are prevented, however, from measuring this contrast with any good degree of accuracy, by the low standard of human excellence and human enjoyment, which we must have adopted from what we find within us and around us. What can a man, who, in all that he has read, or seen, or felt, has been familiar with intellect neglected, debased, or trammelled; with passions perverted or infuriated; and with conduct, which, having its origin in covetousness or pride, has terminated in jealousy and bloodshed among nations, and in fraud, strife, and base indulgences among individuals—know respecting that state of human character and society, which would have been the result of having every mind cultivated to the greatest possible extent, and of having every heart animated by the precept, Do good to all men as you have opportunity? The savage cannot understand the advantages of civilization. The devotee of pleasure cannot know the enjoyments of sober, active life. Nor can we form any adequate conception of a state of man and of society so un-

like any model which has met our observation.

Yet, by looking at the character which individuals of mankind have sustained, we may see that it has been very different from what it might have been, if their minds had been properly directed, properly cultivated, and properly employed.

From the earliest ages, we know that a vast tide of mind has been poured in upon this world. Some being who might have stood by, and looked on its scenes as a spectator, would have seen a multitude of generations making their entrance and exit; coming from the land of silence, acting a hurried part on this narrow stage, and then passing out of view to give place to their successors. To such a spectator, these entering, passing, retiring generations would seem like a river, every rod of whose rapid stream represented an age of men; all of whom were capable of becoming thinking and active beings, of contributing much to the welfare of their race, of brightly reflecting the image of their Creator here, and of becoming more intelligent, more happy, and more godlike in the future world.. My questions with respect to this incalculable amount of mind are, How has it been cultivated? What use has been made of it? What good has it done?

No one, after a moment's reflection, can forbear to answer, that altogether the larger portion of it has not been cultivated at all; that there

has been an absolute waste of mind—of that which is the noblest work of God. But we may be sure that the beneficent Father of the spirits of men has not been so prodigal of intelligence, as to create minds to be neglected or squandered away. He designed that the minds to which he has given existence, should be cultivated, made the most of, and profitably employed. The world has need of the most powerful and best directed action, of which all the minds in it are capable; and our world is what it is, because it has been defrauded of that intellect to the vigorous exercise of which it had a rightful claim. While we have systems of economy, teaching us how to render a given amount of capital, employed in agriculture, or manufactures, or commerce, most productive, why should there not be some science in respect to the mind, teaching us how it may be most advantageously cultivated, enlarged, and rendered most productive?

It may be well to look at some of the causes of that waste of mind which has been going on in the world during all past ages.

The first cause which I shall mention is *the influence exerted by bad systems of human government.*

The few, who by the weakness and ignorance of the many, and by their own ambition and superior shrewdness, have acquired the rank of rulers, do not seem to have had a thought that the ignorant and submissive mass placed under their control were intellectual and moral beings, or that their excellence and glory consisted in the cultivation of their intellect and moral feeling, and exercising them about proper objects. They seem to have regarded men as a mysterious sort of commodity, committed to them, which in its phenomena perplexed them exceedingly. There was a body before them, which was put into motion by strong animal passions, and could not be very easily

controlled. Then there was, out of sight, the moving power of this machine, exhibiting phenomena still more perplexing. They who by some means had the management of this mysterious, unwieldy people, with whom they felt no sympathy, to whom they owed no duties, and whom they regarded as a sort of property made for them, committed to them, and to be used for their aggrandizement, seem never to have conjectured that man was designed by his Creator—if he had any Creator—for any other purpose than to fight their battles and bear their burdens. They never thought that anything could be made of him. They did not wish to make anything of him. They used him for a purpose but little higher than that of a horse. To have cultivated him to any considerable degree—to have given him intelligence, will, conscience, independent moral action—would have spoiled him for their purpose. What could Nimrod, or Alexander, or Cæsar have done with an empire or an army of men with understanding and heart as much cultivated, and possessing as much of individual character, as was possessed by the fathers of New England?

Rulers have manifested an ignorance of the manner of managing men, and of the real use and object of their being, similar to that which Archimedes, it may be supposed, would have manifested, had a well constructed and powerful steam engine been placed at his disposal. He would have known neither what was the moving power of the machine, how it could be controlled, how it could be rendered most efficient, nor to what uses it could be most advantageously applied. By a series of experiments he might have learned that it would do something; but he would have applied it without skill or economy of force. That mass of human beings, which in an unbroken current has been passing over this world has, in a similar manner, been

put at the disposal of a few, by whom, instead of being cultivated, and turned to some good account, and trained for immortal life, their intellect and moral feeling have been utterly neglected.

Nor has it been owing to neglect merely, that the mass of the people in all nations, ancient and modern, if our own be excepted, have had no intellectual or moral cultivation. There has been an obvious design, and a successful adaptation of measures to bring about with certainty this specific result. The objects at which rulers have aimed have been ease, power, and self-aggrandizement; and as they have found it easier to maintain their superiority by depressing others, than by elevating themselves, they have been led to adopt a course founded on the principle, that the mass of the people were stupid, and were to be kept so. The intelligence, the responsibility, the power, and the honor, have all been possessed by the few. The mass of human beings, inactive, and as it were, dead around them, have been controlled almost in the same manner that the movements of a machine are controlled by the laborer, until nations made of one blood have been divided into nobles and plebeians; the former of whom no ignorance and no crimes could degrade; and the latter no genius and no virtue could elevate. No call was made on these for the exercise of any of the higher qualities of an intellectual and moral being. Every attempt to rise was frowned upon and put down as rebellion. There is rarely such a tendency in man to self-improvement, as will carry him forward to a high point of human excellence, in spite of the want of all means and all excitement to action. There will not be mental cultivation where there is not a field for exertion which demands and rewards it.

A similar ignorance of the nature of man, and a similar tendency to depress him may be seen in the

methods adopted to restrain and reform him. In order to accomplish this, rulers have not taken pains to enlighten the intellect, or to instil sound moral principles. They have endeavored to subdue and break down the human mind; not to elevate it, and qualify it to govern itself. They would make new statutes, annex severer penalties, institute a more vigilant police; but they seem to have been universally and irreclaimably ignorant of the power of moral causes, especially of knowledge and religion, to restrain men, to elevate and reform them, and almost to supersede the necessity of laws and penalties. Notwithstanding all the evidence furnished by history and observation, rulers have believed men too brutish to be governed in any other manner than by coercion; and whenever the proposal has been made to give a people instruction, or to instil religious principle, as an aid to government, it has been treated as visionary and utterly rejected.

What now has been the fact in regard to the nations of the world? If we go back to any of the nations of antiquity—to those which surpassed all their contemporaries as much as did Egypt and Babylon, what notion does history warrant us in forming of the intellectual state of the mass of the people? We think of them as growing up on the soil very much as do the vegetables around them; with no fostering care put forth to encourage and guide them; with no streams of knowledge winding their way to every hamlet, gratifying an eager curiosity, and furnishing nutriment for growing minds; with no eye to look out on the widely extended and varied scenes of the world; and no public spirit to feel an interest in the concerns of their fellow men. They grew up on the spot, obtained a hard earned subsistence for a few years, never roused from their stupidity, but to repel an invasion, to ravage a state, or to build a city, and they died on the spot, their life no benefit

to the world of men around them, and their death no loss.

We often read of the splendid achievements of ancient armies. But what notion are we warranted in forming of the multitudes of human beings congregated in these armies? They were brave, but their bravery was insensibility. They were powerful, but their power was mere brute force, having not many more marks of intelligence in it than were in the power of their battering engines. They accomplished the will of a more thinking leader, but their obedience was an almost instinctive recognition of a master. Think of the five millions whom Xerxes is said to have led into Greece. Five millions of human beings, made to think and act, and to take on themselves an individual responsibility, and at last to render an account for their thoughts and actions! But how many minds do you suppose there were in this moving nation, in which you could have found traces of intelligence much beyond common animal instinct and mere contrivance to exist? The proud and unhappy monarch looked over this vast assemblage, and with a sickening and gloomy sensibility wept to think that all the individuals of it would be dead in less than a hundred years. But what if they did die? What effect could their death have upon the world? They had done nothing for it. They were capable of doing nothing for it. Excepting that the physical strength of the empire would be somewhat diminished, the world would be no more affected by their death, than by the felling of so many trees in the forests of Scythia. They might have gone with the armies of locusts, and perished on the shores of the Levant, the existence and the movements of the one, as well as the other, having been known to the world only by the desolations that marked their progress.

The same might be said of the Crusaders, when, urged on by a few

misguided enthusiasts, they rolled from west to east a sea of animated beings—without thought, without calculation—put into motion by a blind frenzy. Not one in a thousand of all this multitude ever read in the Bible the history of that land which they aimed to deliver from the infidel, or had any apprehension of the real preciousness of that cross which appeared on their banners, and the thoughts of which so fired their souls.

We may trace the same modification of political institutions down to the present day, and find more or less of it in all the nations even of Europe. It was seen especially in the feudal system. We should think that system designed expressly to relieve the mass of the people of all individual responsibility, together with all necessity for mental exertion, so ingeniously was it adapted to this result, and so perfectly did it accomplish it.

Thus the world, instead of enjoying the fruits of the labors of millions of minds that have existed upon it, enlightened, strengthened, and guided by suitable cultivation, and spurred on to effort by a desire of knowledge, a feeling of responsibility, and a fair competition in the race for happiness and advancement, has been turned off with what it could derive from the feeble and ill directed labors of hundreds. This state of ignorance and mental inaction among the mass of the people may indeed have been, to some extent, the occasion, as well as the effect, of the character of the political institutions that have prevailed. It is certain that these have harmonized perfectly with it, and instead of exerting a vivifying and meliorating influence, have tended to deepen and perpetuate intellectual darkness.

But we see this waste of mind effected more directly, and with more fatal completeness, *by systems of personal servitude.*

Slavery, in one view of it, is tyranny carried out into detail. It is like

giving ubiquity to the tyrant, and making his presence and the irksomeness of his capricious authority felt directly in every dwelling. In another view of it, it is tyranny concentrated. It is gathering up that despotic power, which, when diffused over a nation, consumes the life and spirit of man, and pouring it upon a single estate, to do its work more thoroughly. We see it in the customs of antiquity, which permitted belligerent nations to enslave prisoners of war. But we see a process altogether more systematical carried on, and the result wrought out altogether more unmitigated and complete, in the system of African slavery. It has been computed that more than twenty-eight millions of human beings have been stolen from the continent of Africa, and reduced to servitude, since the slave trade was commenced; and considering the length of the period during which this slavery has existed, we may doubtless estimate the increase of the slaves in the house of their bondage at five times the number originally imported. We shall then have nearly one hundred and seventy millions of thinking and immortal minds which nations professedly Christian have, within the space of four centuries, virtually and directly devoted to ignorance and debasement. This they have done to a number of human beings equal to the whole present population of Europe. It is not to the purpose to say that the minds of these Africans are as much cultivated and as active in their state of slavery as they would have been in their state of savage freedom in Africa. By taking the control of them, we assume a responsibility, and we must compare their present intellectual and moral state, not with what it would have been, had they remained in the land of their fathers, but with what it might have been where they are, had suitable pains been taken with them.

Immortal minds, capable of inde-

finite expansion, have been taken, when they came from the hand of the Creator, and placed in circumstances where they could not expand, just as the infant body might be encased in some iron mould, so that when you should look for the size and vigor of manhood, you would be sickened by the sight of the puny infant of a month. Christian nations, by deliberately enacting laws for regulating this traffic and this servitude, have sanctioned this arrest of intellectual growth, this effacing of the image of the Creator from such a multitude of human beings. Their plan required them to do this, and they justify themselves in continuing to do it, because these human beings cannot otherwise be made the fit and quiet instruments of ministering to their wealth and pleasure. Our own nation has partaken largely in this work of blotting out the human intellect from the human form. In many portions of our country our citizens have gone systematically to the work, and have enacted laws having the certain effect, and for the express purpose of erasing from men the marks of humanity, and transforming them almost into brutes. This has been directly the business of some of our legislative assemblies. To accomplish it was, I had almost said, their avowed object;—an object never so directly aimed at, or prosecuted with so fatal success at any other period, as at this of the brightest gospel light, and of the most varied and active benevolence—or in any other country, as in one so free and so signally blessed of God as ours. It is a legislation that darkens the understanding and corrupts and hardens the heart—a legislation which virtually dooms men to hell.

It would seem as if God had permitted such an evil to exist, and grow to this appalling ripeness, under the influence of the Christian religion, at this age, and in this country, for the specific purpose of exhibiting to the world how the depraved heart of man,

under the best moral cultivation, and amidst the purest light, will develop itself in the most enormous blindness and iniquity; and, as I would fondly hope, for the purpose of showing to the universe of his creatures the excellency of the power of the gospel, in rectifying this perverseness, and in removing such an evil from the world.

. Our own country has now within its bosom two millions of human beings thus legally unmanned. The British empire has nearly as many more, not to mention those held by nations where the gospel shines less clearly, and exerts less power. The amount of guilt thus accumulating before God is unspeakable. It were better that another deluge should overwhelm our land, leaving desolation from one end of it to the other, than to draw down on ourselves the wrath of the Most High, by voluntarily continuing to counteract him, in legally consigning over to littleness, inaction, and debasement, millions of minds which he made to expand and strengthen, and rise to glory, and honor, and immortality.

Wo for those who trample o'er a mind!

A deathless thing.—They know not what they do,
Or what they deal with! Man, perchance, may bind

The flower his steps have bruised; or light anew
The torch he quenches; or to music wind

Again the lyre-string, from his touch that flew:
But for the soul! Oh tremble, and beware

To lay rude hands upon God's mysteries there. .

Another cause of this waste of mind is *the influence which has been exerted by religious systems, operating either naturally or by perversion.*

It is, indeed, a fact to be wondered at and lamented, that anything under the name of religion—a name that should suggest what is best adapted to purify the affections, guide and invigorate the faculties, and carry them forward to the fullest maturity—should have been made an instrument to corrupt and enfeeble the mind. Yet such is most obviously the truth. As soon as history commences, we find sufficient proofs of it. We know that among the Egyp-

tians, the priests, in league with the civil rulers, contrived to engross all the knowledge. They made religion an engine for acquiring and retaining civil power. But not knowing how it could be applied to enlighten and reform men, and thus become a proper and efficient instrument of government, they changed the character of it, perverted it from its proper use, and taking advantage of the proneness of the depraved heart to a servile superstition, they made religion, according as their purpose required, at one time a mere instrument of terror; and to compensate for this, they made it at another the occasion and the sanction of the grossest sensuality. Knowing that religion thus perverted could not bear the eye of scrutiny, they involved it in various mysteries; and, at last, to keep its real character out of public view, to inspire higher notions of their own superiority, and to prevent any portion of their knowledge, scanty as it was, from eluding their grasp, and being disseminated among the vulgar, they invented or adopted a language for their own peculiar use, which it was deemed a sacrilegious crime for any other class of the people to learn. These depositaries of knowledge, thus partitioned off from their fellow men, and locked in their citadel, looked out with a proud, un pitying survey on the ignorant and servile multitudes, controlling their movements and receiving their veneration.

A course very similar to this we know was pursued by the ancient Druids of Britain and Germany, and with similar results. Very similar, also, is the character of the existing religious systems of central and southern Asia. These last, perhaps, are more complicated, and more ingeniously adapted to produce the intended effect. A jealous watchfulness also is maintained lest their secrets should be exposed to the common people.

The points at which all systems of

paganism have failed to enlarge and purify the human mind, and have exerted an influence to debase and corrupt it, are very obvious. The heathen had no clear view of man as an intellectual and moral being; did not discriminate sufficiently between his animal and spiritual existence; had no distinct and firm belief in his immortality; were ignorant of what men were living for, or wherein his highest excellence and happiness consisted. They had no conception of an infinite, spiritual and holy Being, the Creator and universal Governor; no perfect and authoritative law, and no controlling sanctions; no feeling of responsibility and accountability; no high standard of character; no perfect examples, among gods or men; no powerful motives: in short, paganism contains no soul-stirring truths—nothing to control the passions, to intellectualize the man, and be an antagonist power to his inherent proneness to sensuality. Its gods were weak, mean, and corrupt; its morals sanctioned or connived at the very worst of crimes. It is, and has been in all ages, a system made by corrupt men, to suit corrupt men. It was contrived at first, and has been enlarged, and modified, and interpreted by corrupt men since, so as best to countenance themselves in their wickedness and alienation from God. Indeed it is not to be wondered at that corrupt men, who undertook to make or modify a religion for themselves, should make one that would sanction, and not condemn, their own character and conduct. The water in the reservoir will not rise above the fountain. The fact is, depraved men need a fixed, distinct, authoritative revelation from a perfect God, embracing laws, sanctions, motives, examples, to keep them from sinking. To suppose that they will institute a perfectly holy moral government over themselves, or devise any adequate means for their own moral elevation, is as preposterous as to suppose that

a man can lift himself. Hence, with a few exceptions at different periods of the world, which may be accounted for by extraordinary local causes, of temporary duration, heathen nations, after paganism had become thoroughly established, have uniformly degenerated, their systems have become more absurd and polluting, their intellect more feeble, their character and habits more corrupt, until they absolutely run out. The political fabric, like a worn out and rotten garment, could no longer sustain itself, and it fell to pieces. The Egyptians, the Babylonians, the Romans, and the Hindoos furnish illustrations perfectly in point. The inhabitants of the Sandwich and South Sea Islands were on the rapid march to extinction, when Christianity interposed to arrest their progress. Who would now think of looking to heathen nations for any great effort of intellect; any enlarged and comprehensive views in science, morals, or politics; any enterprise or valuable improvement in agriculture or the arts; or any specimens of purity or general excellence of character?

In estimating the influence of Paganism in destroying the human mind, we may simplify the matter very much, by striking off at the outset, with a few inconsiderable exceptions, the whole female part of the population, who, supposed to be destitute of souls, and designed only to minister to the ease and pleasure of the other sex, have had their minds kept in a state of waste and barrenness. If we begin with the lowest of the remaining half, and proceed upward, how little shall we find of what the human mind is capable of becoming. How immeasurable the difference, as to the amount of thought and intellectual power, to say nothing of moral principle and feeling, between a horde of Tartars and the Puritan emigrants; or between the inhabitants of a Hottentot kraal and of a New England village.

In respect to the effect which the

Jewish religion, the first written revelation which God gave to men, had in calling the human mind into action, little need be said. We know that the true character and object of the system were, by the mass of the people, and at most periods of their history, lamentably misapprehended. As it practically existed among them, it had nothing diffusive in it. The people generally regarded its services as a mere form, and took little interest in them, except so far as they supposed them to be indicative of the special favor with which Jehovah honored their nation. Thus a proud and selfish spirit was generated and fostered. The miserably low conceptions which they formed of the Being whom they professedly worshipped may be understood by observing how easily an idolatrous king carried almost the whole nation with him over to idolatry. As their ritual and the revelations contained in their sacred books were generally regarded, there was little in the system adapted to elevate and expand the mind. The religious orders, especially during the latter periods of their history, pretended to peculiar sanctity, and arrogated to themselves all the honors and privileges, and took no pains to diffuse knowledge among the common people, whom they treated with great contempt. The whole nation manifested a surprising degree of stupidity respecting the character and offices of the Messiah, and at last perished with a strange infatuation. We know that, in fact, the system contributed little to enlighten the mass of the people.

The system of religion which is the purest and best adapted to expand and elevate the mind is the Christian; and from the spiritual nature of the objects it reveals, and its addressing itself to every individual, giving him something to do, and imposing on him a separate responsibility, we should suppose it would be least liable to perversion. This is undoubtedly the fact; and therefore

peculiar ingenuity has been displayed in moulding the various parts of this religion into a system which might hold the human mind in a state of inactivity or deep delusion. A philosophical writer has remarked that, "to keep men's minds in perfect stupidity on certain subjects, and to keep as many empty spaces in them as possible, in order to be able to fill them up at pleasure, and the more conveniently to instil superstition into them, is the fundamental maxim of the Catholic religion." Accordingly we find that the religious orders gathered nearly all the books from the hands of the people and deposited them in monasteries or libraries under their own control. The schools of learning were filled almost exclusively with those who were designed for the church, and instructed and managed by those interested in keeping up its influence. In order that their perversion of the Christian religion and their introduction of vain ceremonies might not be detected, they took away the Bible, and made it a crime for the common people to read it. They caused the services of religion to be performed in a language utterly unknown to ninety-nine in a hundred of all those on whom religion ought to operate.

After the invention of printing, and when the means of spreading knowledge had become more abundant and effectual, the religious orders were obliged to watch and restrain the progressive spirit of the community with peculiar vigilance. To keep men from inquiring and judging for themselves, a task which they before found comparatively easy, they now found to be peculiarly difficult. But they showed an ingenuity adequate to the emergency; and by establishing the inquisition and a system of espionage, with a severity of punishment commensurate with men's love of knowledge and independence, they made the withering influence of their power felt through the whole Catholic community. They

checked the first risings of mental activity. As far as possible they threw their chains on the press in its infancy ; and on one occasion, by a single decree, branded as heresy all that might issue from sixty-two presses ; and in anticipation, excommunicated all who should be presumptuous enough to read such works. They imprisoned the philosopher who attempted to enlarge the boundaries of science ; burned at the stake those who dared to entertain or promulgate a new opinion in science or religion ; and, in short, adopted every possible device to keep men from thinking and knowing. The consequence has been, as all history and existing facts testify, that there never has been a papal community, where the mass of the people, feeling themselves excused from all thought and responsibility, have not been sunk in the profoundest ignorance, the victims of bigotry, superstition, and credulity. To make it a part of such a system, whose foundation is blind faith and blind obedience, to enlighten the people, to raise them to a thinking, active, separate responsibility, would be to make it light the fire of its own funeral pile. Whenever knowledge has entered such a community, it has led to the breaking up of the papal system, or to such a modification as was consistent with a concealed but real infidelity. The truth is, that the Papal religion possesses no redeeming spirit. It admits of no reformation. It must be renounced and overthrown, and that, too, not by instruments of its own creation. The characters of Wickliffe and Luther were no more the product of Romanism, than that of Moses was the product of Egyptian idolatry, or Hebrew vassalage. The Christian reformers, as much as the Hebrew lawgiver, were specially raised up and qualified for their work.

It cannot be necessary even to say that Mohammedanism has done nothing to improve those who have been subjected to its influence. While it

has left the intellect wholly uncultivated, and even introduced institutions and customs altogether inconsistent with the quiet pursuit of knowledge, and with free inquiry, it has openly fostered the fiercest and vilest passions, and contributed more, perhaps, than any other religious system, to make men sensual and cruel.

Thus the human mind has been undervalued and arrested in its growth, and used by men in power merely as an instrument of accomplishing their selfish purposes. Thus has the world been defrauded of almost all the intellectual energy which has been bestowed on our race ; for that small portion which has been brought into healthful exercise is really so small, when compared to the whole which God has given to the generations of men, that it may be omitted in the calculation. If, instead of the hundreds of minds which have been brought into action, there had been as many millions, who can say what the result would have been in inventions to facilitate labor and promote the convenience of man, and in the progress of the arts and sciences, and of civilization and government ; or how many ages since, the world would have reached and passed its present stage of advancement ?

The economy of the world has been such, that, not only has the great mass of mind which has been given to our race been left to dwindle without enlargement or activity, but most of that small part which has been cultivated has been misapplied.

We know that in each age of the world, men possessed of the greatest genius and energy of character, and favored with all the means of intellectual culture which were allowed to their generation ; and who, by the admiration which their powers excited, might have accomplished an incalculable amount of good, have yet been the scourges of mankind. It would be an interesting, though gloomy and mortifying task, were it

practicable, to ascertain how large a part of all the intellectual power which has been put forth by men has been spent to no purpose, or in doing mischief. Some things, which help us in such an inquiry we know, and it may be worth while to look at them.

From the almost earliest ages of the world, *war* has been the great business of man. Men have been trained for it. Genius has been allured into it, and has here made the brightest displays of itself. This work of human butchery has associated with itself the names valor, magnanimity and patriotism; and thus adorned, has presented itself to men as the most splendid object of contemplation within the grasp of human thought, the amplest field for noble achievement, and the surest path to glory. Now what have genius, and enterprise, and energy done, when put forth in this direction? What have they done? Go to Troy, to Babylon, to Tyre—they can tell. Ask the countries devastated, the inhabitants plundered, maimed, broken hearted—they can tell. Go to the battle grounds of modern Europe, and ask the earth which slowly drank the blood, and reluctantly covered the bones of the slain, and learn there what they have done.

But not only have these minds, powerful and highly cultivated as they were, been themselves lost to the world by the wrong direction which has been given them, but they have exerted a baleful control over innumerable other minds, and given to them a similar direction. All those heroes of ancient and modern times, whose names have been so often mentioned that it is an offence against taste to repeat them, were only master builders in schemes of mischief, and controlled, and furnished employment for, their nation, or perhaps, for their own and succeeding ages. Look at the last and most ambitious of them all. What did Europe do for the last fifteen years of his reign,

but labor to forward or to frustrate his purposes? Yes, that one man furnished fifteen years' employment to nearly all the disposable force of Europe; and the whole work was the destruction of human life and happiness.

The capacious and cultivated minds of men have been turned in another direction, and to no better account. To say nothing of all those literary productions whose tendency, whatever may have been the design of their author, has been to corrupt society and ruin the souls of men, we may be astonished to think how much talent and effort has been employed with no higher aim than merely to *amuse* mankind. What a prostitution of intellect—what madness—to lay all the power of thought and fancy under contribution to amuse a world of dying sinners like us! It is as if the poet, and the actor, and the musician, on the day of Sodom's overthrow, had combined their efforts to dispel anxiety and make the guilty inhabitants merry, when the fires of heaven were gleaming in at their windows.

How many more men of cultivated minds, owing to their rank, or their wealth, have felt themselves too elevated to make effort, even in doing good, and have, therefore, like some splendid piece of furniture, designed for ornament rather than for use, been laid by, never to contribute anything to the welfare of their race.

I might proceed to almost any extent in enumerating classes of men whose intellectual power has either done no good, or that which they have accomplished has been wholly incidental, converted to good by an overruling Providence, and not so designed by the actors. And then I might enumerate many other classes of men who have accomplished only a small part of the good of which they were capable, had they made all possible effort to acquire intellectual power, and to exert it to the best advantage. And then I might sup-

pose, for the sake of illustration, that all the schemes of ambition and cruelty and intrigue were blotted from the page of history; and that against the names of the splendid and guilty actors, whom the world for ages has wondered at, there were written achievements of Christian benevolence equally grand and characteristic; and then ask what a change would there be, in the scenes which the world has beheld transacted, and what a difference in the results! Alexander should have won victories in Persia, more splendid than those of Granicus and Arbela; he should have wandered over India like Buchanan, and wept for another world to bring under the dominion of the Saviour; and returning to Babylon, should have died like Martyn, the victim of Christian zeal. Cæsar should have made Gaul and Britain obedient to the faith, and crossing the Rubicon with his apostolic legions, and making the Romans freemen of the Lord, should have been the forerunner of Paul, and done half his work. Charlemagne should have been a Luther. Charles of Sweden should have been a Howard; and flying from the Baltic to the Euxine, like an angel of mercy, should have fallen while on some errand of love, and numbering his days by the good deeds he had done, should have died like Mills in an old age of charity. Voltaire should have written Christian tracts. Rousseau should have been a Fenelon. Hume should have unravelled the intricacies of theology, and defended, like Edwards, the faith once delivered to the saints.

Governments, too, as well as individuals, should have changed their character and purposes; and instead of that testy humor and jealous rivalry, which they have cherished, and inspired into their subjects, they should have learnt to "love one another with pure hearts fervently." Instead of expending much to gain little, and going in senseless and hazardous chase after honor and power,

and contending most tenaciously and most profligately for their imagined rights, they should have felt their relationship to God and to one another; they should have said, "Oh come, let us worship and bow down, let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture, and the sheep of his care."

To prevent all this destruction or prodigal waste of mind, and to bring the whole amount of intellectual and moral power belonging to our race to its most vigorous and best directed action, different classes of men propose different measures. The one talk of the progressive energies of the human mind; of the resistless march of knowledge and improvement; and predict the ultimate perfection of the human character, and of human society, as the effect of free inquiry and the knowledge of an infidel philosophy. They accuse religion of cramping the intellect and perverting the noblest affections; and they scorn its professors as visionaries, entertaining the most delusive expectations.

There can be no doubt that the extent to which infidel writers have, in many instances, urged literature and philosophy, with their laborious researches and valuable discoveries, has contributed much to increase the activity of the human mind, to enlarge the boundaries of knowledge, and to benefit society. These are what the gleaning and filtrating spirit of Christianity appropriates to her own use. But facts show that their efforts alone are not only inadequate to meliorate the character and condition of man, but that, wherever there has been a fair experiment, they have had a directly opposite tendency.

To allude to revolutionary France, is to make a very trite allusion; but such a fair experiment is a rare thing; and so is such a decisive issue. God in mercy does not often

make this world such a theatre of retribution as he made it thirty years ago. Let us not desire him to repeat that scene, but be content for instruction and warning to make so trite an allusion. This I say was a fair experiment of what the efforts of unmodified infidelity can do for man. The issue was most decisive. And what was it? All that is perfidious and unrighteous and cruel in ambition; all that is frightful in tyranny and anarchy; all that is base and disgusting in licentiousness; and all that is blasphemous and shocking in impiety, met together at that era in France. The nations stood round, and with a sort of fearful shrinking looked on that devoted country as the valley of slaughter. It seemed for a time to be the very mouth of hell, which alternately emitted and engulphed again the foulest spirits that the world ever saw.

Nor was this direful issue the effect of accident, or of some momentary and prodigious excitement of human passions, which could be traced to no visible preceding cause. The cause was simple. It was obvious through the whole course of its operation. Nearly all the piety of the kingdom had been expelled with the Huguenots; the whole religious system had come into contempt; infidel tracts had been circulated and read and understood, not only by the intelligent and restless classes of the community, but also by the peasant and the groom. The whole political body had in this manner been infected to its extremest members. It would seem to have been the design of God to permit this experiment to be made, with the fewest possible counteracting circumstances, so as to produce in the mind of the Christian, the philanthropist, and of the philosopher even, the fullest conviction, that their hopes of bringing the powers of man into their highest and best directed action, of reforming or even preserving mankind, must rest on something else than any system

of rules or motives which human wisdom has devised; and to make the infidel himself feel that society does not advance because he lives and writes, but in spite of his living and writing; and that his efforts, left to operate alone on the world, would ruin it. The truth is that infidelity brings no testimonials. The nation or tribe cannot be named, that has been enlightened or improved by it; and whoever expects a favorable result from the experiment, must expect it on the ground of her arrogant but unsupported assertion. He must expect it against the evidence of past facts; and against theory too: for the very uncertainty and incompleteness of infidel systems—their darkness respecting the character and will of God and the retributions of a future state, and their want of authority render them utterly defective in power of motive, either to incite or restrain.

The other class of men to whom I alluded, have looked to the dissemination of pure Christianity as the only adequate means of raising men from their degradation—of calling all the powers of intellect and moral feeling into healthful action, and directing them in their proper channels. This class of men have reasons for thus judging. They see in the history of the world, that Christianity has been the only thing which has taken the lead in reforming men. Other causes may have contributed to carry on the reformation which religion had begun; but none of them have had boldness or energy to begin. So far are they from it, that they are constantly giving ground before the evil passions of men, and are wholly unable to keep up a standard of morals, and to prevent its fluctuation. Individual enthusiasm in the pursuit of science, foreign dangers, or great national enterprises may hold society together for a time, and give it a pleasing and flourishing aspect; but its internal energies, assisted by all that philosophy can fur-

nish, are not able to maintain successfully the struggle with the causes of deterioration existing in the human character. India and Egypt, Greece and Rome are proofs of this position. They are not now what they once were. Certain causes, operating in combination, gave them for a while an artificial health; but disease was in them, and there was nothing there to eradicate it. They soon grew sickly; decayed gradually; sometimes imperceptibly; and at last died.

In the two ancient republics, so famous for the literary legacies which they have bequeathed to us, there were indeed many splendid instances of intellectual cultivation; but in these very minds, which shine upon us from antiquity like stars from the distant and dusky horizon, there was no desire, and no benevolent principle to inspire the desire, to send knowledge down through all the ranks of society. Did Pericles, or Cicero, or the Antonines ever invent a system of free schools? And what amount of argument may it be supposed would have been necessary to convince them that the common people had minds worthy of cultivation? or that any system of general instruction was practicable or useful? It is perfectly safe to say in the most unqualified manner, that the mass of mind in a nation has never been so called into action as to constitute an enlightened community, where the Christian religion did not prevail.

This proposition asserts just what we might be prepared to expect, in view of the truths which pure Christianity brings to bear on man. It is itself knowledge, and that of the most awakening and ennobling kind. It presents objects and considerations which it requires the greatest effort to apprehend, and which are of immediate personal concern, and excite the deepest personal interest. It places before man an infinite God, creating and governing the world, self-existent, almighty, omniscient, abhorring sin, requiring of him su-

preme and constant love, uninterrupted obedience, the highest service of the whole soul and the whole body. It tells him of his own character, condition, and destiny; of the retributions of eternity, and the part he must share in them. It imposes a great work upon him, lays him under a solemn responsibility, and is continually urging him on to make the most of himself, of his time and his faculties. It teaches him that to his own master he standeth or falleth; and that he must learn the truth himself, form his opinions himself, and himself abide the consequences of his own errors and misconduct. The Protestant feels that he has much more at stake than the Papist or the Pagan; and will, therefore, think more, know more, and have more character.

The spirit of Christianity is a spirit of benevolence. It places men in a new relation to each other, ties them by new cords, sets them to the performance of new duties. This benevolent spirit of Christianity is enterprising in devising schools and other means of instructing and benefiting mankind. It has a special regard for the ignorant, the debased, and the miserable—classes wholly neglected by heathens and Catholics—and seeks to enlighten and improve them. Almost every thing promotive of these ends, has been devised by men filled with the Christian spirit. Nearly all the free civil institutions, free schools, Sabbath schools, missionary societies, and other similar institutions, have been projected, and have struggled into successful operation, by the energy of Christian philanthropy alone, and amidst the opposition of the men of the world. After these devices have been successfully tried, men possessed of enlarged views, though not of the Christian temper, have been obliged, in order to maintain their character, to fall in with them; and having command of more means, have pushed them forward farther than their pro-

jectors expected ; and then they have claimed to themselves the honor of them. But it was the *Christian* who contrived them, and to him the honor is due. And to him the honor will be awarded, when the accounts of this world are balanced at the judgment day.

Pure Christianity, thus operating to produce a spirit of benevolent enterprise in society, to present new objects for consideration, and to put men under a new responsibility, has, wherever it has freely exerted its influence, been the means of calling a vast amount of dormant intellect into healthful action. We may see its effect among the Waldenses, and in all the Puritan sects which grew up between France and Italy, during the dark ages. It showed itself most manifestly in their characters, notwithstanding all the poverty and persecution they were made to undergo. One of their Catholic adversaries says, "It is truly remarkable that persons externally so savage and rude should have so much moral cultivation. They can all read and write. You can scarcely find a boy among them who cannot give you an intelligible account of the faith which they profess." This it seems was the fact, when not one half of the ecclesiastics of the Catholic church could either read or write. Another Catholic doctor who was sent as a spy among them, declared, on his return, "that he had understood more of the doctrines of salvation from the answers of the little children in their catechism, than from all the disputations he had ever heard." We may indeed learn how much pure religion was doing to bring the minds of these persecuted sects into action, and how perfectly their religion was contrasted with the Catholic, from the *errors* with which the latter charged them. Among these errors were such as follow : "They hold that the Holy Scriptures are of the same efficacy in the vulgar tongue as in the Latin ; hence they communicate and admin-

ister the sacraments in the vulgar tongue." "They can say a great part of the Old and New Testaments by heart."

Nor was their knowledge limited wholly to matters of religion. The Bible makes men think, and think correctly, too, on all the important concerns of life. They had notions of civil and religious liberty good enough, and broad enough, to be the basis of any modern political code. They advocated such principles as these—"A man ought not to be delivered up to the officer of justice to be converted ;"—"The benefits of society belong alike to all the members of it." These notions they entertained in the tenth century, that midnight of the dark ages, and under Gregory VII., that prince of tyrants.

Christianity operated just so in Germany. When Luther fixed his thirty-five propositions respecting indulgences on the church at Wittemberg, it opened a new and wide field of thought and conversation, and the spirit of reform and investigation went on together. It also showed its character and tendency during the reformation in Scotland. The Catholic clergy placed their whole dependence on the French troops, and took no pains to instruct the people. But the Protestant clergy were busy in disseminating knowledge and piety among all ranks, and when things came to their crisis, the effect was evident. It is not necessary now to compare the state of the Scots in the feudal times, which preceded the reformation, with what they became afterwards, and have eminently been ever since, or to make any extended remarks respecting the Huguenots of France, or the Protestant Swiss. All know that, as communities, they were the most enlightened, the most industrious, and the most attached to rational freedom, of any communities on the earth ; and all know that their character was owing to their religion, for almost every other cause was

against them. The effect of Christianity to call the mind into action, to elevate the character, and to give men power, is seen even more conspicuously, perhaps, in the reformers themselves. How immensely did it raise the apostles out of the common mass, in which, without this influence, they would have been sunk and unknown, and place them on an eminence, not merely as men holding peculiar opinions, but as men of intellectual strength and activity, of moral courage, and irresistible force of character, capable of confronting and confounding their mightiest adversaries. The truth is, that where Christianity takes firm hold of a man, it gives him an elevation and reach of thought, a feeling of responsibility, a seriousness and inflexibility of purpose, an energy of action, and a disregard of all minor consequences, which can be derived from no other source. How was it with Luther? He was the most powerful man of his time. Charles, with all his kingdoms and armies, did not possess half the power over the minds of men, that was possessed by Luther with his Bible. No monarch in Europe was so much feared by Charles or Francis, or the Pope, as he. What man of mere science or literature ever exerted an influence to be compared to his, as to extent or duration, or the importance of the effects produced? This was all the consequence of his enlightened religious zeal.

Nearly the same is true of some of the associates of Luther, and with Knox of Scotland.

It was this spirit of pure Christianity, stimulating men to get knowledge, cherished by such men as Claude of Turin, Berengarius, Arnold of Brescia, Wickliffe, Huss, and Jerome of Prague, which was the redeeming spirit of man during the dark ages, kept the lamp of science from going quite out, and called the minds of men so into action, that a revival of literature was effected

in the fifteenth and sixteenth centuries.

Pure Christianity is not only favorable to the universal dissemination of knowledge, but to all the higher efforts of mind. The number of those whose minds are highly cultivated, and of reputable authors, even in France, notwithstanding all the patronage which learning receives from the Institute, bears no comparison to the number of the same class of men in Britain and Germany, where the effects of the Protestant religion are felt.

But nowhere is the power of religion to make men thinking and active beings so obviously manifested as in the missionary enterprises of the present day. To allude to this, with a single illustration, is sufficient for bringing it fully before our minds. Think for one moment of the Sandwich Islands, and of the effects which Christianity has wrought there. Twelve years ago those islanders were perhaps as brutish a race of beings as could be found in the world;—mere animals. Now they have a written language, books, schools, and good civil institutions. This has been effected by the introduction of Christianity. The change is like transforming so many leopards into men;—like creating so many human, enlightened, Christian men, and giving to themselves and to the world the benefit of their Christian action. Indeed the work of evangelizing the world, with which God has kindly intrusted and honored men, does appear, in its nobleness, something like the work of creation. It is bringing mind into action which before seemed not to exist.

These islands are only a specimen of the effects of Christianity, though a striking one. Every missionary station exhibits, in kind, the same thing.

They, therefore, who speak disparagingly of Christianity and its influence in promoting civilization, and in expanding and invigorating the

human mind, and who boast of what philosophy and free inquiry have achieved, and what they promise to do for mankind, may be safely challenged to find the country in all the world, in any age, where a good system of schools, accessible to the mass of the people, or where liberty of opinion and of speech have existed without the prevalence of Protestant Christianity; or where Protestant Christianity has prevailed without drawing these after it. They may be pressed even further, and be challenged to point out the place where any sect of philosophers or free-inquirers ever made, directly or indirectly, a systematic and vigorous effort to extend knowledge into an unenlightened community. Where have they sent forth their missionaries to establish schools, to furnish books, to instruct in the arts of civilized life, to elevate the character, and to promote social happiness? The truth is, that, so far from having tried the power of their system, and being able to appeal to nations or tribes that have been disenthralled and reformed by it, they have not even made the attempt. The only exertions now making to enlighten the ignorant and barbarous nations of the earth are making by the adherents of Christianity. Look through the benighted tribes of Asia and Africa; penetrate the forests of this continent; search out every Pagan island of the sea, and you will not find one free school, nor any other worth the name of a school, which has not been established by Christian benevolence. It is certain, not merely that Christianity is the only thing that has successfully engaged in enlightening and reforming the world, but that it is the only thing that has ever in good earnest attempted the work. It is on Christianity, then, that all our hopes of the universal diffusion of knowledge, and civilization, and domestic happiness, as well as of piety, must be built. It is by the operation of it, that, I had

almost said, the whole human race are yet to be raised up from the blackness of darkness into which they are sunk, to the life and dignity of thinking, intelligent men;—and we may make this infinite addition, that it is by the influence of Christianity, that purity and immortal life are to be given to the souls of men.

Nor is this the period for delay or relaxation of effort in the work of meliorating the condition of mankind. We may think, when we see what Christian benevolence has effected—how much knowledge and enterprise and piety there is in the world—that nearly all has been done for man that can be done. But, in truth, almost all yet remains to be done. Not more than one quarter of the population of the earth is even nominally Christian, and not more than one fifteenth are Protestants; and even among these last, how limited are the knowledge and influence of the gospel! The bright spots which Christian activity has lighted up in the world are like the tops of the mountains gilded by the rising sun, while all the surrounding country is covered with damp, gloomy shade. Suppose that Luther and his fellow reformers had thought in their day, that all had been done for the human family that could be done, what would now have been the condition of what we call Christendom? It would have been now very nearly what it was then, covered with the grossest political and ecclesiastical abuses, with superstition, and intellectual night. We see in history the stream of knowledge and piety winding its narrow and sluggish current through the dark ages till it comes to their time. It then suddenly takes a broader channel; and by their contributions this stream of knowledge and enterprise and piety has been widening and rolling a deeper tide of light down to us. These were men who laid succeeding ages under obligations to them. We should look back to them as our own individual

benefactors. Shall the men who may live two hundred years hence so look back to us, as they see the results of our pious enterprise borne down to them on the stream of time, and trace them in the enlargement of the fields of knowledge, the augmented vigor of the human mind, the improved systems of civil government, and the greater prevalence of social virtue and happiness?

Though others may talk much and boastfully, yet the Christian community, and especially Christian ministers, should remember that whatever is to be done to meliorate the condition of mankind must be done by them. They are God's appointed instruments for reclaiming the world from its state of darkness and sin. Nor should they think that merely the spiritual welfare of the world is depending on their enterprise and faithfulness, while its reformation and advancement in other respects are to be wrought out by other agents. The truth is, that, if the human mind is ever to be raised from its inaction and debasement; if it is ever to accomplish the noble purposes for which it was designed; if knowledge and independence of character are ever to prevail among all ranks of all nations; if civil freedom is every where to take the place of tyranny and misrule; if domestic virtue and happiness are to bless all the families of men, Christians must do the work: and they must do it with very little assistance from any quarter, except heaven, and in the face of systematic and unwearied opposition. As the preaching of the gospel is the great and divinely appointed means of disseminating pure Christianity, and giving it a controlling influence, every suitable effort made to increase the number of faithful Christian ministers, or to give additional efficiency to their labors, is so much done, most directly, not only to promote universal piety and righteousness, but also towards introducing and perpetuating intellectual and civil freedom, a gen-

eral elevation of the human character, and the augmentation of human enjoyment throughout the world.

For the Quarterly Register.

PRAYER FOR LITERARY AND PROFESSIONAL INSTITUTIONS.

It is a subject for gratitude to God, that in his providence he has ordered the establishment of institutions in every part of our country, affording valuable advantages for education. The statistics of these, as furnished in recent publications will not, perhaps, be uninteresting to the friends of learning and religion, and will assist our conceptions of the importance of the subject proposed.

According to these tables the statistics stand thus: The number of colleges in the United States, 59: theological institutions, 22: medical schools, 18: law schools, 5: the number of instructors connected with colleges, 400: students in the classical departments of the colleges, 4,100: medical students, 1,863: law students at five colleges, 88: theological students at eighteen institutions, 709: whole number of students at colleges and professional schools, 6,770.

The location of these institutions is as follows: In the New England States, 12: Middle States, 13: Southern States, 15: Western States and Territories, 19. So that the advantages of college and professional education are, in local respects, within the convenient reach of most of the young men of the United States.*

The proportion of young men in different portions of our country, found in these institutions, is as follows: In the New England States, one college student for every 1,331 inhabitants: Middle States, one for every 3,465: Southern States, one for every 7,232: Western States and

* Some of these estimates were made in 1830.

Territories, one for every 6,060. An interesting proportion, then, of the youthful talent in our country, is in a course of preparation for *something*, favorable or unfavorable to the interests of religion. This, as appearing in a survey of our colleges, to say nothing of young men in other situations, who, by self-education, and the force of circumstances, are in the process of training to some important purpose.

I will not believe myself writing for any readers who do not acknowledge the importance of our institutions being the seats of *religious* as well as literary and professional character and influence. The present proportion of those hopefully pious in them should be seriously considered by us. According to schedules of the American Quarterly Register in 1830, there were 683, out of 3,582, in the colleges as distinct from the professional schools—leaving 2,899, not professedly pious. We have occasion for lively gratitude to God, that in the revivals of religion in the colleges since the commencement of the present year, there have been, as near as can be ascertained, between 300 and 400 more, apparently converted to God. With this pleasant increase, however, taking the census of the colleges for 1830 as the basis of our estimate, there still remain more than 2,000 of the young men of our country in the colleges, and preparing for stations of influence less or greater, and who have not yet “known the grace of God in truth.”

The proposal of the annual fast and concert of prayer for colleges was a happy thought. A delightful scene it is, now annually presented, of the churches of the United States humbling themselves before the throne of grace, and praying for the visitations of the Holy Spirit in our seats of science and education. To any who perhaps regard this as an inexpedient addition to the number of concerts already established, we

would recommend—along with the facts already stated—the following considerations, in brief; that our colleges stand closely connected with the prosperity of Zion: that the subjects of prayer impressed by the Holy Spirit on the minds of Christians cannot be safely dispensed with, or neglected: that Christians must make up their minds to devote themselves more and more to seeking the prosperity of Christ’s kingdom, if they would have the millennium ever arrive: that, moreover, it is the divine direction, “pray for *all* men,”—and who more interesting subjects of prayer than young men in a course of education? Let it be remembered, also, how ready God has shown himself to bless, in his granting the gracious influences of his Spirit repeatedly, in former years, to several of our colleges; and especially that in this present, a year of college revivals, truly, fourteen of these institutions have been graciously visited: and moreover that the commencement of these rich dispensations of the Divine Spirit was apparently—in one college particularly—on that twenty-fourth day of February, while God’s people were “yet speaking.” For it was very soon after that we began to receive intelligence of college revivals. Let an argument for this concert also be drawn from among the scenes of a college revival. There are doubtless some of my readers who in former years have resided in colleges, while “the Lord was there.” You have seen, with joy and reverence, the evidences of the divine presence, in the solemnity visible in many a young man’s countenance: have observed how it has repressed the conflict of unholy rivalry and ambition; silenced the revels of dissipation, the laugh of thoughtless gaiety, and the scoff of unbelief; how it has made the chapel truly a place of *prayer*; the lecture room a place of deep seriousness and of occasional and earnest exhortations from teachers; has made the

student's walk to be the season of thought, and conversation on the things of eternity, perhaps of sweet Christian communion. You have seen students become solicitous and earnest inquirers, of whom you once scarce dared to hope any such thing; have heard from lips which perhaps once dealt in ribaldry and profaneness the question, What shall I do to be saved? have witnessed with holy reverence and delight, the solemn stillness and deep attention pervading the lecture room, converted for an evening into a conference room, and there rejoiced, with "the angels of God in heaven," over many a young man repenting. And you have seen the young man of talents, acquisitions and promise, "confessing Christ before men," and taking a new direction for life here, and eternity hereafter, as one "born of God" and in a course of education for His service. In a word, you have seen things which have made you, with admiration, to exclaim, "what hath God wrought!" Yes, Christian, you who have rejoiced in the scenes of a parish revival, only, there are scenes which surpass even these, interesting as they have been, and which it would greatly rejoice you to see, within the walls of college, when "the Lord is there."

We have spoken of the desirableness of *continued* influences of the Holy Spirit upon our seminaries, for a reason additional to those which respect a common church and society. There being, in the college, once in *four* years, an entire change of members; and, in the professional seminary, an entire change once in *three* years; if revivals of religion occur only at intervals of possibly several years, many young men come and go, without being residents, at the time of one of these interesting seasons of the divine visitation.

This subject stands related to the *consecration of talent and attainment* to the service of Christ. There is a vast amount of mind in a form-

ing state, in our seminaries of learning. The right formation of it depends much on the state of the moral atmosphere around it. A melancholy amount of talent and attainment has been perverted in times past; and most affecting have been the cases of young men who might have stood among the foremost in the ranks of usefulness and religious influence. Many have been poisoned by religious error, while they have maintained respectable moral characters. Many have debased themselves, and made their talents and attainments useless, by vice. Others have been comparatively useless, by indolently "burying them in the earth;" and their influence has but helped forward the general deterioration of society around them. In illustration of these remarks, so far as they relate to the merging of talent and education in vice, on the authority of a gentleman educated at one of our first colleges, were given, through the medium of one of our periodicals,* not long since, the following facts, respecting the class to which he belonged less than thirty years since. "It was a class from which much was expected, as the instructors were often heard to declare; and was certainly not deficient, when compared with other classes, either as to numbers or talents. Unhappily a very low standard of morals was prevalent; only two of the class were free from the habit of profane swearing; and nearly all except these two, would occasionally get intoxicated. This class went out into the world as one of the hopes of the country." Its subsequent history showed, that "comparatively a small number of them ever occupied respectable and conspicuous situations. In *twenty-two* years after leaving college, *two thirds* of that class were known to have died; and of these, full one half died the victims of intemperance. Of the survivors, some

* The American Pastor's Journal.

now living are known to be in the lowest state of degradation." As a contrast to this, another individual gave the character and history of another class, of less than forty years since. "It was numerous; the influence was decidedly in favor of morality. Before leaving college, a large proportion came under the power of religious principle, in consequence of a general revival of religion. *Twenty-five* years after the time of graduation, only *one quarter* of the class had died; and of the surviving three quarters, a large proportion were occupying stations of considerable usefulness."

Young minds, in a course of education, need guidance, formation, and establishment by the grace of God; and their services should be then secured for the advancement of Christ's kingdom, in whatever stations they shall be placed. What can be more delightful to the eye of the Christian, than to see a young man of talents, attainments and promise, as he comes forward in life, laying all at the feet of Christ Jesus his Lord; and going on to act upon that instruction, "ye are not your own, for ye are bought with a price; wherefore glorify God in your body and your spirit, which are God's."

This subject stands related to the *consecration of influence* to the advancement of religion. The student in college, and the same individual subsequently, as a man of education, in professional life, unavoidably exerts influence of some kind. His opinions, his moral habits and example, will give a direction, right or wrong, to other minds. Especially his habits of thinking and speaking upon religious subjects will have influence upon other men. Suppose him to be simply careless and indifferent to religion, and living in a quiet course of respectable unconversion; he will countenance the like in many others. Or suppose him an unbeliever in religion, as an experimental and holy affair; perhaps a

derider of it and its truths; he will pass on in life, keeping in countenance a circle of other men, in errors and guilt like his own, and making himself a heavy "partaker in their sins." Suppose him to go dashing along up one political eminence after another, and cutting a figure as "a people's man," i. e., *a man who will do almost any thing to please the people, and get their votes for himself or men of his party.* What has the kingdom of the Lord Jesus in the world to expect from him? What other calculation can be made, than that he will exert an influence against religion—that he will trample on religion, whenever it is in the way of the attainment of his own objects?

On the other hand, if he be a man who has "the love of God shed abroad in his heart by the Holy Ghost;" one who daily lives, as "seeing Him who is invisible," and who communes with God daily in his closet, and comes from his closet to exhibit the light of a Christian example; he cannot fail to be a blessing in the community. But, not to anticipate a topic of remark in another division of this subject:—

We speak here more particularly of the influence of a college, in its collective capacity, upon the commonwealth in which it is situated. It embodies, in its Boards, and Faculty; and in its classes, even down to the youngest Freshman; men who constitute a source of influence not exceeded by any equal number of men in their collective capacity; or by any other species of establishment. Political men, heretical men, infidels, and religious men, all keep a steady eye upon the colleges, as sources of influence; and they indicate their consciousness that a college is a powerful engine, to be wrought for some purpose or other, according to the views and aims of those who superintend its concerns. In some particular institutions in our own country, it is very observable what a vast amount of influence a

college may exert, for the dissemination of truth or error, virtue or vice. Look at the character of some European Universities, particularly in Germany; illustrious, truly, as seats of learning; but, as to moral and religious condition, and consequent influence, appearing to the eye of a Christian, like "the mountains of Gilboa," on which there is "no rain, neither any dew." A commonwealth, or a country, in various ways, feels the influence of its literary institutions, as favorable or unfavorable. A neutrality, as respects some decided moral and religious influence, is out of the question, notwithstanding all the dreams and theories and professions of men who want learning without religion. A college will inevitably bless or blast ten thousand immortal spirits. And the Holy Spirit of God alone can secure the one, and forbid the other.

This subject stands related to *the occupancy of various important stations, with "men of God,"* men of prayer, faith, supreme consecration to the interests of the kingdom of Christ.

The *ministry* is one of these. To our colleges, principally, we look for those who shall be future guides to souls, in this country, especially. It would not be necessary, at a period like this, to urge the indispensableness of piety in ministers, were it not that in the minds of many men of education and standing, especially in some of our college Boards and Faculties, there is entertained the sentiment, that talents, learning, and morality, are sufficient qualifications for the office of the ministry: while religion, as a subject of experience, under the influences of the Holy Spirit of God, and to be shown in *holiness* of life, is disbelieved and contemned: and also, that we are every year becoming more exposed to the danger of having the ministry become here, what it long has been to such an extent in some other countries—a mere profession to live by. But let, now,

the questions go round among the churches of the Lord Jesus, and among reflecting men who give only a speculative assent to the truths of the Bible. Who will commit himself to the religious instruction of a man who knows and believes nothing about the grace of God, as a matter of experience? Who is willing to seat his family, Sabbath after Sabbath, and year after year, before a pulpit from which an unconverted man, in the pride of talent and the flippancy of unbelief, delivers the cold maxims of a heartless morality, or the sickening sentimentalism of grave ungodliness, or the announcements of "damnable heresy"? Who that cares anything respecting religion, is willing to see ordinations become, extensively, the putting of men "into the priest's office that they may eat a piece of bread;" the "laying of hands suddenly" on "sculls that cannot teach and will not learn" which be "the first principles of the oracles of God?" thus, in truth, making one of the holiest solemnities in the church, to be the profane setting apart of men to the solemn service of the devil, as "blind leaders of the blind." It is enough to make angels weep, to see such things done; and in this comparatively religious country of ours too; things they are, which, "in the day of judgment," will fill the transactors in them with horror and despair, as the transactions of impiety and blasphemy.

To avert and remove such evils from our churches and from the country, prayer must be made, "in faith," and "without ceasing, unto God," for his continual blessings upon our seminaries of learning. We want our pulpits filled with men who know, love, and preach "the truth as it is in Jesus," and on whose ministry will descend an "unction from the Holy One." Our country—thanks to the Great Head of the Church—has been blessed with a goodly number of ministers, whose consecration to Christ began within

the walls of college. Many a church knows what a blessing is a faithful minister; and when called to weep over his grave, and to gather the remembrances of his early life, they have associated with his endearing usefulness to them, that college where he was renewed by the Spirit of the Lord, and his preparation begun, to be an "ascension gift" to them. Thousands of such ministers are wanted at this moment in our own country; and tens of thousands more for the conversion of the heathen world. For with the progress our Education Societies and Theological Seminaries are making, in training such; the wants of our own country—to say nothing of the rest of the world—cannot be overtaken, these many years. Hundreds of young men are wanted, where tens can be had to answer yearly applications for preachers. And death, all this time, is sweeping ministers into the grave, as rapidly as any class of men whatever.

We ought not, however, to desire that every converted collegian should become a minister, much as ministers are wanted. For men of devoted piety are needed also, in the profession of *law*. The lawyer has intercourse with men of all classes. He generally takes rank among the first men, in town, county, state; and in the country at large. He *lives* in a professional station of influence; and as we shall yet notice, he is occasionally in other stations of importance. He is, inevitably, a man of some influence or other. If unfriendly to serious religion and the doctrines of the cross, no man can do more than he, to oppose them. In the place of his residence, he can be the respectable and influential patron of error. In his intercourse with men of his profession, and with numerous others, he can, if he is disposed, raise many a smile of contempt at religion; give many a wound to the cause of Christ; and possess many a mind with the errors which darken

his own. With my eye upon an actual case—formerly existing in our country—I will suppose him to rise to the bench, and to circulate around him, in the social intercourse of each season of court session, the influence of his own loose sentiments on religion; to deal out the doctrines of a subtle heresy to a circle of lawyers; a jurist of commanding talents and high professional attainments, and having a powerful influence over his juniors, and doing as much to fill their minds with specious error, and prejudice against the religion of Jesus, as any minister, of his faith, in all the country. And who can calculate the vast amount of moral mischief such a man in such a station will do?

"The faith once delivered to the saints," ought to have lovers and defenders among the members of the bar, as well as in the pulpit. Not that every lawyer should be a critical theologian; nor that religion should be discussed in the court room; but that men who can so well put forth powers of argumentation in that place, should be, as Christians, well read in that grand text-book of theology, the Bible; and should be disposed and ready to defend its great truths, and urge its holy duties, whenever it is needful in their intercourse with other men. Such an one, it is believed, was Hale, among English jurists. Such a man was Reeve, among Americans. Some few men there are, of like character, at the present time. But we want our benches and bars composed of such men.

Men of devoted piety are also wanted in the medical profession. The intercourse of the physician is of a peculiarly interesting character, and with all classes of society. He is with them in scenes of suffering and danger; and at times when their hearts are bursting with solicitude; or broken with sorrow, as mourners. He has some of the best possible advantages for doing good to men's souls, when called to prescribe for

their bodies. He often finds men under circumstances in which they cannot help thinking, feeling, and trembling, in regard to their eternal interests. What a delightful qualification in a physician, then, to know how to minister to the "wounded spirit," as well as to the frail, dying body.

I know a physician, who is in the practice of kneeling by the bed-side of his patients, and imploring the blessing of God upon his medical prescriptions. I have been informed of another, respecting whom are stated the following interesting facts. He was called to a surgical case, of a very critical character. An operation was required speedily; which might save the man's life; but, from peculiar circumstances, so critical, that the man might die under it. This pious physician and surgeon having examined the case, made his patient aware of his situation, and of the hazard which would attend the operation; and referred it to him to decide whether it should be performed. The patient said, "Do it." "I leave you then, my dear sir," said the physician, "for half an hour, which I shall spend in prayer to God. Let me beg you also to spend it in preparing for the worst." The physician went to "the throne of grace;" and came from it to his critical work. God had heard his prayers. The operation was successful; and the man's life was saved. His soul, too, it is believed, received good through the faithfulness of the praying physician. What a different matter, to be under the hands of such a physician; and to be under those of one who perhaps never lifted a prayer to God for his patients, in the whole course of his practice. I do not say that successful practice can be expected only from the pious physician. But I do say, whenever I lie trembling on the side of the grave, bring to my bed-side, of all human physicians, a son of the "Great Physician;" one who will remember my immortal soul,

while he prescribes for my perishable body.

The interest is peculiar which a family feel in a physician, who has been with them in some trying scene. He has perhaps been instrumental, through divine goodness, in bringing up a beloved member of their circle from the borders of the grave; and has mingled his joys with theirs, in that recovery. Or, after his best, but fruitless efforts, he has wept with them by the dying bed of one very dear to them. He is thus brought into a kind of contact with them, and they feel an interest in him, and a regard for his character, as a man and a physician, which will influence their minds—it may be powerfully—in regard to his religious opinions and character. Of first importance, then, is it, that these be such that his influence upon them shall be salutary. The pious physician may even vie with the minister of religion himself, in influence and usefulness for good to souls; and like Luke, the companion of Paul, in his work of winning souls to Jesus, may well deserve the appellation of "the beloved physician." We might follow the physician into the various other parts of his sphere of influence and usefulness; and give examples of piety in such men. We might also look at instances of men of professional skill and excellence, who have united with these, still, the dangerous faith of false doctrines, or the gloomy skepticisms of atheism; and who have spent their lives in taking good care of men's bodies, but have ruined their souls by an unhappy moral influence. All would go to make urgent the duty we are considering, of prayer for the influences of the Holy Spirit upon our colleges and professional seminaries.

Men of piety are wanted in the stations of official and political duty and influence; as filled in considerable measure from the Bar, and occasionally from other institutions. There is a very intimate connection between

revivals of religion in our seminaries of learning, and the future furnishing of our country with religious rulers and legislators. Countless dangers beset men in public life. This arises in part from their dependence, to such an extent, on popular favor and election; and from their being called to enter into the conflicts of parties, and the scrambles of ambition and pride. To read the debates of a session of congress or state legislature, or to watch the course of an election, is sufficient to convince any man of common discernment, that men who enter into political life, perhaps into official stations, are put to frequent and severe tests of moral and religious principle; by the state of opinions and feelings among those from whom they receive their places. They are often tempted to do wrong, in the "fear of man," instead of right in "the fear of God."

That which was seen in an eminent British statesman, in taking an independent stand where national justice was concerned, in advocating the claims of America, sixty years since; is also necessary in the American legislator, to secure legislative respect for religion and sound national morals. For example; on two great subjects before the people of this country; Indian rights, and the withdrawal of the mail from our public roads on the Sabbath. I am aware that these are considered party questions by many; and that it is demanded that ministers shall neither preach nor pray about them; and that some ministers have allowed themselves to be frightened into silence respecting them. They are subjects of too high importance and solemnity; and the honor of God's holy law, and the well-being of this nation, are too deeply concerned in them; that they should be treated as "party questions." And ministers who are silent upon them, are silent to the dishonor of their sacred office, and under a fearful responsibility to their "Lord and Master."

For the security of right deliberations and safe decisions, on subjects of such a character as these named; steady religious principle needs to come into operation,—the fear of God, as a gracious and soul pervading principle. Biasses, prejudices, self-interest, need to be held in check, from inducing wrong decisions. True, under the influence of human feelings, and simple moral principle, and even under the influence of party feelings, men may providentially legislate safely and uprightly. But there is no security for it; and the probabilities are in strong majority against it. The truth is, it needs religion in the heart, and a sacred regard to the decisions of the Statute Book of the Lord Jehovah, to ensure a man's acting *right*, in the fear of God, on such subjects and under such circumstances.

Let the individual influence of our public men, and of our legislatures, upon the state of public opinion on moral and religious matters, be considered; and also the dangers to a nation, which spring from having unrighteous rulers, of whatever political creed or party they may be; and, moreover, what have often been the judgments of God upon nations, on their account. Let it also be considered what a blessing pious rulers and legislators are; and the concern they have in securing our own internal happiness and prosperity, and the right character of our influence on other nations.

All these things point us to the forming period of the lives of our young men, as the time when, and to the academy, the college, and the professional school, as the places where, the prevention of evil and the security of good must be in train. Fervent and devoted piety is seriously needed by all at present "in authority." But it needs to be in existence and growth in the future legislator and ruler, while in the different stages of education. The training of his spirit, by the grace of God, needs to go on, with the training of his men-

tal powers, under "tutors and governors." Could you show us a representative, a senator, a member of cabinet, or the president of these United States, just converted; you would only show us a "babe in Christ," in the first breathings of spiritual life; and needing to grow, many a year, before he would be at the "measure of the stature of manhood in Christ," and in the strength and firmness of holiness, which he needs now, every hour, in his responsible station. And if it be a miracle of grace that he is converted to God, amidst the temptation and labors of office; it will require the continuance of the miracle to keep him alive under such circumstances. No; while we pray for them who "are in authority;" would we have rulers for time to come, who shall be "strong in the grace which is in Christ Jesus," we must ask of God, that in the youth, in the preparatory school, and in the college, and the young man in the professional seminary, there may be the commencement of the work of grace; and that they may have as long time as possible to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," before they shall be called to the temptations and dangers of public life. We must thus anticipate their wants, and what we would have them to be; and pray that they may be prepared to go up upon the high places of our land clothed with the humility of grace, and yet strong in the holy might of grace. Thanks for some such, now. May the day soon be given us, when our seats of office and our halls of legislation shall be filled with such. But to this end, let every Christian daily pray that our seminaries may be the dwelling places of the Holy Spirit.

Men of piety are wanted as *teachers in our seminaries*. There is in our country a great and growing interest in the subject of education. Professional schools, colleges, academies, lyceums, high schools, &c. are going up, every where. There is a

consequent growing importance of the profession of teaching, in its various departments; and in its different grades, from the instructor of a village school up to the president of a college. Education may become, in this country, through the irreligion of teachers, what we have already said it is in some portions of Europe, the handmaid of error, or even of atheism; and may poison all our fountains of science and learning. The whole spirit and habits of our literary men may become deadening to religious interests; cold, speculative, proud, philosophizing, daring, deistic, atheistic, demoralizing. Wo to the religious interests of our country, if the day come when the spirit of unsanctified literature, in our faculties of instruction, shall have such ascendancy, here as elsewhere, over the spirit of piety.

Men of education, and of a spirit of literary enterprize, loving religion, and "living according to God in the spirit," are blessings to a country. They put honor upon the word of God, and upon the religion of the gospel, as the only true elevator of the soul, and adorning of character. They attach an importance to the pursuit of things heavenly and divine, which commends it to the minds of their pupils. They are seen by their pupils laying down their honors at the foot of the cross; and bringing the rich resources of science and learning to the aid of the great object of spreading the knowledge of God in the earth. Look at such men as Edwards, and Dwight; and others that have been, and some that now are in collegiate offices; men of talents and learning; sitting and teaching their pupils to sit "at the feet of Jesus," and to "learn of Him." Good and honorable eminences are such. Would we have our chairs of instruction filled, and kept occupied, by such men, we must pray and look for the divine influences on our seminaries, where are resident, from year to year, the future candidates for these places.

In the persons of our young men, we must by faith see the future champions of the Christian religion, as well as the eminent sons of science and learning.

In the way of warning to the churches, let us here draw one or two pictures, from actual cases; presenting melancholy contrasts to those we have named. Upon one, our eye rests; learned enough he was, but affording proof that learning may be associated with utter indifference and even hatred to evangelical religion. At the head of an institution, which educated under his presidency, many a young man of talents; and laid the foundation for many accomplished scholars and men of taste; he unblushingly "denied the Lord who bought him" and them; made the ways of error, in appearance, ways of pleasantness, and its paths to give deceitful promise of peace; took away—with others—the foundations of the sanctuary of truth, and built up a shining fabric of error, on which *belonged* the inscription, "the way to hell, going down to the chambers of death." And will there ever be a return, from their strayings out of the path of truth, of the melancholy numbers, whom he, in his responsible station, encouraged to shut their eyes against the light, and to turn their backs upon God and that eternal life which is in his Son!—Upon another we look; he was literary, tasteful, accomplished, witty, wicked; a hater of the doctrines of "the cross," and a reviler of that "name which is above every name." Profligacy in him also vied with heresy and the spirit of blasphemy. Into a fountain of science, of which he had the keys, he poured the poison of his own detestable irreligion and licentiousness; till God removed him, and called him to his last account.

Christian, will you place under such influence the "son of your vows?" Can you bear the thought, that when you and your fellow Christians of this age are in your graves, your and their

"children's children" shall be for generation added to generation, thus the prey of the destroyer! No. Supplicate then for the residence and guardianship of the Holy Spirit in our colleges, now, and henceforth, so long as "the sun and the moon shall endure." Be treasuring up prayers for our seats of science and learning, that there the Lord will "command a blessing," when you shall have been long gone down to the grave.

Our time permits little more than to name a few others of the many stations which demand *learning and talents sanctified by the grace of God*; and which are to be filled, principally, from the ranks of our young men educated at colleges and professional schools. The editor of a periodical journal; the professional author; the artist, and man of practical science; the agent of Christian benevolence; the trustee and visitor of a literary or professional institution; the merchant; the traveller upon enterprizes of literary and philosophical research; each and all need the grace of God to dwell in their hearts; that they may be blessings to society, their country, and the world. Without this, it cannot be predicted where shall be the limit of their unhappy influence on the minds of tens of thousands. Each one can nobly help, or most disastrously hinder, the progress of Christian truth and holiness, and the salvation of men. Each one of them needs to bring with him to his work, a "heart established with grace;" a mind enlightened and sanctified by the truth of Christ; and an eye single to the divine glory. We should pray for such men now in station and influence; but especially for those who are and will be, continually, in those interesting places of preparation, the college and the professional seminary. Your prayers of faith and fervency, Christians, through the divine blessing, can obtain a meeting, in those places, between the Holy Spirit and their immortal spirits. And

the consequence may be, joy to you, and "among the angels of God in heaven;" and the giving of a blessed direction to their course, and that of unborn millions, throughout eternity. Christians, you cannot, you will not let such prayers be wanting!

Did time permit, we might speak of many other important relations sustained by this subject; for example, the protection of students from the temptations of a purely literary spirit; and from the unhappy influence of ambition and literary rivalry; from the backslidings, among college scenes and temptations, which sometimes appear in apparently pious young men; and from the coldness and formality in religion too often seen, in both instructors and students professedly pious, where the spirit of literature is suffered to rival or outstrip the spirit of piety. We might also dwell on some animating encouragements in this duty. But we close with a remark or two upon the thought that

Prayer for our colleges and professional institutions takes hold on that great object, *the conversion of the world*. The desolations of Christian lands are yet in affecting measure undiminished. Added to these, "the heathen" have yet to be "given to Christ for his inheritance." Vast wildernesses and countless "solitary places" yet remain to be "made glad;" and almost a world of "desert," untrodden by the messengers of salvation, remains to be made to "rejoice and blossom as the rose." Six hundred millions of dying sinners are in want of the "joys of God's salvation," this very hour. There is a blessed song, destined to "employ all nations" of this globe. But, with the most earnest efforts which the whole church on earth can make, and with the most speedy and happy success which can be attained; millions on millions from among these present nations, before their wants can be overtaken, will have gone, unblessed with the gospel, down to eternal night

and despair. The Lord has given "the word;" but "great" must be "the company of them that publish it." Let us then fix our eyes on the colleges of America, and of every other country called Christian, —upon these hopes of the church and of a perishing world; and lift them, too, with our supplications, to the eternal "hills from whence cometh our help," to Zion's God "who only doeth wondrous things."

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For the Quarterly Register.

PETITIONING IN BEHALF OF PUBLIC OBJECTS.

WITHIN thirty years past, the philanthropists and Christians of England have accomplished several important objects by petitioning Parliament. Among these are the abolition of the slave trade; the introduction of Christianity into British India; the Catholic emancipation bill; and the abolition of the practice of burning widows in India. These same men are now calling the attention of Parliament to the subject of the final and total abolition of slavery throughout the British dominions. There is an impatience, a restlessness in the public mind on this subject, which will never grow weary till the work is *done*. Rather than that involuntary servitude should continue in the West Indies, many years longer, they would see the Atlantic ocean sweep over the whole of the islands.

In this country, also, we have frequently presented petitions to our government, but we have almost as uniformly failed. Questions in regard to the transportation of the mail on the Sabbath; the abolition of slavery in the District of Columbia; the removal of the Indian tribes; and others of great importance, have agitated the public mind, and have been the subjects of public petition and remonstrance. But all these efforts have thus far ended in disappointment. Some minor objects have been gained, but the main thing aimed at has been lost. What is the cause of these different results in the two countries? Why should the British philanthropists meet with almost uniform success, and we with almost uniform failure? Not surely because our brethren in Britain possess more of

public virtue, of enlightened conscience, of philanthropy, of love of freedom, of a spirit of industry or perseverance.

One cause of our failure, in this country, is the unwillingness, on the part of many, to interfere in what they call political concerns. They choose to suffer some heavy political evils, rather than submit to the trouble of seeking constitutional redress. They are accustomed to interpret the declaration of Christ, that his kingdom is not of this world, as excusing them from all concern with the civil government under which they live. They are to submit quietly, whatever be the nature of the authority which is exercised over them. Or they may suppose that any attention to such subjects will subtract from that spirituality of mind, which it is their duty to cherish as the subjects of the heavenly kingdom. They may, perhaps, imagine that to engage to any extent in political matters supposes that they must become familiar with the artifice, and miserable chicanery, and *partyism*, in which mere worldly men are conversant. But there are matters, connected with civil government, which concern every man in the community, that has a conscience, or an obligation to discharge. If upright and conscientious men keep aloof from the great field of civil and political affairs, most disastrous will be the consequences. How can an honest Christian "pray for kings and for all in authority, that we may lead a quiet and peaceable life," if he does not look, with a vigilant eye, on the movements of his government, especially, if he lives in a country where power emanates from the people, and where every man is, in a sense, a guardian and ruler of the nation. Such a man does not look through the whole circle of his duties. His conscience is not in a perfect and healthy state. He is willing to perform what devolves upon him of a quiet, social nature, but shrinks away from those duties which call for self-denial and firmness.

Another cause of our failure, in this country, is a disposition to act too exclusively as individuals. We have not learned yet the power of associated effort. We are willing to think right ourselves; we are willing to place our names on a paper; but we are not willing to carry that paper to our neighbor, and see that he understands the subject, and feels, and acts as he

ought. But we have not done our duty, when we have come to a right conclusion ourselves. The great law of Christian love enforces its claims upon us collectively as well as individually. To a certain extent we are responsible for our neighbor's belief and practice. The individual, who, twelve months since, subscribed his name to a petition in behalf of the Indians, did not perform his duty unless he used his whole influence to bring all within his reach into fervent co-operation. A question of great solemnity, appealing to all, which there was in him of sensibility, and conscience, and Christianity, came before his consideration. Was his duty discharged, in the sight of his omniscient Judge, when he had recorded his own silent, single, insulated protest? The voice of the moral law is, Take *others* with you to your duties. The voice of selfishness always has been, I am not my brother's keeper.

Another cause of our frequent disappointment is the too great extension, in some respects, of the doctrine that no appeal is to be made to the legislature, or to the law, but that public opinion is first to be changed, and that then the legislative enactment will follow of course. This doctrine, in general, is certainly correct, as our own experience most abundantly affirms. But in the reformation of morals, it may be carried to an unwarrantable extent, or it may be made to exclude us from doing that which it is our duty to do. There are certain classes, in every community, who are reformed, or effectually restrained only by positive enactment and penalty. The public opinion of all civilized nations has long been unanimous in opposition to the slave trade; yet there are thousands of the subjects of Christian governments who are, at this moment, engaged in it. Public sentiment will never touch them. The public sentiment which they need, is a grappling iron for their ships, and a penitentiary or a gibbet for their bodies. Those measures, which some Christians may regard as violent, or unauthorized, or inexpedient, may powerfully aid in changing the public opinion. The excitement produced by petitioning for a public object, does more than anything else to enlighten the public mind. Without the strong feeling produced by the very act of addressing the legislature, tracts and pamphlets might

deluge the land, and all the ordinary means of correcting public opinion might be exhausted in vain, simply because the community would not feel a sufficient degree of interest to read them. A people may be sometimes compelled to think, when the ordinary means of enlightening their minds have failed to produce their effect.

Another cause of our repeated disappointment is faint-heartedness. We do not expect success. We are rather afraid that we shall succeed. We make some efforts more to accomplish certain subordinate purposes, it may be, than the great end in view. Many, who signed a petition some time since against the removal of the Indian tribes, did it with the gloom, with which they would have signed a death warrant. In many cases, he, who confidently expects success, will attain it. Discouragement is the parent and precursor of defeat. It may be that we are too much terrified at the formidable difficulties in our way. We do not allow sufficient weight to the sense of moral obligation which exists in our public men. We are too much afraid of their sneers at what is moral and religious. Political men are more under the influence of an early Christian education, or of a natural conscience, than we are sometimes apt to imagine.

Petitioning, therefore, or a frank and earnest exposition of our views and feelings, should be regarded by Christians as a most sacred duty, and a most invaluable privilege. Whenever we see a great public interest neglected, an important right invaded, or an ordinance of heaven, which is cognizable by human statute, infringed or desecrated, by our rulers or by any class of men, it is our business respectfully, firmly, unitedly to tell them so. We neglect a momentous trust when we slight or undervalue the elective franchise. Alike blameworthy are we also, if we do not lift our voice in solemn remonstrance, and earnest petition, whenever the providence of God calls us to it. A half civilized people, when their rights are invaded, will assert them in blood and in fire. A conscientious Christian community will vindicate their rights by clear argument and strenuous appeal.

In the whole history of the human race, there is hardly a more sublime

spectacle than was exhibited in Britain, when hundreds of thousands, year after year, for the space of thirty years, addressed Parliament, in behalf of African rights. No event on record so raised up the whole moral capabilities of a nation. It made philanthropists, not only of Wilberforce and of Clarkson, but of multitudes of others, from the Land's End to the Orkneys. The same awakened conscience, the same ardent love of mankind, the same indomitable perseverance, which triumphed in the House of Commons, triumphed also among the manufactories of Manchester, and in the mines of Cornwall. That event—the abolition of the slave trade—exerted a very great collateral and indirect influence. The power to do good, which England now possesses, and which she so gloriously illustrates, was called into vigorous being more by that event than by anything else.

When shall such a day come here. When shall the whole conscience, and virtue, and sensibility of this nation utter its loud remonstrance, its imploring prayer, its overwhelming appeal in behalf of humanity crushed into the dust. We have made very feeble efforts in favor of a noble and fast vanishing race. When shall we act according to the exigencies of the case. When shall we feel for entire nations of men on the point of utter extinction. When shall we feel for the honor of this great country, about to be tarnished forever.

A GOOD CONSCIENCE.

HE, who has lived as man should live, is permitted to enjoy that best happiness which man can enjoy—to behold in one continued series, those years of benevolent wishes or of heroic sufferings, which are at once his merit and his reward. He is surrounded by his own thoughts and actions, which from the most remote distance, seem to shine upon him wherever his glance can reach; as in some climate of perpetual summer, in which the inhabitant sees nothing but fruits and blossoms, and inhales only fragrance and sunshine and delight. It is in a moral climate as serene and cloudless, that the destined inhabitant of a still nobler world moves on, in that glorious track, which has heaven before, and virtue and tranquillity behind; and in which it is scarcely possible to distinguish, in the immortal career, when the earthly part has ceased, and the heavenly begins.—*Dr. Thomas Brown.*

HISTORY OF REVIVALS OF RELIGION,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

[Continued from page 135.]

SECOND PERIOD. *From 1662 to 1720 ; fifty-eight years.*

IN the last number of our work, we gave such notices, as we could collect, of the state of religion in this country, for the first half century after its settlement. Before we proceed to the consideration of the Second Period, we wish to devote a little space to the early efforts for the propagation of Christianity among the INDIAN TRIBES. The labors of Eliot, Gookin, the Mayhews, and others, were worthy of primitive times. They nobly vindicated an original design of the first settlers of the country—the religious instruction of the natives. With enlarged views and with joyful hope, they looked forward to the universal reign of the Redeemer. Some of the fathers of New England, regarded with deep compassion the outcasts of the forest, and maintained towards them an entire and uniform friendship. It is really refreshing to turn from the pages of the *Magnalia*, and other historical records of those times, containing as they do many misrepresentations of the Indian character, to the truly fraternal, disinterested, and comprehensive charities and labors of Eliot and his associates.

The principal tribes of Indians in New England, were the Pequods, Narragansetts, Pawkunnawkutts, Massachusetts, and Pawtucketts. The Pequods inhabited some towns in the north eastern parts of Connecticut. They were, at one time, able to raise 4,000 warriors. The Narragansetts held dominion over the southern part of Massachusetts, particularly the county of Bristol, and Rhode Island. The seat of the principle sachem was about Narragansett bay, and Canonicut island. They were able to arm 5,000 men. The Pawkunnawkutts were a numerous people, and inhabited the islands of Nantucket, Martha's Vineyard, and the neighboring shores. They resided mostly within the limits of the Plymouth colony. They could raise 3,000 fighting men. They were often confederated with the Massachusetts Indians against the Narragansetts. Great numbers of them were swept away, by an epidemical and most terrible disorder, in the years 1612 and 1613, about six or seven years before the settlement was made in Plymouth. The Massachusetts Indians had possession of the country around the Massachusetts bay. Their principal sachem exercised sovereignty over several smaller tribes. They could muster 3,000 warriors. They were frequently in alliance with the Pawkunnawkutts and Pawtucketts, and at enmity with the Narragansetts. A mortal sickness had almost entirely wasted them. The Pawtucket Indians numbered, in their most prosperous days, 3,000 "mighty men of valor," and inhabited the country north and east of the Massachusetts, extending into Maine and New Hampshire as far as the English settlements reached. They had jurisdiction over smaller tribes. Sickness had also greatly reduced their numbers. In fifty years after the country was settled by the English, their number was but about 250 men besides women and children.

All these nations were sitting in darkness and the shadow of death. Scarcely a gleam of light from the invisible world shone on their path. The prince of the power of the air led them captive at his will. They paid some kind of

adoration to the sun and moon and other material objects. They were held in most profound bondage to a system of conjuring, or of professed intercourse with the evil spirit. It is truly affecting to see their wretchedness at the periods of the sweeping mortality referred to—all their miserable refuges utterly failing them before the fell destroyer; whole nations sinking at once into the grave, cold and cheerless.

It was the contemplation of their sad and miserable condition which awakened the benevolent feelings of John Eliot. He was educated at the university of Cambridge in England, came to Boston in 1631, and was settled as teacher of the church in Roxbury, on the 5th of November, 1632. In the year 1646, when a little past forty-one years of age, Mr. Eliot commenced in earnest the work of learning the Indian language. The first place, in which he began to preach to the Indians, was Nonantum, (now the east part of Newton,) near Watertown mill, upon the south side of Charles river, about four or five miles from his own house. In this place resided Waban, one of the principal chiefs. "His manner of teaching them," says Gookin, "was first to begin with prayer, and then to preach briefly upon a suitable portion of Scripture; afterwards to admit the Indians to propound questions;—and divers of them had a faculty to frame hard and difficult questions touching something then spoken, or some other matter in religion, tending to their illumination;—which questions Mr. Eliot, in a grave and Christian manner, did endeavor to resolve and answer to their satisfaction." His efforts were soon attended with considerable success. Another lecture was established by him for the benefit of the Indians, who lived at Neponset, a place about four miles south of his house, in the bounds of Dorchester. Among these Indians were several persons of intelligence and sobriety. At Nonantum, Waban became a very zealous and efficient helper of Mr. Eliot. Besides preaching, he compiled two catechisms, in the Indian tongue, containing the principles of the Christian religion. These he communicated to the Indians gradually, a few questions at a time, according to their capacity to receive them. The questions were propounded at one lecture, and answered at the next. He encouraged the children to commit the answers to memory, by giving them an apple, or a small biscuit. In this way he won their affections to himself, and to the truths which he taught. Many of the Indians became thoroughly imbued with the facts and doctrines of the Christian religion, and were able readily to answer any question of the catechism. Great numbers of them adopted the practice of praying in their families, morning and evening. These labors of Mr. Eliot were of the most disinterested character. For a long time he received no salary or reward whatever. The motives which influenced him, as he declared to Mr. Gookin, were first, the glory of God, in the conversion of some of these poor, desolate souls; secondly, his compassion and ardent affection to them, as of mankind in their great blindness and ignorance; thirdly, and not the least, to endeavor, so far as in him lay, the accomplishment and fulfilling the covenant and promise, which the people of New England made to the king, when he granted their charters—namely, that one great end of their emigration to the new world, was to communicate the gospel unto the native Indians.

His great work of translating the Bible into the Indian language was the means of drawing the attention of the Society in England for Propagating the Gospel. This Society immediately assumed the expense of printing it, as well as the Catechisms, Psalms, Primers, Grammars, Practice of Piety, Baxter's Call, and other books, which Eliot composed or translated. They also erected a building at Cambridge, at an expense of between three and four hundred pounds. This building could accommodate about twenty scholars with lodging rooms. Much pains were taken to fit the Indian youth for usefulness, by public education, but the efforts were not very successful. Only two individuals resided at the college, and but one received his degree, the other having unhappily perished on a voyage to Martha's Vineyard. Mr. Eliot took great care that schools should be planted among the praying Indians. Some persons he taught himself, so that they might be instructors of others.

In order to provide for the proper government of the Indians, and to extend among them the arts of civilization, the General Court of Massachusetts, at the instance of Mr. Eliot, appointed some of the most prudent and pious Indians, in

every Indian village that had received the gospel, to be rulers and magistrates among them, and to superintend their affairs, both civil and criminal. The Court also appointed one of the English magistrates, to unite with the chief of their rulers, and to hold a higher court among them. The first individual appointed to this office was Gen. Daniel Gookin, author of the *Historical Collections*. This took place in 1756. Gookin was at first a planter in Virginia, but preferred to spend his days in New England. He became a freeman of Massachusetts in 1644. "He had formerly," says Johnson, "been a Kentish soldier, and a very forward man to advance martial discipline, and withal the truths of Christ." Soon after he wrote his *Collections*, the harmony which had long subsisted between the English and Indians, was interrupted. The General Court of Massachusetts passed several severe laws against them; and the Indians of Natick, and other places, who had subjected themselves to the English government, were hurried down to Long Island, in the harbor of Boston, where they remained all winter, and endured inexpressible hardships. Mr. Eliot had firmness enough to stem the popular current. But the only magistrate, who opposed the people in their rage against the wretched natives, was Mr. Gookin; in consequence of which, he exposed himself to the reproaches of the other magistrates, and to the insults of the populace as he passed the streets. Gookin bore it calmly, and soon recovered the confidence of the people. "He knew more about the Indians," says Rev. Dr. John Eliot, "than all the other magistrates." He used to accompany Eliot in his visits of mercy to the Indians, and act as a kind and faithful counsellor, rectifying disorders, hearing appeals from the Indian courts, and in many ways promoting their happiness. He died so poor, that Mr. Eliot requested the Hon. Robert Boyle, to bestow ten pounds upon his widow.

The following facts will show the general results of Mr. Eliot's labors. The first town of praying Indians in Massachusetts, was Natick, eighteen miles southwest from Boston. It had twenty-nine families, and about one hundred and forty-five persons. The town was regularly laid out into streets, had a fort, and a house for public worship. "In a corner of this house Mr. Eliot had an apartment partitioned off, with a bed and bedstead in it." A church was formed in 1660. In 1670 there were between sixty and seventy communicants. It is here to be observed that the praying Indians were not all members of the churches, but included all serious Indians, who were inquirers or catechumens.

The following interesting anecdote is related of an Indian youth, who died at Natick, at the age of eleven years. This child heard Mr. Eliot preach, on a certain occasion, when the ordinance of baptism was to be administered to some children, whose parents had joined the church. In the course of his remarks, Mr. Eliot said that baptism was Christ's mark, which he ordered to be set upon his lambs, and that it was a manifest token of Christ's love to the offspring of his people, to set this mark upon them. The child took special notice of this passage, and often solicited his father and mother that one or both of them would endeavor to join the church, that he might be marked for one of Christ's lambs before he died. Not long after the mother and father united with the church, and the lad was baptized. He greatly rejoiced that he was marked for one of Christ's lambs; and now said to his father and mother, that he was willing to die. This event shortly after took place, and the "little one" was, doubtless, gathered into the heavenly fold of his Redeemer. Mr. Eliot, in order to prepare young men to explain and apply the Scriptures, established a lecture among them in logic and theology, once in two weeks, during the summer. A number of individuals were thus prepared to speak methodically and with much propriety. This was a kind of seminary for all the other towns.

Another place where Eliot labored was Pakemitt, in the limits of the present town of Stoughton, about fourteen miles from Boston. Here Mr. John Eliot Jr. preached once a fortnight. In its most flourishing state it contained twelve families, and sixty souls. Here were several Indians of much ability, who were employed as teachers.

The third town of praying Indians was Hassanamessett, in the present town of Grafton, thirty-eight miles from Boston, containing about sixty souls. There were sixteen persons connected with the church, and about thirty baptized per-

sons. The church had a pastor, ruling elder, and deacon, all exemplary men, and Indians.

About thirty miles from Boston was the fourth town of praying Indians, Okommackamesit, or Marlborough, containing about fifty souls. They owned about six thousand acres of land. Wamesit, the fifth praying town, was on Concord river, twenty miles from Boston, in the present limits of Tewksbury, and contained about seventy-five souls. Nashobah, the sixth town, was situated between Chelmsford, Lancaster, Groton, and Concord, about twenty-five miles northwest from Boston. It contained about fifty souls. It seems that the vice of drunkenness very much prevailed in this town. Gookin says, "I have often seriously considered what course to take to restrain this beastly sin among them, but hitherto cannot reach it." Magunkaquog, or Hopkinton, twenty-four miles from Boston, was the seventh town. It was a flourishing plantation. There were resident about eight members of the church established at Natick, and fifteen baptized persons.

The above seven were the principal towns of praying Indians. In addition, Mr. Eliot, accompanied by Mr. Gookin, the Aaron and Moses of this most benevolent work, used to visit the Indians, at what are now the towns of Oxford, Dudley, Ward, Uxbridge, Brookfield, and Woodstock in Connecticut. At all these places were more or less praying Indians. Indians were in the habit of proceeding from Natick and elsewhere, to teach in these then distant settlements.

Thus there were fourteen towns and two churches of praying Indians, and, as Gookin says, about eleven hundred souls who yielded obedience to the gospel.

The example and labors of Mr. Eliot were the means of turning the attention of benevolent men in other portions of New England, to the hapless condition of the Indians. In the colony of Plymouth, it pleased God to excite Mr. Richard Bourne, of Sandwich, to engage in the enterprize. He acquired a good knowledge of the Indian language, and was indefatigable in his efforts. Mr. John Cotton, of Plymouth, also engaged with much zeal in the work. In the year 1685, the praying Indians in this colony amounted to fourteen hundred and thirty-nine, besides boys and girls under twelve years of age, who were supposed to be more than three times that number. In the year 1693, there were within the limits of Eastham, five hundred and five adult Indians, to whom Mr. Treat preached; two hundred and fourteen adults, besides wanderers, at Marshpee, and places adjacent, under the care of Mr. Rowland Cotton, minister of Sandwich; one hundred and eighty Indians, to whom Mr. Thomas Tupper preached; and five hundred more under the care of Mr. Cotton, of Plymouth. Of these Indians, Mr. Bourne remarks, "There is good hope of divers of them; some of them being lately dead, having given a good testimony of their being in the faith; and so lifting up their souls to Christ, as their Saviour and their all in all; as divers of the well affected English know, and have been present among some of them, who departed this life."

"As concerning the messengers that were present, when the church was gathered, there were present our honored governor, with divers of the magistrates; there were also seven of the leading elders, with the messengers of their respective churches; besides, I suppose, five hundred people; some of the chief of them declaring their satisfaction and approbation of the present work at that time." *

At Martha's Vineyard, the gospel was preached with great efficiency and perseverance. The Mayhews will be had in everlasting remembrance.

Mr. Thomas Mayhew, senior, came over to New England, as a merchant, very soon after the settlement. Meeting with disappointments in his business, he purchased a farm in Watertown, and in 1641, procured of Sir Ferdinando Gorges, a grant or patent for Martha's Vineyard, Nantucket, and Elizabeth Isles, in order to establish on them an English settlement. In 1642, he sent his only son, Thomas Mayhew, Jr., a scholar, about twenty-one years of age, with some other persons, to the Vineyard. They established themselves on the eastern side. Mr. Thomas Mayhew, senior, soon followed, and became governor of the plantation. His son, who had been educated at Cambridge, was in-

vited to be the minister. "But his English flock," says Prince, "being small, the sphere was not large enough for so bright a star to move in. With great compassion he beheld the wretched natives, who were several thousands on those islands, perishing in utter ignorance of the true God and eternal life, laboring under strange delusions, enchantments, and panic fears of devils whom they most passionately worshipped. But God, who had ordained him an Evangelist for the conversion of these Indian Gentiles, stirred him up with an holy zeal and resolution, to labor for their illumination and deliverance. He first endeavors to get acquainted with them, and then earnestly applied himself to learn their language. He treated them in a condescending and friendly manner. He denied himself, and did his utmost to oblige and help them. He took all occasions to insinuate and show the sincere and tender love and good will he bore them; and as he grew in their acquaintance and affection, he proceeded to express his great concern and pity for their immortal souls. He told them of their deplorable condition under the power of malicious devils, who not only kept them in ignorance of those earthly good things, which might render their lives, in this world, much more comfortable, but of those also, which might bring them to eternal happiness in the world to come."

The first Indian who embraced Christianity was Hiacoomes, a man of a sober, thoughtful, and ingenuous spirit. This was in 1643. Mr. Mayhew used to invite him to his house every Lord's day evening, gave him a clear account of the nature of the Christian religion, and speedily brought him to an intelligent and resolute adherence to it. A mortal sickness which prevailed in 1645, and which was much more fatal in its ravages with the heathen than with the praying Indians, was the means of considerably extending the gospel. Two or three of the principal chiefs listened to Mr. Mayhew with much seriousness. In 1646, Mr. Mayhew was invited to hold a public meeting, so that he might be to them, as the sachem expressed it, "as one that stands by a running river, filling many vessels; even so shall he fill us with everlasting knowledge." This public meeting was continued once a fortnight, with manifest good effects. At one assembly twelve young men declared that they would go "in God's way." At another of these meetings, composed of praying and pagan Indians, the question in regard to the truth of Christianity came into a fierce debate. The interrogation was boldly made, Who is there that does not fear the *powows*? It was replied that there was not a man who does not. Numerous instances of their power to hurt and to kill were alleged. At length Hiacoomes arose, and declared, with great firmness, that though the *powows* might hurt those who feared them, yet he believed and trusted in the great God of heaven and earth, and therefore all the *powows* together could do him no harm, and he feared them not. Hiacoomes followed this intrepid declaration with earnest prayer and preaching to the whole multitude. In the course of his remarks, he mentioned "forty-five or fifty sins committed among them, and as many contrary duties neglected; which so amazed and touched their consciences, that at the end of the meeting, there were *twenty-two* Indians who resolved against those evils, and to walk with God, and attend his word." Upon this advantage, Mr. Mayhew redoubled his diligence. He spared himself neither by night nor by day. He travelled and lodged in their smoky wigwams. He usually spent a great part of the night "in relating the ancient stories of God, in the Scriptures, which were very surprising and entertaining to them, and other discourse which he conceived most proper. He proposed such things to their consideration as he thought important, fairly resolved their subtle objections, and told them they might plainly see, it was purely in good will to them, from whom he could expect no reward, that he spent so much time and pains, and endured so much cold and wet, fatigue and trouble. Mr. Mayhew, indeed, counted all things loss for the sake of preaching the gospel to these poor wanderers. In order to support his wife and three small children, he was obliged to labor with his own hands, not having half the yearly income, which some common laborers enjoyed.

About the middle of October, 1651, there were 199 men, women, and children, who had professed themselves to be worshippers of the one living and true God. Two meetings were held, every Sabbath, and the services were conducted by Indians. A school was also established, in which were collected about thirty

scholars. By the end of 1652 there were 282 Indians, besides children, who had renounced the worship of false gods, and eight of the *powows* had forsaken their trade. In three or four years the number of praying Indians was greatly increased.

In 1657, Mr. Mayhew sailed for England, to give a particular account of the Indians to the Society for Propagating the Gospel, and to others. But neither the ship nor any of the passengers were heard of more!

He was so affectionately beloved and esteemed by the Indians, that they could not easily bear his absence so far as Boston, before they longed for his return; and for many years after his departure, he was seldom named without tears. The place on the way-side, where he solemnly took leave of his poor and distressed people, was remembered with sorrow by all that generation.

His excellent and venerable father, Mr. Thomas Mayhew, senior, was not at all disheartened by the sad loss of his son. He went once every week to some of the Indian plantations. When nearly sixty years old, he set himself with unwearied diligence to learn their difficult language, and, though a governor, was not ashamed to become a preacher. He sometimes travelled nearly twenty miles on foot, through the woods, to preach and visit. In a few years, with the assistance of the pious Indians, the gospel was carried to the west end of the island, till then in darkness; so that Martha's Vineyard and Nantucket could both be called Christian. There were then on these islands about 3,000 adult Indians. The venerable Mayhew lived till he was more than ninety-two years of age, persevering till the very close of his life, in his labors of love. He was succeeded by his grandson, Mr. John Mayhew, who followed closely in the steps of his father and grandfather. He died on the 3d of February, 1689, in the 16th year of his ministry, and in the 37th of his age, in joyful hope of eternal life, persuaded, as he said, that God would not place him with those after death in whose company he could take no delight in his life-time."

His eldest son, Mr. Experience Mayhew, on the death of his father, entered on the same field of labor. He preached to the Indians for more than thirty-two years. In 1702, Dr. Cotton Mather thus writes, "That an hopeful and worthy young man, Mr. Experience Mayhew, must now have the justice done him of this character, that in the evangelical service among the Indians, there was no man that exceeds this Mr. Mayhew, if there be any that equals him." This was at a time when there were more than thirty Christian assemblies, and 3,000 praying Indians. By the request of the commissioners in England, of the Society before mentioned, Mr. Mayhew made a new Indian version of the Psalms, and the Gospel of John.

Mr. Mayhew spent a life protracted several years beyond fourscore in the service of Christ among the Indians. In 1727, he published an octavo volume, in which he gives an account of more than thirty Indian ministers, and about eighty Indian men, women, and children, who resided within the limits of Martha's Vineyard. His son, Zacheus Mayhew, was employed by the Massachusetts Society for Promoting the Gospel among the Indians and others, in North America, till his death in 1803. In 1720, there were in the Vineyard, six small villages, containing about one hundred and fifty-five families, and about eight hundred souls. Each of these villages was supplied with an Indian preacher. Nearly all the remnants of these Indians have now disappeared.

On the island Nantucket, in 1674, there were three towns of praying Indians, containing about 300 individuals, one church, and 30 communicants.

The aggregate number of praying Indians in 1674, has been estimated as follows:

In Massachusetts, principally under Mr. Eliot's care,	1,100
In Plymouth, under Mr. Bourne,	530
In Plymouth, under Mr. Cotton,	170
On the island Nantucket,	300
On Martha's Vineyard and Chappaquiddick, under the Mayhews,	1,500
	<hr/>
	3,600

In 1698, the Rev. Grindal Rawson and the Rev. Samuel Danforth visited the several plantations of Indians in Massachusetts, and made report to the commis-

sioners of the Society for Propagating the Gospel. They reported thirty distinct assemblies of Indians, which they visited, having thirty-six teachers, five school-masters, and twenty rulers. The whole number of Indians under this arrangement, was 3,080. Of this aggregate number, 1,290 were in that part of Massachusetts which was formerly Plymouth colony, 1,585 were on the islands of Nantucket, Martha's Vineyard, Chappaquiddick, and the Elizabeth islands, and 205 only in the other parts of Massachusetts, which exhibited 1,100 in Mr. Gookin's account in 1674. All the rulers, teachers, and school-masters above named, were Indians. The teachers were, however, occasionally assisted by the neighboring clergy, and several of them were employed as school-masters. The commissioners gave a favorable opinion, generally, of the improvement and manners of the Indians, of their sobriety, decent dress, and proficiency in reading and writing. These facts show conclusively the blessed results of the labors of Eliot, the Mayhews, and their coadjutors. A few efforts were made in Connecticut and Rhode Island by the Rev. Messrs. A. Pierson, James Fitch, Roger Williams and others, but without great success.

We now proceed to exhibit the religious state of the country during the period of fifty-eight years, from 1662 to 1720. We shall, in the first place, bring forward testimony in proof of the lamentable decline of vital godliness; then furnish some statements of the partial revivals of religion which took place in different portions of New England; and complete our review of this period with some general observations.

The Rev. Thomas Prince, in one of his sermons, thus remarks. "This wonderful work of the grace of God, begun in England, and brought over hither, was carried on while the greater part of the first generation lived, for about thirty years. And then the second generation rising up and growing thick on the stage; a little after 1660, there began to appear a decay. And this increased to 1670, when it grew very visible and threatening, and was generally complained of, and bewailed bitterly among them; and yet much more to 1680, when but few of the first generation remained."

Mr. Stoughton, afterwards deputy governor, in an election sermon in 1668, thus pours forth his lamentations. "The death and removal of the Lord's eminent servants, in one rank and in another, this also hath manifested the lie in many of us. Whilst they lived, their piety and zeal, their light and life, their counsels and authority, their examples and awe kept us right, and drew us on in the ways of God, to profess and practice the best things; but now that they are dead and gone, ah, how doth the unsoundness, the rottenness and hypocrisy of too many amongst us make itself known, as it was with Joash after the death of Jehoida." The Rev. Thomas Walley, of Barnstable, in a sermon before the General Court of the Plymouth colony, in 1669, has the following sentence. "Are we not this day making graves of all our blessings and comforts? Have we not reason to expect that ere long our mourners will go up and down and say, How is New England fallen! The land, that was a land of holiness, hath lost her holiness; that was a land of righteousness, hath lost her righteousness; that was a land of peace, hath lost her peace; that was a land of liberty, hath lost her liberty, and is in sore bondage!" The Rev. Samuel Danforth, of Roxbury, in 1670, says, "Is not the temper, complexion, and countenance of the churches strangely altered? Doth not a careless, remiss, flat, dry, cold, dead frame of spirit grow upon us secretly, strongly, prodigiously. They that have ordinances are as though they had none; they that have the word, as though they had it not; they that pray, as though they prayed not; they that receive the sacraments, as though they received them not; and they that are exercised in the holy things, using them by the by as matters of ceremony." The venerable Dr. Increase Mather, in a treatise, printed in 1678, thus remarks. "Prayer is needful on this account, in that conversions are become rare in this age of the world. They that have their thoughts exercised in discerning things of this nature, have had sad apprehensions with reference unto this matter,—that the work of conversion hath been at a great stand in the world. Clear, sound conversions are not frequent in some congregations. The body of the rising generation is a poor, perishing, unconverted, and, except the Lord pour down his Spirit, an undone generation. Many that

are profane, drunkards, lascivious, scoffers at the power of godliness, despisers of those that are good, disobedient. Others, that are only civil, and outwardly conformed to good order, by reason of their education, but never knew what the new birth means." In 1683, the Rev. Samuel Torrey, of Weymouth, in the election sermon, says, "Oh, the many symptoms of death, that are upon our religion. Consider we then how much it is dying respecting the very being of it, by the general failure of the work of conversion; whereby *only* it is that religion is propagated, continued, and upheld in being among any people. As converting work doth cease, so doth religion die away, though more insensibly, yet most irrecoverably. How much religion is dying in the hearts of sincere Christians, by their declensions in grace, holiness, and the power of godliness." The Rev. Samuel Willard, pastor of the South Church in Boston, and vice president of Harvard College, in a sermon printed in 1670, remarks: "How few thorough conversions are to be observed? How scarce and seldom? Men go from ordinance to ordinance, and from year to year, and it may be are a little awakened and affected, but how few are effectually turned from sin to God. It is to be hoped that there are more than we know of. This work of God is secret. However, this is a certain observation, which may be safely made, that where there is no *outward* conversion, charity hath no ground to proceed on to believe that there is an inward one, for were the heart savingly changed, that would influence the life; yea, were men pricked to the heart under ordinances, they would cry out for help and direction, and we should hear of them." Dr. Increase Mather, in 1702, wrote as follows: "Look into our pulpits, and see if there is such a glory there as once there was; New England has had teachers eminent for learning, and no less eminent for holiness, and all ministerial accomplishments. When will Boston see a Cotton and a Norton again? When will New England see a Hooker, a Shepard, a Mitchel, not to mention others. Look into our civil state. Does Christ reign there as once he did? How many churches, how many towns are there in New England, that we may sigh over them and say, The glory is gone."

The same excellent man, of blessed memory, in a preface to a course of sermons on early piety, by some of the Boston ministers, printed in 1721, writes: "I am now in the eighty-third year of my age, and having had an opportunity to converse with the first planters of this country, and having been, for sixty-five years, a preacher of the gospel, I cannot but be in the disposition of those ancient men who had seen the foundation of the first house, and wept with a loud voice to see what a change the work of the temple had upon it. I wish it were no other than the weakness of Horace's old man, the *laudator temporis acti*. When I complain there is a grievous decay of piety in the land, and a leaving of the first love, and that the beauties of holiness are not to be seen as once they were; a faithful Christian growing too rare a spectacle; yea, too many are given to change, and leave that order of the gospel, to set up, and uphold which, was the very design of these colonies; and the very interest of New England seems to be changed from a religious to a worldly one. Oh! that my head were waters, and mine eyes a fountain of tears." The same state of things existed, perhaps not to an equal degree, in Connecticut. Dr. Trumbull says that, "the general state of the country was greatly altered from what it was at its first settlement. The people then were generally church members, and eminently pious. They loved strict religion, and followed their ministers into the wilderness for its sake. But with many of their children, and with others who had emigrated into the country, it was not so."

In September, 1769, by recommendation of the General Court, a synod of ministers, elders, and delegates, from various churches in Massachusetts, convened in Boston, to consider the deplorable declension in morals and religion, and to devise means for a reformation. Rev. Pres. Oakes, and Rev. John Sherman were appointed moderators. A day of fasting and prayer was solemnly observed by the synod. A committee was named to draw up the opinions of the assembly; which being done, it was repeatedly read over, and each paragraph distinctly weighed. The whole was then unanimously adopted. The General Court, in the following October, "commended it unto the serious consideration of all the churches and people in the jurisdiction, enjoining and

requiring all persons, in their respective capacities, to a careful and diligent reformation of all those provoking evils mentioned therein, according to the true intent thereof, that so the anger and displeasure of God, many ways manifested, might be averted, and his favor and blessing obtained." The principal evils enumerated by the synod, were the following: A great and visible decay of the power of godliness among many professors of religion; communion with God, especially in secret, much neglected; pride, manifested in a refusal to submit to the appointments and ordinances of God; contention, &c.; neglect of church fellowship and other divine institutions; irreverent behavior in the worship of God; Sabbath breaking in various ways, and a careless and heartless manner of performing the duties of the Sabbath. Many families do not pray to God morning and evening, and many more where the Scriptures are not daily read. "*Most of the evils,*" say the synod, "*that abound among us proceed from defects as to family government.*" Censoriousness, tale-bearing, law-suits. Much intemperance. The heathenish and idolatrous practice of health-drinking is too frequent. "And not English, but Indians have been debauched by those who call themselves Christians, who have put their bottles to them and made them drunk also. There are more temptations and occasions unto that sin, publicly allowed of, than any necessity doth require, the proper end of taverns, &c. being the entertainment of strangers. Church members frequent public houses, to the dishonor of the gospel." Other notorious breaches of the ten commandments were enumerated. Violation of truth; inordinate love of the world; want of public spirit. Hence schools of learning and other public concerns are in a languishing state. Opposition to a reformation, in some cases, bitter and long continued. Sins against the gospel. Sins, which were formerly acknowledged, not repented of nor forsaken.

But enough has been quoted to prove that there had been a melancholy declension from the days of the first fathers. The fine gold was changed. The peculiar people, with whom God had established his covenant, and whom he had blessed in a most wonderful manner, had become like the other nations, weary of the service of their Benefactor and Redeemer.

Notwithstanding, the aspect of the country was not one of unmingled gloom. There are some circumstances, which refresh and gladden the observer, as he casts his eye over these years. The Holy Spirit, in his renovating power, was not withdrawn entirely from the pleasant land of our fathers. The tears and prayers which had been poured out by Shepard, and Mitchel, by Clap, and Brewster, and Rogers, and Richard Mather, and thousands of others, were numbered in heaven, and the second and the third generation felt the benefit of them. Increase Mather, and many others of kindred spirit, still lifted up their voice of warning and entreaty.

The synod before mentioned, and which was termed the "Reforming Synod," recommended the adoption of several measures to promote a reformation. "Those in the higher ranks in society should first reform themselves of all which was amiss. None ought to be admitted to the communion without making a personal and public profession of their faith and repentance, either verbally or in some other way. The discipline of the church was to be immediately revived, and to be thoroughly and perseveringly attended to. The utmost endeavors were to be used to seek a full supply of officers in the church. "The defect of these churches on these accounts is very lamentable, there being in most of the churches only one teaching officer, for the burden of the whole congregation to lie upon. Civil magistrates were to take care that proper maintenance and support be provided for the ministers of religion. "Effectual care," say the synod, "should be taken respecting schools of learning. The interest of religion and good literature have been wont to rise and fall together. When New England was poor, and we were but few in number, comparatively, there was a spirit to encourage learning, and the college was full of students, whom God hath made blessings, not only in this but in other lands; but it is deeply to be lamented that now when we are become many, and more able than at our beginnings, that society, and other inferior schools are in such a languishing state. Wherefore, as we desire that reformation and religion should flourish, it concerns us to

endeavor that both the college, and all other schools of learning, in every place, be duly inspected and encouraged."

The main thing, however, recommended by this venerable assembly was, that all church members should renew their covenant, solemnly promising as churches and as individuals to abstain from all sin, to be more entirely the Lord's, and to strive for a general and thorough reformation of all which was wrong. All these things were to be done in a spirit of entire dependence on God, and with earnest prayers to the Great Head of the Church for his enlightening and sanctifying grace.

It is gratifying to learn that these measures were followed by happy results. "Very remarkable," says Cotton Mather, "was the blessing of God upon the churches, which renewed their covenant, not only by a great advancement in the holiness of the people, but also by a great addition of converts unto their fellowship." It was customary to observe days of preparatory fasting and prayer. This was followed by a general meeting, "whereat a vast confluence of their neighbors were usually present; on this day, the minister of the place having prayed and preached suitably to the occasion, proceeded then to read the covenant; whereunto the assent of the churches was then expressed, by the brethren lifting up their hands, and by the women only standing up; and, though in some churches none but the communicants, yet in others, those also which we call the children of the church, were actively concerned in these transactions. But ordinarily, in the afternoon, some other minister prayed and preached, and inculcated the covenant obligations; and many thousands of spectators will testify, that they never saw the special presence of the great God our Saviour, more notably discovered, than in the solemnities of these opportunities."

In these praise-worthy efforts to effect a reformation, the people of Massachusetts were followed by the inhabitants of Connecticut and Plymouth. The civil fathers and the ministers held mutual consultations. The ministers drew up the result of these deliberations, and the magistrates recommended them to the consideration of the people. Some clergymen reduced these instructions into a catechetical form, and propounded them to the children of their congregations. The General Court of Massachusetts issued an instrument, in March, 1689, enjoining upon all civil officers the execution of the laws, and earnestly recommending to all the people a ready compliance and co-operation.

In 1705, there was another partial reformation. A minister of Boston, in November of that year, thus writes: "Our societies for the suppression of disorders, increase and prosper in this town; there are two more such societies added unto the former; there are also religious societies without number in this country, that meet at proper times, to pray together, and repeat sermons, and forward one another in the fear of God. In some towns of this county, the ministers who furnish themselves with a society for the suppression of disorders, hardly find any notorious disorders to be suppressed. But then their societies are helpful unto them in doing abundance of good for the advancement of serious religion in the neighborhood, and to make their ministry much more profitable in the weekly exercise of it."

Rev. Samuel Danforth, of Taunton, son of Rev. Samuel Danforth, of Roxbury, thus writes in February, 1705: "We are much encouraged by an unusual and amazing impression, made by God's Spirit on all sorts among us, especially on young men and women. It is almost incredible how many visit me with discoveries of the extreme distress of mind they are in about their spiritual condition. And the young men, instead of their merry meetings, are now forming themselves into regular meetings for prayer, repetition of sermons, signing the same orders, which I obtained, some years ago, a copy of, from the young men's meeting in the north of Boston." A few days afterwards he writes, "We gave liberty to all men and women, from sixteen years old and upwards, to act with us, (in signing the reformation-covenant, as it was called); and had three hundred names given in to list under Christ, against the sins of the times.* The whole acted with such tears of gravity and good affection, as would affect an

* The practice of giving personal pledges, and of forming associations for the suppression of vice, it seems, is not a new thing. The more we search into the records of the former days, the more we shall find that wise and benevolent men lived before our generation.

heart of stone. Parents weeping for joy, seeing their children give their names to Christ. And we had several children of the church, in the neighboring towns, who came and joined with us in it. We have a hundred more that will yet bind themselves in the covenant, that were then detained from meeting. Let God have the glory. Yesterday, fourteen were propounded to the church: some for full communion; other for baptism, being adult persons. I have little time to think of worldly matters; scarce time to study sermons: as I used to do. I think sometimes that the time of the pouring out of the Spirit upon all flesh, may be at the door."

The Rev. Jonathan Edwards, of Northampton, in some accounts of a revival of religion in Northampton, has the following paragraphs. "I am the third minister that has been settled in this town; the Rev. Mr. Eleazar Mather, who was the first, was ordained in July, 1661. He was one whose heart was much in his work, abundant in labors for the good of precious souls. He had the high esteem and great love of his people, and was blessed with no small success. The Rev. Solomon Stoddard, who succeeded him, came first to the town, the November after the death of Mr. Mather, but was not ordained till September, 1672. He died Feb. 1, 1729. So that he continued in the work of the ministry here, from his first coming to town, nearly sixty years. And as he was eminent and renowned for his gifts and grace, so he was blessed, from the beginning, with extraordinary success in his ministry, in the conversion of many souls. He had five harvests, as he called them. The first was about the year 1679; the second in 1683; the third in 1686; the fourth in 1712; the fifth in 1718. Some of these times were much more remarkable than others, and the in-gathering of souls more plentiful. Those that occurred in 1682, in 1696, and in 1718, were much greater than either the first or the last; but in each of them, I have heard my grandfather say, the greater part of the young people in the town seemed to be mainly concerned for their eternal salvation."

The following paragraph relates to the town of Windham, in Connecticut: "God hath been pleased to make him (the Rev. Samuel Whiting, ordained Dec. 4, 1700) a very rich blessing among them, and doubtless many will have reason to bless God forever in that their lot hath been cast to dwell under his ministry. He hath seen the town flourishing to that degree, that in this short space of time, (thirty years,) two other societies are already sprung out therefrom."

Notwithstanding the reformatations in morals, and the partial revivals of religion, which took place during the period under review, it is very evident that New England in 1720, and New England in 1640, were exceedingly altered. There had been manifestly a sad degeneracy. In looking for the causes of this melancholy change, we find among the most prominent, the *difference in the nature of the population*. New England had lost, in some measure, that homogeneity of character, which was her glory and her strength in the first period. Difficulties in the middle and southern colonies had been the occasion of some emigration to New England, from those quarters. A considerable number from France, Ireland, and other countries of Europe, had removed to New England, while the emigrants from the parent seat, Old England, were actuated, in many instances, by other motives than those which animated the early fathers. It was not so much to enjoy an asylum of rest from religious persecution, nor to diffuse the gospel among the aborigines of these western regions, as it was to escape from the civil wars of the first Charles, and the proscriptions of the second, or what was worse, from the deserved execution of civil penalties. The great body of the inhabitants of these States were, indeed, descended from the old stock. But there was a considerable admixture of "aliens and foreigners," restless, impatient of civil or religious discipline, and frequently embroiling the magistrates and ministers in controversies, alike destructive to civil prosperity, and religious improvement. In addition to this, "several of the most considerable colonists, and many of the ministers, had returned to England."

Another principal cause of the religious declension was the *stormy political aspect of the country*. The whole period, from 1662 to 1720, was one of frequent and violent change. For nearly the first half of this period, Charles II. was on the British throne, "a prince, who was a traitor to the liberties of England, selfish, beyond the semblance of benevolence, and voluptuous, without the

decency of shame. His reign was disaster. His death was infamy." This prince was the lawful sovereign of such men as the Winthrops, the Rogerses, the Winslows, the Mathers of New England. To his court, licentious and debauched almost beyond Babylonian or Corinthian precedent, the people of New England were compelled to apply for rights, and privileges, and charters. James II., who succeeded Charles, and who reigned from 1685 to 1688, was a better seaman than king, and was deposed to the joy of all parties. The reigns of William III. and of Anne, which occupied nearly all of the remainder of the period, though in many respects prosperous, and though, to some extent, beneficial to the colonies, were still involved in almost constant wars. The relation of the following facts will show the extremely unsettled state of the country.

In 1663, Charles issued a commission empowering Col. Richard Nichols, Sir Robert Carr, George Cartwright, and Samuel Maverick, Esquires, to "hear and determine complaints and appeals, in all causes, as well military, as criminal and civil," within New England; and to proceed in all things for settling the peace and security of the country. In 1665, the commissioners appeared in Massachusetts, and began to execute their important trust. Their efforts were firmly resisted by the General Court. Thus commenced a long and angry controversy between the colony and the mother country. Lord Clarendon said that the "colonies had already become hardened into republics." In 1675, the memorable war between Philip, king of the Wampanoag Indians, and the New England colonies, began. It closed in 1676. In this short but most terrible war, 600 of the inhabitants of New England, composing its principal strength, were either killed in battle, or murdered by the enemy; 12 or 13 towns were entirely destroyed; and about 600 buildings, chiefly dwelling-houses, were burnt. In addition to these calamities, a large debt had been contracted, and a vast quantity of goods, cattle, and other property had been destroyed. Nearly every eleventh family had been burned out, and an eleventh part of the militia throughout New England had been slain in battle. A great part of the inhabitants were in mourning. There were but few which had not lost a relative.

In 1684, the charter of Massachusetts was declared to be forfeited, in the court of chancery in England; and the liberties of the people seized into the king's hands. Under this charter, the colony had enjoyed fifty-five years of liberty and prosperity, though for a few of the last years, the threatened invasion of the privileges which it secured, was the occasion of great distress. In 1686, Sir Edmund Andros came over as governor of New England. His lawless and arbitrary measures excited great commotion, and a determined spirit of resistance to his measures was avowed. The whole country was in a state of alarm. At length, in April, 1689, Andros and about fifty other persons were seized and confined. A new charter was granted by William, but it was not, in several particulars, so full and satisfactory as the old charter.

In addition to all the preceding causes of excitement, which were calculated to divert the minds of the people from the interests of religion, there was an earthquake, which produced great alarm; several extensive fires in Boston, by one of which, £200,000 worth of goods was consumed; several fatal disorders, particularly the small pox and yellow fever; the strange and most melancholy infatuation in regard to witchcraft; the failure of some important expeditions against the French possessions, &c. The minds of the people were, in fact, in a state of anxiety and gloom, for a number of years, almost amounting to derangement. They saw things through a discolored medium. They had felt the first impulse of that freedom, which, in a century after, burst out into a flame, but now they hardly knew what their rights were, nor how they were to be maintained. As it was, their minds were altogether unfitted to enter warmly and earnestly into the spirit of Christianity.

However, in accounting for the languishing condition of vital Christianity, there was another cause most disastrous and long continued in its operation—the *change in the requisitions for church-membership*. The aspect of this change on the purity of the churches has been most malign. In fact, it levelled the enclosure between the church and the world. It destroyed the fundamental distinction between the church, as a separated and consecrated community, and the mass of unbelieving men.

As this is a matter of vital importance, and as its effects are yet visible, after the lapse of a century and a half, we shall allot considerable space to the consideration of it.

In 1631, at the second General Court held after the establishment of the colony of Massachusetts bay, an order was passed, "that for the time to come, none should be admitted to the freedom of the body politic, but such as were church-members." And the tenure of church-membership, and of the enjoyment of any church-privilege, was, at that time, that of the New Testament—satisfactory evidence of regeneration. This most extraordinary law continued in operation for nearly sixty years, till the new charter, obtained from William and Mary, abrogated it. It occasioned discontent from the beginning; for there were, from the first settlement, a considerable number of persons, not church-members, who were, of course, excluded from all civil offices, and from having any voice in elections, and yet were subject to taxation and the various burdens of public service.*

The careful manner in which churches were constituted, and the privileges of church-membership granted, may be seen from the following account of the organization of the church in Woburn. As soon as there were a competent number to support a minister, the inhabitants considered themselves "as surely seated, and not before, it being as unnatural for a right New England man to live without an able ministry, as for a blacksmith to work his iron without a fire." This people, therefore, like others, laid their "foundation stone" with earnestly seeking the blessing of heaven in several days of fasting and prayer.

"They then took the advice of the most orthodox and able Christians, especially the ministers of the gospel, not rashly running into a church state before they had a prospect of obtaining a pastor to feed them with the bread of life. They soon obtained Mr. Thomas Carter of Watertown, a reverend, godly man, apt to teach the sound and wholesome truths of Christ, to preach for them." They were then formed into a church, after Mr. Symmes of Charlestown "had continued in preaching and prayer about the space of four or five hours." The other ministers present were Messrs. Cotton and Wilson of Boston, Allen of Charlestown, Shepard and Dunster of Cambridge, Knowles of Watertown, Allen of Dedham, Eliot of Roxbury, and Mather of Dorchester.

"After public worship, the persons intending to be formed into a church, stood forth, one by one, before the congregation and these ministers, and confessed what the Lord had done for their souls, by his Spirit, under the preaching of the gospel, and the events of his providence, that all for themselves, might know their faith in Christ; the ministers or messengers present, asking such questions as they thought proper, and when satisfied, giving them the right hand of fellowship. Seven were thus formed into a church, who in ten years, increased to seventy-four." A few days after, Mr. Carter was ordained pastor, by a council, "after he had exercised in prayer and preaching the greater part of the day." When a person desired to join the church, he visited his minister, "declaring how the Lord had been pleased to work his conversion;" if the minister found the smallest ground of hope, he propounded him to the church, after which some of the brethren, with the minister, examined him again, and reported their opinion to the church. After this, all the congregation had public notice of his design, and he "publicly declared to them the manner of his conversion." If any were, "through bashfulness, unable to speak for edification, less was required of them." Women were never called to speak publicly. All this was done "to prevent the polluting of the ordinance by such as walk scandalously, and to prevent men and women from eating and drinking their own condemnation."† Such being the strictness of the terms of admission to the church, it is very manifest that many individuals would be effectually excluded from the privileges of freemen. For such persons, there were two alternatives; either to attempt to lower the terms of admission to the church, or to procure the abolition of a profession of regeneration as a test of citizenship. The latter course was first taken. One of the assistants in the government of Massachusetts, in 1630, was William Vassal. In 1635 he settled in Scituate, in the Plymouth

* Wisner's Historical Sermons, p. 4.

† Morse and Parish's History of New England, p. 205.

colony. "He was a gentleman," says Hutchinson, "of a pleasant, affable disposition, but always opposed to the government, both in Massachusetts and Plymouth." Scituate in Plymouth, being contiguous to Hingham in Massachusetts, Mr. Vassal had much influence in the latter colony as well as in the former, and had laid a scheme for petitions, of such as were non-freemen, to the courts of both colonies, and upon the petitions being refused, to apply to the Parliament, pretending that they were subjected to an arbitrary power. The two first of the Massachusetts' petitioners were Samuel Maverick and Robert Child. Maverick was a freeman before the law confining freedom to such only as were members of churches was in force, but being an Episcopalian, had never been in office. Child was a young man who had studied law at Padua in Italy. The substance of their petition was, that civil liberty and freedom might be forthwith granted to all truly English, and that all members of the church of England or Scotland, not scandalous, might be admitted to the privileges of the churches of New England; or, if these civil and religious liberties were refused, that they might be freed from the heavy taxes imposed upon them, and from the impresses made of them or their children or servants in the war; and if they failed of redress there, they should be under the necessity of making application to Parliament, who they believed would answer their prayer.

The court and a great part of the people of the country were much offended with this petition. A declaration was drawn up, and published, by order of the court, in answer to the petition, and in vindication of the government. The petitioners attempted to interest the English government in their behalf, but their claims received but little attention, at that time, in consequence of the representations of Mr. Winslow, agent for the colony in England.

The following facts will show how closely identified were the civil and religious concerns of the country. In 1665, the General Court restrained the North Church in Boston from calling Mr. Powell to be their minister, who had the character of a gifted though illiterate man, and went so far as to recommend to them Mr. Reyner, a minister of Plymouth. Just before, they had laid a large fine upon the church at Malden, for choosing a minister without the consent and approbation of the neighboring churches, and allowance of the magistrates.*

The dispute in regard to making church-membership a qualification for civil rights extended through all New England. "There was a strong party in the colony at Connecticut," says Dr. Trumbull, "who were for admitting all persons of a regular life to a full communion in the churches, upon their making a profession of the Christian religion, without any inquiry with respect to a change of heart; and for treating all baptized persons, as members of the church. Some carried the affair still farther, and insisted that all persons who had been members of churches in England, or had been members of regular ecclesiastical parishes there, and supported the public worship, should be allowed to enjoy the privileges of members in full communion in the churches of Connecticut. They also insisted that all baptized persons, upon avowing the covenant, as it was called, should have their children baptized, though they came not to the Lord's table. Many of the children of the first settlers, and others, who had since emigrated into the country, had made no open profession of religion, and their children were not baptized. This created uneasiness in them, in their ministers, and in others. They wished for the honors and privileges of church-members for themselves, and baptism for their children; but they were not persuaded that they were regenerated, and knew not how to comply with the rigid terms of the Congregational churches. A considerable number of the clergy, and the churches in general, zealously opposed all innovations, and exerted themselves to maintain the first practice and purity of the churches. Hence the dissensions arose."†

In consequence of these difficulties, the General Court of Massachusetts, in 1657, advised to call a general council of the ministers, and sent letters to that effect, to the other courts. The General Court of Connecticut, on the 26th of February, 1657, appointed Messrs. Warham, Stone, Blynman, and Russell, to meet the elders, who should be delegated from the other colonies. The Gen-

* Hutchinson, i. p. 174.

† Trumbull, i. 297, 298.

eral Court of New Haven were entirely opposed to the measure, and in a long letter remonstrated against it. They expressed their apprehensions that a general council, at that time, would endanger the peace and purity of the churches. The council met, however, in Boston, June 4, 1657, and after about fifteen days' deliberation, published an elaborate answer to twenty-one questions. The main question was decided in the following manner. "That it is the duty of infants, who confederate in their parents, when grown up unto years of discretion, though not yet fit for the Lord's Supper, to own the covenant, they made with their parents, by entering therein, in their own persons; and it is the duty of the church, to call upon them for the performance thereof; and if, being called upon, they shall refuse the performance of this great duty, or otherwise do continue scandalous, they are liable to be censured for the same by the church. And in case they understand the grounds of religion, and are not scandalous, and solemnly own the covenant, in their own persons, wherein they give up both themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children."* The elders from Connecticut carried back a copy of the result of the council, which the court ordered to be printed and forthwith sent to all the churches in the colony; if any of the churches should have objections, they were directed to transmit them to the General Court. The answers were afterwards printed in London. The decisions of the council do not appear to have had any influence to reconcile, but rather to inflame the churches. "A number of ministers," says Trumbull, "and the churches pretty generally, viewed this as a great innovation, and entirely inconsistent with the principles, on which the churches of New England were originally founded, and with the principles of Congregationalism."

In consequence of this general opposition to the new measures on the part of the churches, the General Court of Massachusetts appointed a synod of all the ministers in the colony, to deliberate and decide on the following questions. 1. Who are the subjects of baptism? 2. Whether, according to the word of God, there ought to be a consociation of churches? The synod met in Boston, in September, 1662. The General Court of Connecticut took no notice of the synod. The churches and ministers of New Haven, were still unanimous in opposition. The answer to the first question was substantially the same with that given by the council, in 1657. The vote was about "seven to one" in favor. Several learned and excellent men, however, protested earnestly against the opinion. Among the dissentients were President Chauncey of Harvard College, Dr. Increase Mather of Boston, and Mr. Eleazer Mather of Northampton. Mr. John Davenport of New Haven, and also Mr. Increase Mather, published powerful arguments against the result of the synod. Mr. Mather of Northampton, thus writes to Mr. Davenport. "There was scarce any of the Congregational principles but what were layen at (assailed) by some or other of the assembly; as relations of the work of grace, power of voting of the fraternity in admission, profession of faith and repentance not to be required of such as were baptized in the church, in reference to the baptism of their children." Increase Mather afterwards changed his opinion, and wrote in favor of the synod. Most of the churches, throughout New England, adopted the innovation with great reluctance. "Very various," says Dr. Cotton Mather, who was in favor of the opinion of the synod, "have been the methods of the pastors, to bring their churches into the desired order; many the meetings, the debates, the prayers, and the fasts, with which this matter has been accomplished. Some churches most unaccountably will not baptize the offspring of parents, who are not themselves communicants." In some places it produced most fearful divisions. In Hartford, there was a very great contention, which agitated all New England. Its termination, at length, was mentioned in the proclamation of the governor at the annual thanksgiving, as one of the causes of gratitude. The first church in Boston was torn in sunder. The two portions had no church fellowship, for fourteen years. "The whole people of God, throughout the colony," says Mather, "were too much distinguished into such as favored the old church, and such as favored the new church, whereof the former were against the synod,

* *Magnalia*, (Hartford Ed.) Book v. p. 232.

and the latter were for it." In 1667, not one church in Connecticut (with which New Haven was now united) had complied with the recommendation of the synod. The first church in Hartford led the way in adopting what has been frequently termed the *half-way covenant*. At one time, more than 100 persons owned it. But so late as 1711, many churches in Connecticut refused to baptize the children of any except such as were in full communion. In Massachusetts it seems to have met with less opposition. This was very much owing to the powerful influence of a few such men as Dr. Increase Mather of Boston, and Mr. Solomon Stoddard of Northampton. At length it became a very general practice. The churches lost their spirituality and purity. Wordly men were admitted into its privileges, and hung like an incubus on its bosom. Efforts for discipline and for the reformation of morals, or the promotion of revivals, were sure to be opposed and prevented. The way was gradually preparing for Arminianism, and Unitarianism, and years of spiritual death,

HISTORICAL VIEW OF ROMAN CATHOLIC MISSIONS.

In giving a brief survey of the efforts of the Roman Catholic church in establishing Foreign Missions, I shall in the first place look at the *means* which they have employed for this purpose.

It will be obvious to every one, that so far as human means are concerned, the Romish church has every possible advantage over the Protestant church. Whilst the Protestants, in their various sects, amount only to 57,694,000, the Roman Catholics form one solid body of 129,550,000. Whilst on the Protestants no principle will operate but that of true Christian benevolence, which alas! so few of them possess, the Roman Catholics are wrought upon and drawn into the Pope's interests by selfish motives, by a hope of purchasing heaven by indulgences, and by all the unnumbered considerations and motives flowing from selfishness and superstition. Whilst the Protestant churches have no other missionaries but the few volunteers that offer themselves for this field, the Pope has but to open a couple of monasteries, or give a hint to the General of the Company of Jesus, to fill any country with his missionaries. Their institutions for this purpose are great and extensive. The most efficient of these was and is, doubtless, the Propaganda at Rome, (*Congregatio de Propaganda fide*), formed by Gregory XV. in 1622. It consisted, according to some, of twelve cardinals and some prelates, or, as others would have it, of thirteen cardinals, two priests, one monk, and one secretary. Mosheim mentions eighteen cardinals and several ministers and officers of the Pope. It is designed to propagate the Roman Catholic religion throughout the world. Nothing particular respecting its income and operations has been obtained. "Its riches," says Mosheim, "are to this day adequate to the most expensive and magnificent undertakings. By it, vast numbers of missionaries are sent out into every part of the world." The Propaganda holds a session every week in the presence of the Pope, in a palace built for the purpose. Says the *Rheinish Encyclopedia*, "Its printing office (from which breviaria and missales proceed far and wide) is furnished with types of ALL important languages of the globe, and is altogether the first establishment of this kind now existing. It excites our admiration, they continue, when we see into how many languages extensive works are translated and printed within a few weeks. If we consider this unique institution only, (and there are many more of equal excellency in Rome,) we can easily account for what purposes the immense sums have been used, that wandered to Rome in past times." A magnificent and immense library is also attached to the Propaganda. (*Rheinish Encyclopedia*, Coll. de Propaganda.) In 1627, Urban VIII., connected with it a *college or seminary for the propagation of the faith*, for the purpose of educating missionaries. This *seminary* owes its existence to a Spanish nobleman, John Baptist Viles, residing at the court of Rome. To lay its broad foundations, he offered to the Pope *all* his ample possessions, together with his house at Rome, a noble and beautiful edifice. His zeal excited a spirit of emulation, and he was followed for more than a century by a large number of donors. The instructions imparted in this seminary are well adapted to the end, and are altogether superior in the

department of languages. "All important languages of the globe," says the *Rheinish Encyclopedia*, "are taught there." In 1637, the Cardinal Barberia, brother of Urban the VIII., established twelve scholarships (*stellen*) for young men from Asia and Africa; and the year after, thirteen others for seven Ethiopians and six Hindoos, or if they could not be obtained, for as many Armenians. The expenses of this seminary are said to amount to 50,000 Roman dollars yearly. "Its beautiful library and press," (probably the same with those of the Propaganda,) says the work above quoted, "make it an institution unequalled as yet by any similar one." In 1663 the Congregation of the Priests of Foreign Missions was instituted in France by royal authority, while the bishops and other ecclesiastics founded the Parisian seminary for missions abroad. From hence apostolic vicars are still sent out to Siam, Tonquin, Cochin China, and Persia, bishops to Babylon, and missionaries to the Asiatic nations." (See Mosheim.) But if Abbe Tessier in his *Methodical Encyclopedia*, (*Encyclopédie Méthodique*, Paris, 1787, 220 vols. 4to,) and if the great, complete, Universal Lexicon, Leipsic and Halle, (*Grosses Vollshändizes Universal Lexicon*, Leipsic and Halle, 1739, bds. 64 vols. fol.) is correct, there must be an inaccuracy in Mosheim. According to the complete Universal Lexicon, the Congregation of the Priests of Foreign Missions was instituted by Paul, and confirmed by the archbishop of Paris in 1626, sanctioned by the Pope 1632, and by the king of France 1642. It is destined for the up-building of destitute Roman Catholic churches at home and abroad. It has, or had, according to Mereri, 77, according to others above 80 houses or monasteries, of which the house of St. Lazarus, (*Maison de St. Lazare*,) at Paris, is the most considerable; hence the order is often called Lazarists. Besides one mission which they still retain in China, they have missions at Algiers, Damascus, Tunis, Tripoli of Syria, Aleppo, Trebizonde, Syra, Antoura, Smyrna, Constantinople, and some other places. A seminary of Foreign Missions, according to Abbé Tessier, (*Encyclop. Method. art. Missions*,) was founded at Paris, in 1663, by Bernard de St. Therise, a barefoot Carmelite, and bishop of Babylon, seconded by sundry persons, zealous for their religion. It is destined both to send forth and support apostolic laborers, and is intimately connected with the Propaganda at Rome. Its missionaries go chiefly to the kingdoms of Siam, Tonquin, and Cochin China. According to the *Annales of the Propaganda*, a work printed at Paris, this institution is yet in full operation, sends out its missionaries from time to time, and M. Langlors, who is now president (*superieur*) of it, stands in lively and confidential correspondence with the laborers abroad.

"In 1707," says A. Tessier (*Encyclop. Meth. art. Miss.*) "Clement XI. ordered the principals of all religious orders, to appoint certain numbers of their respective orders, to prepare for the service of Foreign Missions, and to hold themselves ready, in case of necessity, to labor in any part of the world. This zeal," he continues, "though very conformable to the command of Jesus Christ, and to the apostolic spirit, has found no favor in the eyes of the Protestants. Being unable to imitate it, they have resorted to the easy expedient of rendering it odious, or at least suspicious."

Of these orders, there are three which distinguished themselves specially in the spread of Romanism, namely, the Capuchins, the Carmelites, and the Jesuits. When Rees (*Encyclopedia*) says that the former order have become much more numerous than the others, I suppose that he means they have become more numerous than the Jesuits of the first order or rank. Only then the remark can hold true. The number of the Jesuits of all the orders has never been known, and probably never will be. The founder of the Capuchins was Matthew Bassi or Basci, who instituted the order on a special revelation from heaven, as he said, in 1528, and received immediately the sanction of the order from the Pope Clement VII. They were first confined to Italy, but afterwards received permission to settle where they pleased. Their first convent was built at Mendon, by the Cardinal of Lorraine. Henry III. of France, built them another at Paris. They soon grew so numerous that they were divided into nine provinces in France, or into ten, reckoning that of Lorraine. In 1606, they established themselves in Spain, and during the first half of the last century they were divided into more than fifty provinces, and reckoned near 500 monasteries, and 50,000 members of the order, without taking into the account their missions and missionaries in Brazil, Congo, Barbary, Greece, Syria, and Egypt. (Mereri, *Dictionary Historical*, 1740.)

As to the Carmelites, they seem to have done comparatively little towards Foreign Missions. As I have been unable to get any information respecting them, except what Encyclopedias and Historical Dictionaries give, I shall say nothing respecting them. They used to pretend to descend from Elijah as their founder, and maintained that all the prophets and saints of the Old Testament, together with Pythagoras and the Gallic Druids, belonged to their order; that the Rechabites, Essenes and Pharisees were their Tertiarii,

* The Propaganda has of late been supposed to be impoverished, nor is this improbable; but the Emperor of Austria has made extraordinary efforts to raise it again. The King of Spain has devoted \$60,000 to its support, and a kind of cent societies have lately grown up in France, to raise its declining funds.

and Mary, with all the pious women of the New Testament, their nuns. Jesus Christ was their protector, if not a Carmelite himself, and his apostles, emissaries proceeding from Mount Carmel. At one time they divided their order into 38 provinces, in which they pretended to possess 7,500 monasteries. Their order, according to their statements, then consisted of 180,000 members. But all this is vanity and a deception.

The history of the Jesuits is better known to the Protestant world than that of any other order of the Roman Catholic church. By way of remembrance, however, I shall touch upon a few facts respecting them. This institution would, to all human appearance, have deluged the world, had Divine Providence permitted them to go on. Their plan was a universal hierarchy, with the Pope as the titular ruler; and their order, (the general of the order at the head of it,) as the true and active manager of the whole. Their riches were immense. They indeed possessed no more than 24 houses (Professhauser) in which the so called Professi, or Jesuits of the first order lived, and which, according to their constitution, could own no property, but had to depend on charity; but they owned besides these, 612 colleges for their scholars or candidates, and 399 so called *residences*, or *houses of probation*, for their coadjutor Jesuits of the second order, all of which could possess property to any amount, and many of which equalled in splendor and income, the palaces and houses of the kings and princes of France. They possessed numerous abbeys. They were the confessors of kings and queens, princes and ministers. They pretended to say for their benefactors 70,000 masses and 100,000 rosaries annually: no small inducement for superstitious people to give. Says one of them, "For the founder of a college or house, we say during his life time 30,000 masses and 20,000 rosaries, and as many after his death. So that if an individual founds two colleges or houses, he enjoys the benefit of 120,000 masses, and 80,000 rosaries." They carried on a trade in India and China more extensive than the English and the Danes, and in some places to the exclusion of all others. With drugs they traded in Lyons and Paris, and, in spite of a direct prohibition from the Pope, with bread, spices and wine in Rome. According to the testimony of Cardinal Tournon, they lent money on usury, taking 25 to 27 per cent interest at Peiking; in other places they demanded 100 per cent. The charities bestowed upon them were immense. There was a time when they amounted, in the city of Rome alone, to 40,000 Roman dollars annually, and once within a short space of time three families bequeathed to them above 130,000 Roman dollars. At the abolition of the order, their property when confiscated was found to exceed *ten times* the papal treasury at its most flourishing and affluent period; and yet no money was scarcely found in their establishment, owing, no doubt, to their precaution to secrete it for future purposes. All this immense wealth and power was to be used for the execution of their plans, which were most intimately connected with the extension of Popery. Their whole order, which contained many able members, was by constitution and oaths subjected to the arbitrary direction of the general of the order, bound to promote its interests by every possible means and by every sacrifice which might be required, life itself not excepted, which indeed they did lay down in many instances. What but the hand of the Almighty could redeem the world from such a horrible enemy as this? The order was revived by Pius VII. in 1814. Power was again granted to them, to apply themselves to the education of youth, to direct colleges and seminaries, to hear confessions, to preach, and to administer the sacraments. They were placed by the bull in the same condition of privilege and power as they formerly enjoyed. The publication of the bull was followed by an act ordaining the restitution of the funds which were the patrimony of the Jesuits, and making compensation for their confiscated property; and the bull was never to be submitted to the judgment or revision of any judge, with whatever power he might be clothed. The bull of Clement XIV., which abolished the order, was abrogated, (one infallible decree by another infallible decree,) and it is lastly stated in the bull, that if any one shall attempt, by an audacious temerity, to *infringe or oppose* any part of this ordinance, he will thereby incur the *indignation of Almighty God and of the holy Apostles!!!* What that order will yet do, and what contests the church will yet have to sustain against them, time must teach.

From the pamphlets which have been sent from Paris to a gentleman in Boston, it appears probable that a new Propaganda has recently been established in France. The pamphlets are printed at Paris, and entitled "Annals of the Propagation of the Faith." (*Annales de la Propagation de la Foi. Paris.*) They are the numbers 15 to 18 reaching to the close of 1829. Three numbers are issued every year. Hence it appears that this Foreign Mission publication began in 1824. The writer of the article, "The Papal Church in the United States," inserted in the American Quarterly Register, says, "At what precise period this association was formed, or what station it holds in the Roman Church, whether it has succeeded the College de Propaganda fide, (by which he must mean the Propaganda in Rome,) or is a new body altogether, we are not informed." But for anything which appears from those pamphlets, it must be a *new association*. Its seat is in France; but the press has never been removed from Rome. Its funds are raised in France only. Its missionaries proceed from France, receive their support from thence,

and send their reports thither. It has a *superior council* (*conseil supérieur*) in France, (where, precisely, could not be ascertained,) and a *particular council* (*conseil particulier*) at Marseilles. It consists of two divisions, each having its own central council. That of the northern division is seated at Paris, that of the southern at Lyons. For a specimen of the income and expenditures of this new Propaganda, see *American Quarterly Register*, vol. ii. page 195.

There is, then, a Foreign Mission Association in France, in full and growing operation, as it appears. The charities which they bestow upon the missions, are then by no means the only support of those missions, but only the voluntary contribution of that new Propaganda, as I suppose it to be.

It might be interesting to give an accurate account of their institutions, colleges, and theological seminaries on missionary ground, if I had been able to obtain definite information on the subject. The *Edifying Letters* of the Jesuits, mention a number of them as existing in China and India at that time, and according to the *Annals of the Propaganda*, and the *Evangelical Church Journal*, printed at Berlin, several of them are still in a flourishing state, and young converts are besides still sent to Europe, to be educated as missionaries among their countrymen. Last year four young Catholic Chinese arrived in France, to receive a theological education.

I now proceed, in the second place, to consider the Foreign Mission Operations of the Roman Catholics. I shall say nothing in particular respecting their efforts and success in *America*.

Impenetrable darkness rests upon the Roman Catholic Missions in Africa. To Congo, which was discovered in 1484, a mission was sent soon after its discovery. The king and his son immediately received the ordinance of baptism, and a form of Christianity must have prevailed to a considerable extent; for Mereri remarks, in his *Historical Dictionary*, that idolatry was afterwards introduced *again*. The Count of Songo, the mightiest subject of the king of Congo, made several attempts, at the beginning of the 17th century, to render himself independent of his sovereign, because his country was, from its situation, almost inaccessible to a large army. This induced the king to request from the Pope, missionaries for that country. A number of Capuchins were, in consequence of it, sent there by the Pope in 1644 and 1647. They were kindly received by the Count of Songo, and dispersed in every part of the country. Their success must however have been small. Modern travellers observe that the Capuchins were in many instances poisoned by the inhabitants, a common way among the Congo negroes to despatch those whom they dislike. Yet it does not appear that these missionaries are at all discouraged. They continue to labor there to this day.

To Egypt, the first missionaries were sent at the close of the 16th century. They were sent out by Henry III. of France, at the request of Pope Gregory XIII., and the offer of Aquaviva, the General of the Jesuits, to furnish the men. The missionaries were Jesuits. They pretend to have had considerable success at first. Henry IV. and Louis XIII., informed of their prosperity, increased their number and assigned funds for their support. They made still more rapid progress with the aid lent to them by Louis XIV. They at last succeeded in establishing a mission at Cairo. At what time is uncertain. The most conspicuous missionary in Egypt was M. Sicard. He had been a very successful missionary at Aleppo, to which place he proceeded from France, in 1706. Though attached to his mission by very tender ties, yet as soon as he received orders to take the place of the deceased superior of the mission at Cairo, he immediately left his beloved Aleppo, and resorted to his new place of destination, where he took hold of his work with his usual vigorous and self-denying spirit. He conformed himself entirely to the Egyptian mode of living. He ate nothing but vegetables, dressed and dwelt as the Egyptians did, and disputed and conversed with them for nine successive years without ceasing, until at last he saw *one* man turn over to Roman Catholicism. From that time onward he succeeded better, proceeded to Thebais, and penetrated into regions before unvisited by any European. At Cairo he ended his laborious life. Mr. Wolff found the establishment still at Cairo in 1822, but it was then very inefficient. They made no attempts among the Turks, which they said was now prohibited by His Holiness, but confined their feeble efforts to the heretics only.

In Abyssinia the Roman Catholics have sustained a most desperate struggle for several centuries, and have exhibited a degree of perseverance and devotedness to their cause, which deserve the highest encomiums. It was the beginning of the 16th century specially, when the Pope, to make up for his loss of power and income in Europe, endeavored to establish his dominion in other parts of the world. His watchful eye was soon directed towards Æthiopia, a country of about 88,000 square miles in extent, and 4,000,000 of inhabitants, that had torn herself from the bosom of the mother church, together with the other Monophysites about the beginning of the 6th century, and whose singular and ill-calculated ecclesiastical constitution, seemed to make it an easy prize. On account of a war which had broken out between the Abyssinians and the Turks,

Queen Helena, who reigned over Abyssinia, during the minority of king Negus, David II. requested aid from the king of Portugal in 1516. In 1520, a Portuguese fleet, with soldiers, bishops, and other missionaries, arrived in Habesh. St. Ignatius, the founder of the Jesuits, to whom the Pope had transmitted the charge of the mission, appointed John Nugnez, patriarch of Abyssinia, and Oviedo and Carnero his coadjutors. The patriarch separated from Lisbonne in 1550. At the time the patriarch arrived in Æthiopia, David II. was already succeeded by Agnaf his son, who, as the missionaries stated, was the best theologian, and the most subtle disputant in his kingdom. Still the mission prospered under him. But as soon as he was succeeded by his brother Adamas, the Catholics were persecuted with the utmost cruelty. The bishop came near being killed by the king's own hands. The Jesuits fled into caves. A Portuguese colony, which had been planted in Æthiopia to second and support the mission, was banished; women and children retained in slavery. Oviedo and five of his companions still remained in Æthiopia, in extreme poverty and peril, and labored to the last moment of their lives. King Adamas died in 1563. The last of the missionaries, Francis Lopez, died as late as 1597. Piedro Paez, a Castillian, was appointed for that bloody mission, and started in 1580. He was first taken prisoner by the Tures, dragged from dungeon to dungeon, and made to labor on the galleys for several years, but never lost sight of his mission. He was afterwards released, and penetrated into Æthiopia in 1603, and was well received. The king then reigning was favorably disposed, and requested, in 1604, patriarchs, bishops, and missionaries; whom he received. The cause of the Pope now prospered. In 1604, the emperor, his son, and many grandees and officers of the state, and many monks, became Roman Catholics. The public religious services, and all the ceremonies of the church, were now fast Romanized. But too fast. It produced a reaction. The people rebelled. War ensued, in which thousands perished on either side. As long as the emperor lived, the Roman Catholics were supported and protected. But his successor belonged to the other party. With his accession to the throne, persecution began. Death and exile, were the usual punishments. The Roman Catholic patriarch was exiled and removed. But Apollinaro d'Almeida, and seven other Jesuits, were determined not to leave the ground; dispersed in the empire, and continued to labor in secret. Caspar Paez and Juan Pareira lost their lives in the cause in 1635, the bishop of Neicé and two other missionaries, in 1638. Two others, Bruni and Cardeira, were cruelly put to death in 1640, and Bernardo de Noguera, who continued to labor, forsaken of all, the only missionary in the whole empire, finished his course by martyrdom in 1653. Yet soon after, seven other missionaries made again an attempt to enter this dangerous field. Two were massacred on the road by robbers, two penetrated into the capital of the empire, and were instantly seized and put to death, three were decapitated by the pasha of Suaguen, from whom the emperor of Æthiopia had demanded their heads. In 1714, the circumstances being favorable, another attempt was made. Missionaries arrived there and were well received. But another sedition put a stop to their efforts. The emperor was poisoned, the missionaries stoned, in 1718. A few trials more were made, but with declining success. After a desperate and heroic contest of near 300 years, the Propaganda suspended their efforts at the close of the last century.

"In Africa, on the Senegal river," says the Rheinisch Encyclopedia, 1827, "the Roman Catholic missions are in a poor condition. But a description of the hitherto unknown empire, *Mulua*, between Mozambique and Angola, in the interior of Africa, gives us the most interesting accounts of the important progress which the Portuguese Capuchin missionaries make there." They are there preaching Popery in the interior of Africa, where no Protestant missionary has ever yet put his foot!!

In the Levant, the Roman Catholic missions were and are still numerous. Already Mereri gives the following enumeration. The Capuchins of the Congregation of Paris, entertain twelve missionary stations in the dominions of the Grand Seignior, namely, Galata and Pera, at Constantinople, Smyrna, Scio, Athens, Napoli di Romania, Candia, Naxia, Paros, Milo, Syra, and Castadachi. The Capuchins of Touraine have seven—Nuosia, Arnica, Cyprus, Aleppo, Grand Cairo, Diarbeck, Ninive, and Babylon. The Capuchins of Bretagne have six—Damas, Tripoli in Syria, Baruc, Sidon, and two on Mount Lebanon. The Jesuits have ten, namely, in Constantinople, Smyrna, Damas, Seid, Aleppo, on Mount Lebanon, in St. Turin, Scio, Naxis, and Negropont. The Carmelites have three—in Aleppo, Tripoli in Syria, and Bassora. Thirty-eight missionary stations in all. There is another mission in Antoura, which has existed since 1659, and another still in St. Jean d'Arc. We have no time to give even the smallest sketch of the labors performed in these stations. In some of them at least, business is carried on with vigor and fidelity. In Constantinople there are always numbers of Catholic slaves in the beguios or prisons. Even these are faithfully attended to. Every Sabbath a missionary shuts himself up with them in the prison, for the purpose of attending divine worship with them. The sick are diligently taken care of. In time of plague, if it extends to the prison, one missionary is selected to make the prison his permanent abode, until the plague shall be over, in order to pray with the sick, to hear their confessions, to give the eucharist, and the

extreme unction to the dying, and to render them such services as they may need. Sometimes he escapes the plague, at other times he is carried from the prison to the burying-ground. Their efforts among the Greeks and Armenians are unwearied, and by no means unsuccessful, as our own missionaries have repeatedly noticed. They have often been persecuted, put into chains, dragged into prisons, and beaten, yet they continue to labor, still hoping to unite one day all the heretics in the East, and in the world, to the Roman Church, from which they have departed.

Armenia is a country which has ever excited the deepest interest at the court of Rome, and the most strenuous efforts have been made, and are making to this day, to bring this church again into subjection to the Pope. A sketch of the missionary labors of the Roman Catholics among the Armenians, would lead us back to the first reception of Monophysitism among the Armenians, about the middle of the 5th century. Since that time the Popes have never lost sight of this people, and on several favorable opportunities were near taking possession of them again. Yet they have never succeeded in doing so, although their efforts have of late been crowned with rather uncommon success in Asia Minor. At Erzeroum they have had a stated mission ever since 1658. The first missionary who went there died with the plague, which he contracted by visiting people infected with that disease. About the beginning of the 18th century, the missionaries and their adherents were accused of designs against the Porte. Some Catholic Armenian priests were bastinadoed, others severely fined, one missionary was put into chains, and the others exiled from Erzeroum. They were, however, soon restored to their station by the interference of marquis Chateaufort, French ambassador at the court of Constantinople. They now divided the mission into two, superintended by Messrs. Ricard and Monier. One was called the mission of St. Gregory, and comprised the cities of Tarzon, Assankala, Cars, Beazit, Arabkire, and forty villages; the other was called the mission of St. Ignatius, and embraced the cities of Ispire, Baybourt, Akaska, Trebizond, Gumichkané, and twenty-seven villages. Ricard and Monier labored with great success. The former introduced himself to the people by his knowledge of medicine; the other exerted great influence by secret nightly visits and meetings among the Roman Catholics, and those who were favorably disposed towards Popery. In 1711, Ricard united with the Roman Catholic church one bishop, twenty-two priests, and eight hundred and sixty other persons. Monier penetrated as far as Curdistan, in spite of all the dangers which must have attended a journey among people that lived almost wholly on rapine. He was well received by the Armenians. The mission of Erzeroum has been repeatedly persecuted, but always to the advantage of the persecuted cause. In 1714, seven hundred individuals again joined the Roman Catholic church.

The missions in Persia were begun during the first half of the 17th century. But too little is known of them to enable us to give even the most meagre sketch of them here.

India. The first missionaries that entered India were Portuguese, sent by king Emmanuel, soon after its discovery and conquest, if I may call it so. They immediately founded bishoprics at Goa, Cranganos, and Cochin, (on the western shores of southern Hindostan,) and soon after, one at St. Thomé. They opened without delay several schools, one academy, and one seminary. The bishop of Goa was soon made archbishop and patriarch of India, a terrible inquisition established at Goa, and all the schismatics severely persecuted. Conversions now could not fail to become numerous, and the only trouble was, as the missionaries complained with great naiveté indeed, a want of sincerity in these converted heretics. Alexis Menezes, archbishop of Goa, celebrated a council in 1584, and another at Diamper, (if my sources of information are correct,) in 1589 or 1590, the consequence of which was, that the Thomas Christians as a body, made an outward profession of Roman Catholicism, and transmitted their books to the archbishop, to erase from them whatever he should think heretical. Near two hundred thousand so called heretics then returned to Popery, and the Roman Catholics enjoyed from that time uncommon peace in India. Louis XIV. of France and Colbert, sent the first French missionaries there during the latter half of the 17th century. The Seminary of Foreign Missions was established at Paris in 1663. But as it would have taken too long time to wait for those who were fitting there for the work, the Jesuits offered themselves and were accepted. The first six Jesuits who sailed to India were Fontenay, Tachard, Gerbillon, le Comte, Bonvet, and Videlou. They were able men and members of the academy of sciences at Paris. They were soon followed by sixty others, who dispersed in all parts of South Asia, Siam, and China. I could wish to have time to give an idea of their indefatigable efforts; but I must forbear. When the French Revolution destroyed all Christian institutions at home, and deprived them of the hope of ever seeing again missionaries coming out to assist them, the Jesuits trained up native preachers. A seminary was opened for this purpose at Pondicherry. Numerous convents were established at Goa, belonging to the Dominicans, Franciscans, Augustins, and Jesuits. The convents, with the buildings belonging to them, covered so much ground each, as to look rather like small, separate towns. They composed the whole upper part of the city of Goa. Splendid churches, imposing ceremonies, false miracles, persuasion, and force, all were

united to promote the cause of Popery in India. Xavier himself seems to have countenanced the use of arms in the conviction and conversion of heretics and heathen. There was a time when the archbishop of Goa had 400,000 souls under his supervision, and yet as late as 1780, there was one among the missionaries of India who had 60,000 communicants, whose oral confessions he was to hear, whose children he was to baptize anew. They had more success in proportion as they *proceeded to the interior*: a circumstance worthy of our notice. At Madouri, which was an extremely dangerous mission, from the circumstance that the whole region was infested with casts of *professed robbers*, the Jesuits boast at one time of having 150,000 converts about them, and add that their number was daily increasing. However this may be, thus much is certain, that the missionaries knew how to gain the affections of these casts of robbers, built large and splendid churches in their woods, and lived in perfect security among them. Mr. Martin baptized once, within less than five months, 1,100 individuals in his district, and Mr. Laynez near 10,000, in less than two years. The mission of Carnatic flourished equally well. Pondicherry was the chief rallying place and strong hold of the Roman Catholic missionaries.

An equally strong hold they have in the Philippine Isles. According to the accounts given in the *Edifiantes Lettres*, there is an archbishop seated at Manilla, with three bishops under his jurisdiction. In these four dioceses there are 700 parishes, and more than *a million* of churches, better instructed, they say, than churches usually are in Europe. They are taken care of by the Augustins, Franciscans, and Jesuits. The latter boast themselves of having converted all these people, and subjected them to the king of Portugal. The missionaries of Madouri carried their religion also to Bengal, and were received with joy, as they say. But no accounts of them are at our disposal. Large accounts are given in the *Edifiantes Lettres* of remarkable conversions, the manners, virtues, and fervor of the new converts, and also of the sufferings of the missionaries, and of the martyrdom of some. But it is too difficult even to conjecture how much of all this may be true. Those publications evidently mix truth with falsehood; yet there must be some foundation to the prominent facts at least.

China. Xavier's desires and attempts to open a way into China, are well known. He died, however, before he reached that country. Matteo Ricci, a Jesuit, and distinguished man, of a noble family of Macerata, was the first who entered upon this important field of missions. He had arrived at Goa in 1578, and had studied the Chinese language there. He reached Caoquin, in Canton, in 1583. To ingratiate himself with the Chinese, as well as to refute their proud notion that China constituted the greatest part of the earth, he drew an atlas for them, a thing never seen there before. To prevent, however, the unpleasant sensation which the largeness of the world, in comparison to China, was calculated to excite in the Chinese, he put the first meridian in China. Notwithstanding this and other important services which he rendered to the people, he could not get access to the emperor until 1601, and then he effected it only by suggesting that he had some curious presents to bring to his majesty. Ricci was now in his sphere, having obtained permission for the Jesuits to own a house, with revenues, at Peking. He first assumed the humble apparel of a Bonze; but as soon as circumstances required it, he dressed with all the splendor of a mandarin. Ricci now labored assiduously and successfully for the conversion of the great at court. Still he and his companions were in continual danger. By the machinations of the Bonzes, who soon became violently opposed to them, they were once on the point of being expelled from China. Ricci averted the catastrophe, (as Wolff states in his *history of the Jesuits*,) by scattering secretly a libel on the emperor, and accusing the Bonze, who was at the head of their enemies, of having composed the piece. The emperor believed it, and the miserable Bonze expired under a fearful bastinado upon the soles of his feet. Soon after, the suspicions against the Jesuits still continuing, Mr. Martinez, a Jesuit, was seized by the governor of Canton, and died under the same terrible punishment. Ricci labored in China twenty-seven years, and died at Peking in 1610. The progress of the Jesuits in China was very rapid, after the first obstacles were overcome. By raising the science of mathematics, to which the Chinese attach a kind of sacredness, far above that degree to which the Chinese and Arabs had been able to carry it, the Jesuits acquired an almost unbounded influence. They penetrated China in all directions, and made converts among the high and low without number. The empress Helena, one of their converts, was induced by them to write a letter to the Pope, Alexander VII., in the humblest possible terms, calling herself his servant, an unworthy, poor Chinese woman. She begs the Pope, on her knees, and with her face to the ground, to favor her with a look of grace and acceptance, expresses her entire subjection to his holiness, and begs him to send to China some more of the holy Jesuits, &c., dated December, 1650. In 1655, the Jesuits were on the pinnacle of glory in China. Adam Schall, a German by birth, but a consummate Jesuit, became a mandarin of the first order, and president of the tribunal of mathematics at Peking. The emperors of China were never before used to leave their palace, on any occasion whatever. But to Schall, the emperor paid more than twenty personal visits, within two years! One of his birthdays, when he ought to have received on his throne the congratulations

of his court, he spent wholly in the private dwelling of Schall. A great number of Jesuits was now admitted into the empire, among whom was P. Verbiest, who afterwards became a mandarin of the first order. Schall was intrusted with the education of the heir of the throne. His influence seemed to have no bounds. When the Dutch endeavored to establish their commerce in China, and came with immense presents to the emperor to obtain permission to traffic in his dominions, it cost Schall but a word to prejudice the monarch against them, and frustrate their whole plan entirely. I pass over all the quarrels of the Jesuits with the Dominicans, and the Capuchins. They were the ruin of Roman Catholicism in China. Worthy of notice is the courage with which the Jesuits encountered danger, imprisonment, and even death, in times of persecution, and the intrepidity with which they often entered the field again, when it was smoking with the blood of their martyrs. Once, after a season of persecution, four Jesuits entered upon the field again, and were seized and decapitated. After making all due allowance for the fact that the *Edifiantes Lettres* were written by Jesuits, the sufferings related in volumes II. and III. must have matter of fact at the bottom, sufficient to form a considerable martyrology. Yet persecution did not at first affect very sensibly their success in making proselytes, and would never have done them injury, if the power of truth had been on their side. The series of calamities which at last reduced Popery to the low state in which it is at present, began during the lifetime of Schall. He himself, together with other Jesuits, was put into chains, and though released again after some time, he died from the consequences of the hardships and deprivations of his imprisonment. Towards the close of the 17th century, the difficulties between the Jesuits and the Dominicans and Capuchins increased, and Roman Catholicism in China declined correspondingly. Persecutions at last followed. After all the missionaries were expelled from the empire, some of the Jesuits still remained at Peking in the capacity of mathematicians, retained much influence, and remained in the possession of three houses in the city, each of which afforded them the annual rent of 50,000 German dollars. In 1780, Mr. Hallerstein, a Jesuit of Suabia, was yet a mandarin and president of the mathematical tribunal at Peking.

From the Annals of the Propaganda, the work above mentioned, it appears that China is by no means given up by them; on the contrary, the efforts to reduce it to the Pope are becoming more vigorous now. There is still a bishop at Su-Tshuen, and a college at the confines of the province (1827). In 1827, they suffered somewhat, but none of their converts apostatized. About 1,300 leagues on the north of Su-Tshuen, at Yel-Kiang, there are living above 200 Roman Catholic exiles, with four priests to minister unto them. In 1828, the apostolic vicar of Chancy sent a priest there to visit them, and strengthen them in the faith. The same year the emperor permitted all to return to their homes, if they would forsake their new religion. Only five individuals made use of their permission.

From the mission of Tong-King, the intelligences from 1828 state, that the present emperor, Minh-Menh, though he does not literally persecute the missionaries, yet he will not permit any new ones to enter into his dominions. Those who have been in the empire for some time, he keeps in the capital under his immediate inspection, pretending to have European papers which he wished them to translate for him, but probably to send them away as soon as convenient. There are there, at present, Mr. Lenger, apostolic vicar, and three priests, one of whom, Mr. Poudroux, embarked for the mission in 1827. The mission prospers in spite of all these hindrances. In 1825, they baptized 297 individuals, and in 1826, 1,006. The number of ecclesiastical functions performed, at that single mission, during one year, will give us an idea of the prosperity of the mission, and the activity of the missionaries. In 1826, they baptized children of believers, 3,237, and of unbelievers, about 1,000,—adults, 1,006; confirmed baptisms, administered by catechists or Christians, during the absence of a priest, 5,366; heard confessions, 177,456; administered the communion 78,692 times; viatici, 1,303; extreme unctions, 2,706; they had marriages, 948, and confirmations, 8,941. (From a letter of Mr. Messon, missionary at Bon-Bang, March 25th, 1827.)

The mission in Cochin-China, is in similar political circumstances with that of Su-Tshuen, the country being also under the government of Minh-Menh. In 1826, the emperor was requested again to issue an edict of persecution against the Christians. He deferred to give an answer. The missionaries immediately fled, and the scholars of their college, of which Mr. Taberd is president, dispersed. The following year they returned to their respective abodes, though trembling, and ready every moment to flee again. Mr. Taberd, the superior of the mission, and bishop of Isauropolis, was carried to the capital, in 1827, to translate, as was pretended, European papers and letters for the emperor, and was put under the supervision of a mandarin. Though very ill, he was compelled to labor hard. Still, after some time, Messrs. Taberd, Gagelin, and Odario were permitted to return to their stations and converts. Under all these difficulties they prosper. The German Conversations Lexicon states that several hundred thousand converts have been made in that country. In 1827, the mission of Tong-King lost two missionaries. To re-enforce it, Mr. Bellamy, who had been a missionary in Michigan, sailed

from New York the 7th of October, 1828, at the order of the Seminary of Foreign Missions at Paris. He arrived safely at Tong-King. He found four missionaries, one of whom was bishop, old, and very infirm, yet still remaining on his post. They have trained up there a numerous native clergy. The whole population amounts to between fifteen and twenty millions; the number of Roman Catholic Christians, to about 150,000.

The Roman Catholic mission in Siam is still going on. An apostolic vicar resides at Siam (city). In the beginning of 1827, he lost at once his three fellow laborers, and was left alone on the ground. Shortly after, three others, Messrs. Boucho, Barbe, and Bruguière arrived. Boucho and Barbe remained at Pinang, in two different parishes; Bruguière went to Siam (city) to assist the vicar in his duties. He was introduced to the king, and very kindly received. The king is said to be very favorable to Christianity. In a letter to Mr. Langlois, president of the Seminary of Foreign Missions, at Paris, Mr. Bruguière gives an account of his journey, and of the exceedingly friendly reception with which he met every where in Siam (empire).

One word respecting Japan, the last Roman Catholic mission which I shall mention. Though it has been a dead mission for near two hundred years, it is worthy of notice, because it exhibits better than any other mission what Roman Catholics can do and suffer for their cause. Xavier entered upon this field in 1549, and remained there till 1551. He was followed by other Jesuits. Their success was so rapid and so great, that, according to Mereri, at one time the number of Christians amounted to 1,800,000, among whom there were more than twenty kings or viceroys, and nearly all the great officers of the crown, and of the imperial armies. Perhaps this is too high an estimate. Thus much however is certain, that in 1585, three kings (namely, the kings of Bungo, of Arima, and of Omura) sent a splendid embassy to the Pope, to express their submission to him; and Crasset, in his church history, estimates the number of Christians, in 1587, to be 200,000. About 1590, a persecution arose at the instigation of the Bonzes, in which, according to Puffendorf, 20,570 persons lost their lives. "Yet, within 100 years," he adds, "the Jesuits, by their assiduous efforts, made up abundantly for all this immense loss." In 1593, six Franciscans, three Jesuits, and seventeen or eighteen laymen were executed. Still Christianity flourished, and, as Wolff states, there were, in 1629, above 400,000 Christians in Japan. It was about that time that the last general persecution arose, the Jesuits being suspected, and as it seems justly, to be preparing an insurrection against the emperor. The emperor immediately took measures to surprize the rebels. Being however warned by friends at court, they could, though hastily, gather up some of their forces. Two young men of distinction, and brothers, attached to the interests of the Jesuits, placed themselves at the head of 37,000 men, and routed the imperial army in the first engagement. The emperor now collected another army, and led it in person against the rebels. After an obstinate and very dubious battle of two days, the so called Christians were totally defeated and dispersed. To characterize the unexampled cruelty with which the persecution, which now followed, was carried on, I need only to say, that in 1649, i. e. after twenty years from the insurrection, not a trace of Christianity was to be found in Japan. One hundred and fifty Jesuits, and a considerable number of Augustins, Dominicans, and Franciscans, were cruelly put to death. Not unfrequent attempts, however, were made by the Jesuits to re-commence the mission; but they paid for their zeal invariably with their lives, and the mission is, so far as we know, now given up, though, to reason from the spirit of Roman Catholicism, not forever.

A new mission has been established in Thibet, in 1822. The queen of that country was converted by an Italian, who lived there, and whom she raised to the station of prime minister. She immediately requested of the College of the Propaganda eighty missionaries. Five Capuchins were forthwith sent there. (*Rheinish Encyclopedie.*)

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ECCLESIASTICAL REGISTER.

1832.

ORTHODOX CONGREGATIONALISTS.

MAINE. Nearly all the Congregational churches in this State are united in a General Conference, which meets annually, and at which there is a lay as well as clerical delegation from the District Conferences. The next meeting of this body will be held at the Congregational meeting-house, in Wiscasset, Lincoln county, on the Tuesday preceding the fourth Wednesday in June, 1832. Rev. ASA CUMMINGS, Portland, Corresponding Secretary. The number of county or district conferences is 9; of pastors, 106; of churches, 166; of members, 9,919; reported number of additions to the churches, during the year ending May, 1831, 902.

Nearly every report of the ecclesiastical bodies of this country, contains most gratifying details of the progress of the reformation in temperance. About 130 Temperance Societies, embracing at least 7,800 members, have been organized in the State, on the principle of total abstinence. Previously to the commencement of this work of mercy, it has been supposed that there were not less than 10,000 inebriates, and a thousand deaths, annually, by intemperance. In a town in Washington county, containing a population of a little more than 1,000, a Temperance Society was formed about five years ago. Previously to this, 10,000 gallons of ardent spirits were consumed annually. The consumption, last year, amounted to *two hundred* gallons only. Before the reformation commenced, there were in the town seventeen licensed retailers of spirits. Last year, there were none.

NEW HAMPSHIRE. The next meeting of the General Association will be held in the town of Amherst, at the meeting-house of the Rev. Silas Aikin. The Sullivan Association furnishes a preacher for the occasion. Rev. JOHN H. CHURCH, D. D., of Pelham, is Secretary of the General Association.

The number of district associations is 12; of churches, 147; of pastors, 112; of unsettled ministers and candidates for the ministry, 22; of communicants, 13,047; additions to the churches, during the year 1830-31, 881. Interesting revivals of religion existed, at the time of the meeting of the General Association, in *sixty-two* churches and congregations. The number was known to be increasing every week. An unusual proportion, who have embraced religion, were males, and individuals of learning, wealth, and high standing in society.

VERMONT. The next meeting of the General Convention of Congregational Ministers, will be at Middlebury, on the second Tuesday in September, 1832. Rev. John Wheeler, preacher. Rev. A. C. Washburn, substitute. Rev. THOMAS A. MERRILL, of Middlebury, is Register of the Association.

Number of district associations is 13; of churches, 207; destitute churches, 79; settled ministers, 116; unsettled, 27; licentiates, 5; communicants, 18,029; number of additions to the churches, during the year ending September, 1831, 889; removals by death and otherwise, 84. One of the Associations is in the adjoining county of Essex, New York. Connected with it are 13 churches, 3 ministers, and 813 communicants. From the narrative of the state of religion, we extract the following paragraph. "The number of towns in this State is 243; the number in which are churches in connection with this body, according to our last printed minutes, 197. The number in which revivals have been reported is 99, besides many others not included in the reports to the Association, in which conversions have taken place, and appearances are uncommonly favorable. These towns are situated in every part of the State. Many of these revivals have but just commenced, and the greater part of them are yet in progress; still it is believed that the number of conversions already, cannot be less than 5,500. Of these, some have united, and others probably will unite with other Christian denominations,

who are our fellow laborers in this great work, and through whose labors there have, doubtless, been many conversions of which we have received no information."

MASSACHUSETTS. In 1805, the great body of the Congregational ministers in this State were united in a "General Association," which meets annually, on the fourth Tuesday of June. The principal object of this Annual Convention is to promote vital religion among the churches, and to extend the gospel abroad. It possesses no ecclesiastical power. Its influence is of the most salutary kind. Revivals of religion have frequently occurred in the towns where its sessions have been held. The next meeting is to be at Northampton, in the Hampshire Central Association. The Haverhill Association furnish the preacher. Rev. R. S. Storrs is appointed to deliver the next sermon before the Massachusetts Missionary Society. The number of district associations connected with the General Association is 22. The whole number of churches is about 300; of pastors or settled ministers, 270, (a few of whom are colleague pastors.) The number of communicants is not far from 40,000. The number of vacant churches is about 30. A few gentlemen, who are licensed preachers, are connected with the Literary Institutions and Benevolent Societies. The last year has been one of signal prosperity to the churches. More than one half of the whole number have been visited with the reviving influence of the Holy Spirit, and several thousands have been added to the churches. Rev. THOMAS SNELL, D. D., of North Brookfield, is Secretary of the Association.*

RHODE ISLAND. The Congregationalists of this State are united in an Evangelical Consociation, which meets annually, on the second Tuesday of June. The number of churches is 10; of ministers, about the same number; of communicants, 1,100 or 1,200. This State was settled by Baptists, and this denomination is much more numerous than any other.

CONNECTICUT. The next meeting of the General Association of this State is to be at Norwich, First Society, on the third Tuesday of June, 1832. Rev. Darius O. Griswold is appointed to preach a missionary sermon, at the next meeting of the Missionary Society of this State, and Rev. Luther Hart, substitute. Rev. CALVIN CHAPIN, D. D., Wethersfield, Rocky Hill, is Secretary of the Association. The number of churches connected with the General Association of this State is 219; settled ministers, 173; unsettled ministers, a number of whom are connected with public institutions, 40. Number of licentiates, 30. There are, besides, five churches which are not associated, and five ministers. No returns are made of the number of communicants. It may be estimated as between 30,000 and 35,000.† In the report on the state of religion presented in June last, it is mentioned that "something more than 100 of the congregations have been specially blessed with the influences of the Holy Spirit. In some of them, the work is declining; but in most of them, it is advancing with increased rapidity and power. Those churches, which do not, at present, enjoy a special season of grace, are assuming encouraging appearances of a coming revival." It is mentioned that 120 students of Yale College, as it is believed, were converted to God, during the preceding year.

The greater part of the churches of Connecticut are united in Consociations, for various ecclesiastical purposes, not embraced in the objects of the General Association.

PRESBYTERIAN CHURCH.

The first Presbyterian Church formed in the United States, was that which is now called the First Presbyterian Church in Philadelphia, at present under the care of the Rev. Albert Barnes. The first Presbytery was formed in 1706. The first Synod, that of Philadelphia, in 1716. The highest Ecclesiastical Court of this church, the General Assembly, was formed in 1788. It has now under its care 20 synods; 104 presbyteries; 1,584 ordained ministers; 216 licentiate preachers; 215 candidates, in a course of preparation for the ministry; 2,253 churches; and 182,017 communicants. During the year ending April 1, 1831, according to the returns, 20,354 persons were received to the full communion of the Presbyterian church; of whom 15,351 were added, on examination and profession of their faith. During the same period, 4,390 adult persons, and 12,196

* "It is expected," say the General Association, "that each member of the particular Associations, in Massachusetts, will make returns, agreeably to a form, (which is sent to every member,) at its meeting next preceding each annual meeting of the General Association, and that the delegates from each Association will combine all the returns into one, to be presented to the General Association, adding up, and stating the whole amount in each column, and making the return, in all respects, as complete as possible." This notice has been published, for some years, yet the returns are still exceedingly deficient. Two entire Associations failed, the past year, to give any returns. In many respects, nearly all the reports are deficient. Some whole columns are frequently blank. A little care of the particular Associations, or the clerks of them, would remedy all the difficulty.

† It is greatly to be regretted, that the statistical reports, presented to the General Association of this State, are so extremely imperfect. Why not mention the number of communicants, and other important facts?

infants were baptized, making 16,588 baptisms. The grand total of charitable collections, for all purposes, amounted to \$101,802 16, less than the preceding year by \$82,490 68. Of the sum received, \$16,884 39 were for Theological Seminaries, \$47,501 70 for Domestic and Foreign Missions, \$33,317 14 for Education purposes, and *the remainder* for various objects.* The increase, during the year, has been, in synods, 1; in presbyteries, 6; in churches, 95; in communicants, probably, about 15,000; making the total of communicants, 190,000.

In regard to the state of religion, the Assembly say, that "in former years, details of revivals in different churches have been given, but this year, we can give only the names of the *presbyteries*." Besides 44 presbyteries, in which special revivals of religion were reported, many single churches in others, were, in like manner, graciously visited. The whole number of churches reported was 350. It is supposed that no previous revival has embraced so large a number of professional and affluent men. Many in the higher ranks of society have been renewed in the spirit of their minds.

The General Assembly meets, annually, in the city of Philadelphia, on the third Thursday in May, and is opened with a sermon from the Moderator of the preceding Assembly. Rev. EZRA STILES ELY, D. D., is Stated Clerk of the Assembly, and resides in Philadelphia, at No. 144, South Second Street. All statistical reports from the clerks of presbyteries are to be forwarded to him. Rev. JOHN McDOWELL, D. D., of Elizabethtown, N. J., is Permanent Clerk of the Assembly. Drs. Ely and McDowell constitute a Standing Committee of Commissions, to one of whom each commissioner should hand his commission, if possible, before 11 o'clock, A. M., of the day on which each future Assembly may meet.

CALVINISTIC BAPTISTS.

This is the largest body of Baptists in the world. The oldest church is that called the first, in Providence, Rhode Island, which was formed in 1639. The first Association was formed in Philadelphia, in 1707. They are organized into a General Convention, which meets triennially. The next meeting is to be held in New York city, in April, 1832. According to the Philadelphia Baptist Tract Magazine of April, 1831, the number of associations is 264; of churches, 4,454; of ministers, (including 267 licentiates,) 3,033; of baptisms, during the year 1830, about 19,000; of members, 333,000.

EPISCOPAL CHURCH.

Episcopal churches were early established in Maryland and Virginia. No organization was effected till after the revolutionary war. Rev. Samuel Seabury, D. D. of Connecticut, was consecrated by the Scotch Bishops, in Aberdeen, Scotland, in November, 1784; Bishop White, of Pennsylvania, by the Archbishop of Canterbury, in 1787. The following table will give some of the important facts in regard to this Church.

<i>Diocese.</i>	<i>Bishop.</i>	<i>No. of Clergy.</i>	<i>Time of meeting.</i>	<i>Secretary.</i>
Eastern,	Alex. V. Griswold, D. D.	64	Last Wed. Sept.	Rev. T. Edson, Lowell, Ma.
Connecticut,	T. C. Brownell, D. D. LL. D.	59	First Wed. June.	Wm. Davis, Chatham.
New York,	B. T. Onderdonk, D. D.	143	First Thurs. Oct.	W. R. Whittingham, N. York.
New Jersey,	John Croes, D. D.	19	Last Wed. May.	J. Croes, jr. N. Brunswick.
Pennsylvania,	{ Wm. White, D. D.	59	Third Tues. May.	W. H. De Lancey, Philad.
	{ H. U. Onderdonk, D. D.			
Maryland,	W. M. Stone, D. D.	58	Last Wed. May.	R. M. Hall, Baltimore.
Virginia,	{ R. C. Moore, D. D.	54	Third Wed. May.	J. G. Williams, Richmond.
	{ Wm. Meade, D. D.			
N. Carolina,	L. S. Ives, D. D.	14	Third Thur. May.	E. L. Winslow, Fayetteville.
S. Carolina,	N. Bowen, D. D.	35	Third Wed. May.	F. Dalcho, Charleston.
Ohio,	P. Chase, D. D.	20	First Wed. Sept.	W. Sparrow, Gambier.
Kentucky,	B. Smith, D. D. (elect)	8		J. E. Cooke, Lexington.

Besides, there are in Delaware 7 clergymen; in Georgia, 3; and in other States, 21—making in all, 18 bishops and 564 clergymen. The number of churches is considerably larger.

METHODIST EPISCOPAL CHURCH.

The first Methodist Society established in the United States was formed in the city of New York, in 1766, by some emigrants from Ireland. In 1784, Dr. Thomas Coke came to the United States with powers to constitute the Methodist Societies into an independent church. Mr. Francis Asbury was ordained bishop, by Dr. Coke, in 1784. The number of members at that time was 14,988; of preachers, 83.

* The sums contributed through the medium of voluntary associations, are not here included, of course.

The following table exhibits the present state of the church. *Bishops*—William M’Kendree, Robert R. Roberts, Joshua Soule, Elijah Hedding.

GENERAL RECAPITULATION.

	<i>Whites.</i>	<i>Col.</i>	<i>Ind's.</i>	<i>Total.</i>	<i>Tr. Preachers.</i>	<i>Super'd.</i>
Pittsburg Conference,	23,969	175		24,164	98	7
Ohio Conference,	40,142	274	230	40,646	120	12
Missouri Conference,	4,754	451		5,205	28	2
Illinois Conference,	24,173	276		24,419	82	6
Kentucky Conference,	22,402	5,284		27,686	93	14
Tennessee Conference,	22,326	3,733	1,028	27,087	107	
Holstein Conference,	19,160	2,362		21,522	57	3
Georgia Conference,	21,385	6,167		27,552	85	10
South Carolina Conference,	20,513	19,144		39,657	67	7
Virginia Conference,	30,311	9,144		39,455	116	9
Baltimore Conference,	31,584	10,905		42,489	113	16
Philadelphia Conference,	38,986	8,549		47,535	143	4
New York Conference,	38,870	418		39,288	188	10
New England Conference,	12,876	261		13,137	115	6
Maine Conference,	13,470	8		13,478	91	6
N. Hampshire & Vermont Conference,	12,549	11		12,560	110	4
Oneida Conference,	27,709	111		27,820	107	14
Genesee Conference	20,060	69		20,129	94	4
Mississippi Conference,	11,765	4,247	3,243	19,255	62	
Total,	437,024	71,589	4,501	513,114	1,876	134
Total last year,				476,000	Super'd 134	
Increase this year, (without reckoning any increase in the Mississippi Conference,)				37,114	2,010	
					Last year, 1,900	
					Increase this, 110	

The New York Christian Advocate and Journal is the principal organ of the Methodist Episcopal Church, and circulates 26,000 copies. The General Conference meets once in four years.

EVANGELICAL LUTHERAN CHURCH.

This church is confined almost exclusively to the German population of the country. The congregations, though found in more than half of the States, are principally in Pennsylvania, New York, Ohio, Maryland, and North Carolina. The number of congregations is about 1,000, and of pastors and licentiates, considerably more than 200. One pastor frequently officiates in several congregations. There are four Theological Seminaries connected with the Lutheran church, Gettysburg, Pa., Hartwick, N. Y., Columbus, Ohio, and one in South Carolina. About 50 young men are in the different stages of preparation for the ministry, at Gettysburg. The government of this church is, in its essential features, congregational or independent. Each congregation has a church council, consisting of elders and wardens (or deacons). They are elected by the people. Every pastor is the bishop of his church. The parity of the clergy is strictly maintained. The connection between a pastor and his flock is entirely voluntary. The Lutheran church, in this country, has no connection with the Lutherans of Germany, except that it maintains a friendly correspondence. The General Synod meets once in two years. The following was the state of the synods, as published in the Lutheran Observer, September 1, 1831.

	<i>Bap.</i>	<i>Confirm.</i>	<i>Comm.</i>
Synod of West Pennsylvania,	1,967	829	7,065
South Carolina,	376	145	1,452
North Carolina,	668	204	1,888
New York,	796	279	1,908
Ohio,	2,293	668	8,815
East Pennsylvania, 1829,	4,284	1,970	19,421
Maryland and Virginia,	980	410	3,807
Totals,	11,364	4,505	44,356

DUTCH REFORMED CHURCH.

As reported in 1830, 159 ministers, of whom 130 are pastors, or stated supplies; 12 licentiates; 194 churches, of which 38 are vacant; 31 young men, in college and seminary, preparing for the ministry; 17,888 communicants; 23,180 families; 125,000 souls. In the Reformed Dutch church, there is one minister to 960 souls. The communicants are nearly one fifth of the population.

GERMAN REFORMED CHURCH.

"Our church," says the Rev. Prof. Mayer, of York, Pa., "is spread over Pennsylvania and the adjoining States. The number of congregations is constantly increasing. Of our ministers very few have had an opportunity to receive a suitable education, either classical or theological. In some of our congregations, there is much serious piety; and in most of them, perhaps in all, some exists; but as a community, the church is far from being in a good state; great darkness covers it; much of gross ungodliness prevails in it; disorganizing sectaries arise in it, or invade it: great exertions are made, and too often successfully made, to enlist its members on the side of those who oppose all religious institutions and efforts."

Synods, 3; pastors, 140; congregations, 600; communicants, 25,000; population, 250,000.

OTHER DENOMINATIONS.

ASSOCIATE PRESBYTERIANS. In June, 1830, there were 9 presbyteries; 74 ministers; 144 congregations; 5,000 families; 15,000 communicants; 100,000 population; 15 ministers without charge.

CUMBERLAND PRESBYTERIANS. 60 ministers; 100 congregations; 8,500 communicants; 120,000 population.

UNITARIANS. 160 societies; 150 ministers; 160,000 population.

SWEDENBORGIANS. 15 ministers; 14 licentiates; 28 societies; receivers of the doctrine in 120 towns; population, 5,000.

UNITED BRETHREN. 30 ministers; 30 congregations; 2,200 communicants; 7,500 members.

QUAKERS OR FRIENDS. Probably 400 congregations, and 200,000 population.

ASSOCIATE AND OTHER METHODISTS. 350 ministers; 35,000 communicants; 175,000 population.

VARIOUS SECTS OF BAPTISTS. 840 ministers; 1,400 churches or congregations; 70,000 communicants.

SHAKERS. 45 ministers; 15 churches or congregations.

UNIVERSALISTS. 150 ministers; 300 churches or congregations.

ROMAN CATHOLICS. 500,000 population.

NOTICES OF NEW PUBLICATIONS.

The Life of Sir Isaac Newton, by DAVID BREWSTER, LL. D., F. R. S. New York: J. & J. Harper, 1831. pp. 323.

Dr. Brewster, the author of this Memoir of Newton, is Secretary of the Royal Society of Edinburgh, and one of the most learned natural philosophers in Great Britain. He was born about the year 1785. The great number of treatises which he has written, on various subjects in natural philosophy, are chiefly inserted in the transactions of the Royal Society of Edinburgh. He is the editor of the Edinburgh Encyclopedia. He is also the principal editor of the Edinburgh Philosophical Journal. His reputation was greatly extended by his invention of the kaleidoscope. Mr. Brewster has a rich fund of information, and is a gentleman of the most polished manners. He is a member of the Royal Society of London, and has contributed papers to their transactions. Perhaps no man living is better qualified to write the life of Newton. He has an intimate acquaintance with those

departments of physics, in which Newton employed his transcendent genius. He has been particularly conversant with optics, in which Newton produced some of his most brilliant discoveries. "The materials collected by the preceding biographers of the great philosopher," says Dr. Brewster, "were extremely scanty. The particulars of his early life, and even the historical details of his discoveries, have been less perfectly preserved than those of his illustrious predecessors; and it is not creditable to his disciples, that they have allowed a whole century to elapse without any suitable record of the life and labors of a master, who united every claim to their affection and gratitude." With filial assiduity, Dr. Brewster has now collected the scattered facts and reminiscences of Newton, and with them has produced a new and most interesting biography.

We rejoice to see that he has completely vindicated the character of Newton, from two aspersions which have been cast upon

it. In a life of Newton, by M. Biot, a distinguished French philosopher, it is maintained that Newton resorted to theological studies and religious meditations only in the latter period of his life, and *after* his mind had been seriously impaired. Laplace is also extremely anxious to refer the religious faith of Newton to the imbecility of old age. But Dr. Brewster proves conclusively, that Newton wrote his principal theological work—his treatise on the prophecies—at a very early period of life, and many years before his supposed aberration of mind.

Sir Isaac has also been claimed as an anti-trinitarian, from the fact that he tried to disprove the genuineness of the two celebrated passages of scripture, 1 John, v. 7, and 1 Timothy, iii. 16. "But such a conclusion is not warranted," says Dr. Brewster, "by anything which he has published. He distinctly warns us that his object was solely to 'purge the truth of things spurious.' We are disposed, on the contrary, to think that he declares his belief in the doctrine of the Trinity, when he says, 'In the eastern nations, and for a long time in the western, the *faith* subsisted without this text (that in Timothy); and it is rather a danger to religion than an advantage, to make it *now* lean upon a bruised reed.' The word *faith*, in the preceding passage, cannot mean faith in the scriptures in general, but faith in the particular doctrine of the Trinity; for it is this article of faith only, to which the author refers, when he deprecates its leaning on a bruised reed." Sir Isaac was also greatly offended at Mr. Whiston for having represented him as an Arian; and so much did he resent his conduct, in ascribing to him heretical opinions, that he would not permit him to be elected a fellow of the Royal Society while he was president.

The Pleasing Expositor; or Anecdotes Illustrative of Select Passages of the New Testament, by JOHN WHITECROSS, author of *Anecdotes Illustrative of the Assembly's Shorter Catechism*. New York: Jonathan Leavitt. Boston: Crocker & Brewster, 1831. pp. 288.

This book is chiefly intended for the benefit of the young. The author remarks that he is "sensible that the anecdotes are not all of equally direct bearing on the passages to which they are applied. This, in any case, could not reasonably be expected, and more particularly, as the compiler has been precluded from the use of upwards of five hundred anecdotes, in the enlarged editions of his work illustrative of the Assembly's Shorter Catechism, most of which would have suited this volume, but which it was deemed improper to admit." With two exceptions, we can recommend this work as entertaining and useful. We think that the author, on re-consideration, would avoid attaching to passages of Scripture an-

ecdotes which would convey a meaning foreign to that of the sacred writer, or which would illustrate a thousand other passages equally well. In this way, he may be in truth *misinterpreting* the Scriptures. Every fact or anecdote should be apposite, or should be withheld. Another criticism which we have to make, is, that some incidents are mentioned, which would seem to prove that this life is a state of retribution. We do not doubt the truth of the facts, but we should not, in most cases, admit the inference. In many instances, where individuals of daring impiety have been signally afflicted in this world, the afflictions were a *natural* consequence of their crimes. It was the common course of events, or rather, according to an established order of Providence. We should be extremely careful lest we subject ourselves to the charge of presumption, in asserting that this man or that man were sinners, more than all other of their countrymen or contemporaries, because they suffered such things.

With these exceptions, we commend the book as one which will shed light on the sacred volume. A master of a family would do well to treasure up many of the anecdotes, and thus be enabled to give great additional interest to social devotion. It would also be a valuable volume for Sunday school libraries. The author is evidently a man of piety and judgment, and of somewhat extensive reading.

A Treatise on the Education of Daughters, translated from the French of FENELON, Archbishop of Cambray. Boston: Perkins & Marvin, 1831. pp. 182.

This is a new translation of the *Treatise of Fenelon*, by Mr. William C. Dana, of Newburyport. The work is divided into thirteen chapters, and embraces the following subjects. The importance of female education. Evils of the prevalent system. Infant education. Evils to be apprehended from imitation. Indirect instruction. The uses of history in the instruction of children. Religious instruction. Prevalent female defects. The vanity of beauty and dress. The appropriate duties of women. Concluding remarks. This work, published about the year 1681, was the first which Fenelon wrote, and was the basis of his future reputation. Previously to this, he had conducted, for three years, with great success, a female school, called the "New Catholics." He also had the charge of the education of the three sons of Louis XIV. Thus, in writing his treatises on education, he had the advantage of ample experience, as well as a thorough knowledge of all which had been previously written on the subject. His style is clear, mellifluous, and pleasing in a high degree. His treatise on female education, it is not necessary to praise. The fact that editions of it are called for, one hundred and fifty years after

the time of its first publication, and after Hannah More, and Elizabeth Hamilton, and Maria Edgeworth have lived, is sufficient commendation. It is a book of principles on the subject. The translation of Mr. Dana is a very good one. It is dignified, clear, and faithful.*

The Christian Offering for 1832. Boston. Lincoln & Edmunds and R. Franklin Edmunds, 1832. pp. 231.

The editor of this Annual, the Rev. J. O. Choules, of Newport, R. I., remarks that "there can be no doubt entertained, by a reflecting mind, that the wide diffusion of the light and elegant literature of the day, is exerting a powerful influence on the community, and especially on the youthful mind; and it is, therefore, incumbent on the friends of truth, to aid the circulation of such works of taste, as shall produce the best moral and religious effects."

The book contains forty-six articles, in prose and poetry. A large number of them were furnished by trans-atlantic writers. The most interesting articles to us, are the sketch of a lecture of John Foster, a biography of the Countess of Huntingdon, remarks on the character of Napoleon Bonaparte by Rev. Dr. John Styles, and an essay on Literary Habits by the Rev. Mr. Knowles, of Boston. Dr. Styles writes with power and effect. We learn that Mr. Choules is making arrangements for another volume, on a similar plan, for 1833. Presents will be given, we suppose, as long as Thanksgiving, and Christmas, and New Years come round; and it is, of course, important that the "Offering" should be of the right kind. The volume which we have noticed, is right in the highest sense. It has main reference to man, as a spiritual and immortal being.

The North American Review. Boston: Gray & Bowen.

We are happy to observe the following sentence, in a late prospectus of the conductors of this journal. "Deeply impressed with the infinite value of religion, or rather indispensable necessity, of this conservative principle in maintaining the existence and healthy condition of communities, the editors will steadily exert their utmost efforts to extend and increase its influence. Avoiding controversies of a purely sectarian cast, and seeking to produce a positive rather than a

negative effect on the public mind, they will endeavor to propagate the truth, awaken religious feelings, and in general to confirm the faith, encourage the hope, and augment the charity of their Christian readers."

This is truly an elevated stand. We hope that it will be taken and maintained. The moral tone of the Review, since it has been in the hands of the present editor, has been such as to give assurance that the sentences which we have quoted speak the truth. One or two articles on the Indian question, the review of Hebrew poetry, the confutation of the slanderers of the Sandwich island mission, the remarks upon Mr. Anderson's work on Greece, and especially the review of the Sabbath question, are excellent pledges of what we may expect. We trust that the time is near when literature, in all its departments, will be indissolubly connected with religion.

The American Almanac and Repository of Useful Knowledge, for the year 1832. Boston: Gray & Bowen, and Carter & Bondes. Vol. iii. pp. 312.

This work continues to maintain its high character for accuracy and adaptedness to the purposes for which it was designed. The astronomical department has again been executed by Mr. Robert Treat Paine, and occupies about seventy pages. Then follows between thirty and forty pages of meteorological information. The remainder of the book was prepared by Mr. Joseph E. Worcester, and is more especially characterized by the details of the fifth census of the United States, by tabular views of all the States, exhibiting their divisions into counties, with their county towns or seats of justice, together with the population of the counties, and also of all those county towns of which the population is given in the census. In addition to this, the population of all the towns or townships of the six New England States, and the State of New York, is also inserted; likewise views of the progressive increase of the inhabitants of the different States.

Advantages of enlarged Scientific and

Literary attainment. An Address to the Senior Class, delivered at the Commencement in Centre College, September 22, 1831, by JOHN C. YOUNG, President of Centre College. Danville, Ky.: J. J. Polk, 1831. pp. 15.

The advantages of eminent attainments in knowledge, as enumerated by President Young, are the following. "Knowledge affords us high enjoyment in its very acquisition. Scientific and literary attainments open to us numerous and unfailing sources of future enjoyment. They procure us the pleasure of many triumphs. The increase of our acquisitions, and the well directed exercise of our powers, will be accompanied by a corresponding elevation and enlargement of intellect. Increased respectability is another fruit of enlarged attainments.

* The French literary public have recently done honor to the name of Fenelon. In 1819, a monument was erected, by public subscription, to his memory. In 1826, his statue, executed by the sculptor David, was placed at Cambray. Bausset wrote the Life of Fenelon from original papers; and Champollion-Figeac has published a collection of his letters never before printed. His select works, with an Eulogy by La Harpe, and a biographical and critical notice by M. Villemain, appeared at Paris, in 1825, in six volumes.

The enlargement of our knowledge increases our power of doing good.' This discourse is enlivened with a great number of anecdotes and practical illustrations.* We are rejoiced to see that President Young meets and confutes the allegation, that, "in a new country, a habit of activity and some practical knowledge, are of more value than the richest stores of science." It is the union of practical and theoretical knowledge, which is indispensable in our western country, as well as any where else. The number of men, in the new States, who take the right ground in this matter, is increasing. Prof. Pierce, of Danville, has published some valuable essays on this subject, in the *Western Luminary*. The last *Christian Spectator* contains a conclusive argument in favor of thorough literary education, in the review of the report of the American Home Missionary Society, from the pen, as we understand, of one of the western professors.

The claims of the Bible urged upon the attention of Students of Theology. A Lecture, delivered Nov. 8, 1831, at the opening of the winter session of the Western Theological Seminary of the Presbyterian church, by JOHN W. NEVIN, Instructor in Biblical Literature. Pittsburgh, Pa.: D. & M. Maclean, 1831. pp. 26.

The Bible recommends itself to diligent and careful study by its literary value. It is the great text book of all true theology. The diligent study of the Bible is highly important to the formation of Christian character. It is necessary to success in the work of the ministry. In order to study the Bible aright, an acquaintance with the original Hebrew and Greek is highly desirable, and in ministers nearly indispensable. A frame of mind in some good degree correspondent with the spirit of the Bible is necessary for the student—such as love of prayer, a feeling of dependence, a disposition to honor the Bible, a disposition to obey all truth.

The Address of Mr. Nevin, contains interesting views of the subjects discussed. It is fraught with good sense, expressed in pure and perspicuous language.

The Life and Times of the Rev. RICHARD BAXTER, with a critical examination of his writings. By the Rev. WILLIAM ORME, formerly Secretary to the London Missionary Society, and author of the *Life of John Owen*, D. D. In two volumes. pp. 367 and 364. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1831.

We recommend these volumes for the following reasons. They give, in the first place, a very good view of a most interesting period of English history. Baxter was

born in 1615, and died in 1691. This embraces the reigns of the two Charleses, the two Jameses, and Oliver Cromwell. No class of men was exempt from public burdens and dangers. In the commotions which repeatedly shook England to her centre, no county nor corner of the land remained undisturbed. Baxter was an army chaplain in Col. Whalley's regiment; he preached before Cromwell and the parliament; he had various interviews with the second Charles; and suffered repeated imprisonment from the act of uniformity. We have in Baxter the views of an enlightened and candid Christian on politics. We have a view of the condition of England different from what Clarendon, or Milton, or Lingard would furnish.

These volumes give, in the second place, an interesting view of many of the distinguished contemporaries of Baxter. He was intimately connected with such men as Judge Hale, Lord Clarendon, Archbishop Tillotson, Henry More, Robert Boyle, Henry Dodwell, Owen, Howe, Bates, Peter Du Moulin, Arrowsmith, Increase Mather, William Penn, John Eliot, and a multitude of others.

These volumes exhibit, in the third place, curious specimens of human nature, both in its sanctified and unsanctified state. Perhaps there were never more striking developments, of all descriptions of character, than were seen in the time of the commonwealth, and of the second Charles. There is the incorruptible integrity of Hale, the ardent and heaven-born piety of Baxter, the dark and despotic Cromwell, the cautious and silver-tongued Bates, the rapt enthusiasm of Vane, the jesuitical malice of Long, the profound and comprehensive Howe, Milton breathing the free air of other ages, and breaking away beyond the bounds of space and time.

Again, these volumes give the history of a *self-taught* man. Baxter never was within the walls of Oxford or Cambridge, and most of his private tutors were faithless and intemperate men. It was native genius, innate ardor, indomitable perseverance, unshrinking self-denial. Baxter had one of the weakest bodies which ever imprisoned an immortal spirit. Such was the complication and pertinacity of his disorders, that he might be almost said to have died daily. Yet his printed works could not be comprised in less than *sixty* volumes, of from thirty to forty thousand closely printed octavo pages. And this was but a small part of his occupation. He speaks of writing, as a kind of recreation from more severe studies. He had, during nearly twenty years, an immense congregation, and a church of six hundred souls, of which he was the pastor. He furnishes, indeed, a most illustrious instance of energy, principle, and perseverance, under the most discouraging circumstances.

* The often repeated story of the apple falling on the head of Newton, and suggesting the idea of the law of gravitation, is stated by Dr. Brewster to be without authority. None of the early biographers of the philosopher make any mention of it.

Once more, these volumes show that ardent piety can exist and gather strength, under the pressure of almost every thing calculated to dampen and destroy it. The 'Saints' Rest' was written when the author was, as he terms it, "sentenced to death by the physicans," on a bed of extreme languishing and pain. He maintained his heavenly spirit in camps, and on battle fields, in prison, and before parliaments, in sharp controversy and trouble, and in great external prosperity.

We will only add that these volumes are written and compiled with judgment and discrimination. The analysis of the writings of Baxter, in the second volume, exhibit proofs of great research, and of excellent sense. The biographer having before gone over the same ground, in the Life of Dr. Owen, possessed signal advantages for the undertaking which he has accomplished so well.

Notices of Brazil in 1828 and 1829, by

Rev. R. WALSH, LL. D., M. R. I. A., author of a Journey from Constantinople, &c. &c. In two volumes. Boston: Richardson, Lord & Holbrook, William Hyde, Crocker & Brewster, and Carter, Hondes & Babcock. New York: G. & C. & H. Carvill and H. C. Sleight. Philadelphia: Carey & Hart, 1831. pp. 290 and 299.

Dr. Walsh went out to Brazil as a chaplain to the British ambassador, Lord Strangford, and thus enjoyed admirable opportunities for becoming acquainted with the court, and the upper classes in society. His volumes are filled with valuable details of the customs, manners, resources, education, wealth, political relations, prospects, and religion of the heterogeneous inhabitants of Brazil. Dr. Walsh is evidently a man of sense, of accurate observation, and of humane feelings. He speaks in proper terms of slavery, Sabbath-breaking, and other enormities which he witnessed. Had we space, we could quote a great variety of interesting facts and descriptions. Dr. Walsh says that there is more riot and excess committed on one Sabbath day, in London, by the hundred thousand persons who frequent the tea-gardens and taverns, than are to be found in the whole extent of Brazil, in a year. The greatest violations of the Lord's day, which he saw at Rio, were committed at the Palace square, where the crews land from ships in the bay. One Sunday evening he witnessed a desperate riot of drunken blasphemers, but they all swore in *English*, and were subjects either of the United States or United Kingdom. Dr. Walsh says that there were imported into the city of Rio de Janeiro alone, during the year 1828, *forty-five thousand* negroes from Africa. Some of the importers were negroes. The evils of slavery in Brazil are horrible indeed. Dr. W. says that he never walked through the streets of Rio, but that some house presented to him the semblance of a bridewell, where the moans and cries of the

sufferers, and the sound of whips within, announced that corporeal punishment was being inflicted. When shall this scourge, worse than a thousand Attilas, cease to afflict wretched man!

A Discourse on Preaching the Word, delivered in the Chapel of the Theological Seminary, Andover, and published at the request of the Students, with notes, by EDWARD W. HOOKER. Andover: Mark Newman, 1830. pp. 42.

This is a sermon which puts honor on the word of God. The spirit and genius of the Bible reign in every page. Its great object is to enforce the importance of scriptural preaching. This point is illustrated by a variety of important considerations. Such discourses as this, and one recently delivered by President Day, before the General Association of Connecticut, are truly seasonable and important in this day of speculation and of theological refinement. To show the spirit and manner of the author, we make the following quotation.

"The minister who preaches the word, is employed on 'God's thoughts.' What exalted subjects for contemplation! How rich in instruction! 'As the heavens are high above the earth, so are God's thoughts above our thoughts.' In the contemplation of these, he rises toward the everlasting throne. He is spending his time and talents to the best purpose, because on subjects best adapted to the great ends of the ministry. He is acting in his proper capacity, as a messenger of God. He is in no man's catalogue of adherents, who prides himself as being the architect of a theory or a system; for he is an adherent to no system but that entitled, 'Christ Jesus and him crucified.' He gets bewildered in no mists of false philosophy; and therefore enjoys a prosperous establishment in the truth. He is never in want of subjects on which to preach; for he has a Bible full of subjects; and ample instruction there, too, upon them all. In his preaching, he is continually making deposits of solid, efficacious truth, in the minds and hearts of his hearers; and is helping on that progress of knowledge and conviction of the truth, by the preaching of every sermon, which he may hope that the Holy Spirit will make effectual to salvation. He is answering the dictates of his own conscience, and of grace dwelling in his heart; is acting from love to Christ, and to his fellow men; is in the way to 'both save himself, and them who hear him;' and is preparing to render his account, as a 'steward of the mysteries of God.'

"Looking forward, by the light of truth, to the scenes of the judgment and of eternity, two other considerations present themselves, in which are concerned both the 'ambassadors for Christ' and those to whom they are sent.

"We are forewarned that the instructions dispensed in this state of probation are to

come into reference and use, in settling the decisions of the final judgment. 'The word that I have spoken,'—said Christ, respecting him who receives it not,—'the same shall judge him, at the last day.' John, in describing his vision of the judgment, writes,—'and the books were opened.' It is a thought, my brethren, which should ever be present to our minds, that the Bible will come into solemn use on that great day, as the book out of which ministers have been directed to preach, and their dying fellow men to hear, the instructions of 'Him with whom we have to do.'

"And, on the preaching of the word, God has suspended, in a solemn manner, the eternity of our hearers, as well as of our own souls. 'For we are unto God a sweet savour of Christ, both in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life.' It is an intimate, a solemn connection, which the studies and preaching of every minister have, with the eternal joy or wretchedness of both himself and his people. When therefore he sits down in his study, to prepare for the pulpit, well does it become him to think 'how dreadful is *this place!*' When, on the Sabbath, he enters his pulpit, to deliver the messages of God's word, with what emotion may he again take up the thought, and say, 'How dreadful is *this place!*' And when, under the solemn responsibilities which will have accumulated, from the instructions of the word, they shall 'stand before the judgment seat of Christ,' with a joyful or terrible eternity before them; oh! then will both minister and people once more feel '*How dreadful is THIS place!*'"

Journal of Voyages and Travels, by the

REV. DANIEL TYERMAN and GEORGE BENNET, Esq. deputed from the London Missionary Society, to visit their various stations in the South Sea Islands, China, India, &c., between the years 1821 and 1829, compiled from original documents, by JAMES MONTGOMERY, author of the *World before the Flood*, *Christian Psalmist*, and other works. In three volumes. pp. 273, 287, and 293. From the first London edition, revised by an American editor. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832.

This journal forms the first three volumes of the Library of Religious Knowledge, a series of works intended to embody a valuable collection in the various departments of Christian literature. The volumes are stereotyped, and are sold at a very moderate price. The style in which they are executed is uncommonly neat and finished. There are engravings of both the members of the deputation, and drawings of various interesting places and scenes described in the volumes.

Mr. Tyerman, a minister in the Isle of Wight, and George Bennet, Esq., of Sheffield, were sent out by the London Missionary Society, in 1821, to visit the mis-

sionary stations under the care of the society, in the islands of the South Sea. Their commission was subsequently extended to other portions of the world. They visited the Society, Sandwich, Leeward, and Harvey Islands, New Zealand, New Holland, China, Java, Siam, the missions in India and Ceylon, Madagascar and Southern Africa. The tours and voyages occupied about eight years. Mr. Tyerman died in Madagascar. On their arrival in England, the various journals and sketches were placed in the hands of Mr. Montgomery, who remoulded them, and clothed them in his own neat and beautiful language, at the same time maintaining the strict fidelity of truth. We rejoice that the documents fell into such hands.

We have rarely ever perused more interesting books. In addition to a great fund of incident and anecdote, "of perils by sea and by land," in addition to the freshness and novelty, with which enterprizes, in regions so vast and various, would be naturally invested, there is the charm of philanthropy, the desire to do good—there is a noble object animating and inspiring the travellers wherever they go. In this view, how cold and tasteless are the journals of Anson, and Macartney, and Cook. We confidently and earnestly recommend these volumes to all classes of readers. They ought to find a place in every village, and in every Sabbath school library. We hardly know of books more worthy to be placed in the hands of the elder scholars in Sunday schools. We also hope that they will be most extensively circulated, for the good influence which they will exert on the missionary cause. They will be eloquent advocates of the woes of the dying heathen. They will proclaim, in strong and affecting terms, the necessity of immediate obedience to the command of the ascending Redeemer.

The Library of the Old English Prose

Writers, vol. iii., Works of Sir THOMAS BROWNE. Cambridge: Hilliard & Brown, Booksellers to the University, 1831. pp. 304.

This is the third volume of a series of selections from the old English authors. The first volume contains the "Holy State" of Thomas Fuller. In the second, are embraced the "Defence of Poesy," by Sir Philip Sidney, and "Table Talk," by John Selden. Rev. Alexander Young, of Boston, is the editor of these volumes. It is not intended to be a theological work, but is designed for the lovers of good learning generally. One great object of the work is, "to remember the forgotten, and attend to the neglected." It will contain specimens of such writers as Sir Thomas More, Bishop Latimer, Roger Ascham, Sir Walter Raleigh, Robert Burton, Sir Thomas Overbury, Bishop Hall, Arthur Warwick, James Howell, Izaak Walton, Andrew Marvell, and Owen Felltham. The original style and phrase-

ology will be sacredly retained, but the orthography will be accommodated to the standard now in use. To each author will be prefixed some account of his life and writings.

Sir Thomas Browne was born at London on the nineteenth of October, 1605. He was educated at Winchester and Oxford. He also studied some time in Holland, and received the degree of M. D., from Leyden. He finally settled as a physician, at Norwich, where his practice was very extensive. The principal works which he published, were "Religio Medici," "Inquiries into vulgar and common Errors," a "Discourse of Sepulchral Urns"; also many smaller tracts. He received the honor of knighthood from Charles II. He died in 1682, in his seventy-sixth year. "His exuberance of knowledge and plenitude of ideas," says Dr. Johnson, "sometimes obstruct the tendency of his reasoning and the clearness of his decisions. But the spirit and vigor of his pursuit always gives delight. He is among the most zealous professors of Christianity. He may, perhaps, in the ardor of his imagination, have hazarded an expression, which a mind, intent upon faults, may interpret into heresy, if considered apart from the rest of his discourse; but a phrase is not to be opposed to volumes."

We are truly glad to see the publication of such a series of volumes as this. It is of sterling value. It is rich ore from the old mines.

The Harmony of the Divine Attributes

in the contrivance and accomplishment of man's Redemption, by the Lord Jesus Christ, by the Rev. WILLIAM BATES, D. D., with an Introductory Essay, by the Rev. A. ALEXANDER, D. D., Professor of Didactic and Polemic Theology, in the Theological Seminary, Princeton, New Jersey. Being the fourth volume of the Library of Religious Knowledge. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832. pp. 368.

Dr. Bates was born in 1625, and died in 1699. He was one of the most popular preachers of his day. His person was handsome and elegant; his countenance mild, yet dignified; his voice peculiarly sweet; his style inimitably polite for the age in which he lived; his subjects were plain, pious, and practical, flowing from a warm heart; considerable erudition, a ready elocution, and what was more than all, deep humility. "Into what transports of admiration and love of God," says John Howe, "have I seen him break forth, when some things foreign, or not immediately relating to practical godliness, had taken up a good part of our time. How easy a step did he make it from earth to heaven!"

"The Harmony of the Divine Attributes," says Mr. William Farmer, "has always been one of the most popular parts of Dr. Bates's works—it embraces all points essential to the gospel; exhibits the same amiable spirit as that which breathes through the whole of

his writings—and is at once calculated to advance the interests of religion in general, and to confirm and edify the individual Christian." Dr. Alexander says he "recollects, with pleasure and gratitude, that when he was first led to attend with interest to theological subjects, this work fell into his hands, and was read with profit and delight; and now, after the lapse of forty years, he has again perused it with unmingled approbation."

The introductory remarks of Dr. Alexander are excellent. They give some striking and comprehensive views of the great plan of human redemption. We cannot forbear quoting the following paragraphs. We hope that they will be seriously weighed by writers and publishers.

"It is a matter of sincere congratulation to the friends of truth, that the taste for the works of such men as Owen, and Baxter, and Flavel, and Howe, and Charnock, and Bates, is reviving; and that the writings of these eminent men have been of late given to the public, in a commodious form. At first view, that dispensation of Providence by which 2,000 pious ministers were ejected from their charges, seems to have been a disastrous event for the church; but when we consider how many excellent works of piety were composed by these men, in consequence of their leisure, which they have left as a legacy to all future generations, we are inclined to think, that many of them have been far more useful by their writings, than if they had been ever so laboriously and successfully employed in preaching the gospel during their whole lives. For any one man could only have exhibited the truth to as many people as could hear his sermons; but by means of the press, the same book can be so multiplied, as to be read at the same time in the four quarters of the world, and by a hundred times more persons than could have been benefited by the ministry of the author while living. The power which the press is capable of exerting is still a subject but imperfectly understood. Those men who will produce the most extensive and permanent effects on society, are not they who are most conspicuous in the active scenes of life; but they who come into contact with the greatest number of persons by their writings. At present there is no richer talent conferred on any man than the ability to compose useful works for the instruction of the people; especially on the subject of religion. It may indeed be alleged, that books on all subjects are already too numerous; but in regard to works of real excellence, this is scarcely possible. Of bad books—of empty unprofitable books, no doubt we have a superabundance—the whole of these are a nuisance—but as they exist, and are in circulation, the evil can only be counteracted by writings of a different tendency.

Studious literary men are often reproached for their inactivity, because they do not appear much in the bustling scenes of public life; but, if they are engaged in preparing works for the benefit of mankind, they are far more useful than those who make the most noise. Indeed, such is the importance of enlisting able pens in the defence and elucidation of truth, that when a man is found capable of writing in an attractive and forcible manner, he ought to be *retained* for this work alone; and—freed from all care and distraction—he should be encouraged to devote himself entirely to the business of composition. One writer of the highest order may actually do more for the benefit of the world than a score of preachers, however excellent their talents. It would, therefore, be an object exceedingly worthy of attention, to form an ASSOCIATION for the support and encouragement of AUTHORS. By such an institution, men who are now living in obscurity would be called out, and others who are occupied with a multitude of concerns, might be relieved from the pressure of other duties, and have leisure afforded them to prepare books and tracts, the influence of which might extend to distant countries and future generations.

“But much may be effected by means of the press, without the composition of any new works, by republishing and putting into extensive circulation, the productions of eminent men which are out of print, or confined, at present, to a narrow circle. In this view of the subject, the occupation of a bookseller appears to be one of almost unrivalled importance. I do not know of any situation in life, in which a man has it in his power to do more good—or evil. And it is gratifying to find, that there are men in this calling, who are disposed to exert their influence on the side of truth and piety; and who are not only willing to engage in enterprises where the prospect of gain is flattering, but to run the risk of making sacrifices and incurring losses, where the prospect of doing good is favorable.”

An Address, delivered before the Providence Association for the Promotion of Temperance, October 20, 1831. By FRANCIS WAYLAND, D. D., President of Brown University. Providence: Woodson & Knowles, 1831. pp. 20.

It seems to be the duty of the friends of the Temperance reformation, at the present time, to bring the light to bear on the eyes and on the consciences of all who continue, in any way, to traffic in ardent spirits. This is now the great point. There is a large class of men, who do not partake of the poison themselves, but who gain their living by selling it to others. They shrink from the consideration of the subject. They, of course, avoid all those places and occasions in which they would be directly addressed. Let it then be the purpose, of all the friends of the cause, to enlist in its favor the whole

public press of the country—newspapers, and magazines, and pamphlets, in all their forms. Let argument, and expostulation, and entreaty, and facts, be poured on the community from ten thousand channels. Let the editor of every country newspaper feel his responsibility. Half a dozen periodicals, specially devoted to the cause, are not sufficient. The *entire* press should be embarked. We are come to a momentous period in our efforts. As it was in the winter of '76, every wind that blows, and every wave that rolls, should bear their message, and utter their voice. With what power and solemn earnestness the few public journals of the revolutionary days plead the cause of liberty. But an immensely greater interest is now in fearful crisis. Every man that can write, every man that can speak, every man that can circulate a tract, should be awake to his duty.

President Wayland, in the discourse of which we have given the title, asks the following questions. They present the magnitude of the evil in a very striking form.

“First. Can it be right for me to derive my living from that which is spreading disease, and poverty, and premature death, throughout my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague, or leprosy around me?

“Second. Can it be right for me to derive my living from that which is debasing the minds and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery or madness, or from the sale of obscene books, which excited the passions, and brutalised the minds, and ruined the souls of my fellow men?

“Third. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

“Fourth. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

“Fifth. Can it be right for me to derive my living from that which brings upon society nine-tenths of all the pauperism which exists, and which the rest of the community are obliged to pay for?

“Sixth. Can it be right for me to derive my living from that which accomplishes all these at once, and which does it without ceasing?

“Do you say that you do not know that the liquor which you sell will produce these results? Do you not know that nine hundred and ninety-nine gallons produce these effects, for one which is used innocently? I ask, then,

"Seventh. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?"

"Eighth. Do you say that you are not responsible for the acts of your neighbor. Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon, considered an accomplice? Is not he who navigates a slave ship considered a pirate? On this subject, however, I will take the liberty to introduce an anecdote, which will show at once the awful nature of this trade, and also the manner in which the responsibility which it involves affects the conscience of a child. A deacon of a Christian church was in the habit of selling rum to one of his customers, a man habitually intemperate. The wife of the drunkard besought the deacon, for her own sake and for the sake of her children, not to sell liquor to her husband, for that she and her children could not endure his treatment. At last, this husband and father went home drunk one night from the deacon's store, and murdered his wife. One of the deacon's children, hearing of this murder and the circumstances, said to his father, 'Father, do you not think that, in the day of judgment, you will have to answer for that murder?' Such was the decision of the child. Can any of us gainsay it?"

The Ten Commandments briefly explained and enforced, in the form of question and answer, with Scripture proofs. For the use of families and schools of all Christian denominations. By LUKA A. SPOFFORD, Minister of the Gospel. Boston: Perkins & Marvin, 1831. pp. 54.

This is a judicious compend of truth, as deduced, in the form of questions and answers, from the decalogue. At the bottom of the page, a variety of pertinent Scripture proofs are inserted. The whole is well calculated to show the importance and everlasting obligation of the moral law.

Memoir of Mary Lothrop, who died in Boston, March 18th, 1831, aged six years and three months. Boston: Perkins & Marvin, Lincoln & Edmands, and James Loring, 1832. pp. 104.

This book is written by a lady intimately acquainted with the life and character of the little girl, to whose memory she has erected this memorial. To the accuracy of the facts, and the truth of the descriptions, many other individuals can bear witness. Of tenderness of conscience, resignation to the divine will, and calm and intelligent hope of eternal life, little Mary Lothrop was an eminent example. We trust that the publication of such Memoirs as this, and those of Dickerman, and Mead, will have a happy and permanent effect upon many parents and children. To careful observers, they furnish excellent opportunities to study the philosophy of the mind, as well as the philosophy of the heart.

The Christian Student, designed to assist Christians in general, in acquiring religious knowledge. With a list of books suitable for a minister's library. By the Rev. E. BICKERSTETH, late Secretary to the Church Missionary Society, and Minister of Sir George Wheeler's Chapel, Spital Square. From the second London edition. Boston: Perkins & Marvin, 1830. pp. 362.

The following are the contents of this volume. "The usefulness of theological study to Christians. The influence of practical holiness on theological studies. The divine teaching which God has promised. The study of the Scriptures. The character of scriptural divinity. The study of practical works. The study of controversial works. The dangers connected with studies. Practical rules for study. Advice to a student on entering the university. The right application of theological knowledge. Jesus Christ the chief and best teacher. Outlines of the history of divinity. Minister's library." Mr. Bickersteth's object, in this volume, was two fold—to assist his fellow Christians, in the various stations of life, to acquire Christian knowledge, and to be able to give a reason of the hope which is in them; and to aid his younger brethren in the ministry, as his own means and resources may have enabled him to do. We recommend this work as one of high value. Mr. Bickersteth illustrates his positions by a great variety of apposite quotations. The Appendix, consisting of about one hundred and twenty pages, is, perhaps, the most valuable part of the work. A great amount of information, interesting to the Christian student, is here embodied. It is, in fact, a review of English theological literature. It exhibits many evidences of research, candor, and sound judgment in the author.

The Book of the Priesthood. An argument in three parts. By THOMAS STRATTEN, Sunderland. First American, from the first London edition. New York: Jonathan Leavitt. Boston: Crocker & Brewster, 1831. pp. 285.

Mr. Stratten is a dissenting minister of Sunderland, England. His object, in the volume whose title we have named, is to prove that the Christian ministry is not a priesthood, that Christ is the only and all-sufficient priest of his church, and that the Levitical terms employed in the New Testament, which do not apply exclusively to Christ, belong equally to all true Christians. Mr. Stratten contends that there is no basis, like that on which the Jewish priesthood rested, to sustain the claims of an official priesthood in the Christian church. In the commission which was given by Christ to the apostles, no priesthood was included. No priesthood is required for the observance of the ritual institutions of the Christian church; none was conferred in the personal authority with which the apostles were invested; and none was referred to in the supplementary appointment of the apostle of the gentiles. Christ is the only and all-

sufficient priest. His intercession is always prevalent. He is a complete representative for his people. The perfection of his priesthood renders it unnecessary that there should be any efficacy in the sacraments of Christianity. The designation, given by Peter, to the members generally of the Christian church, that they should be a 'royal priesthood,' &c., corresponds with the declaration of Moses to the Jews, that they should be a 'kingdom of priests.' In the knowledge of God, which is the basis of all true religion, the Jewish people, when they were obedient, were a kingdom of priests, and Christian people are a holy priesthood. The same is also true of both Jews and Christians, when they are obedient in their separation to the service of God. It will be seen, at once, from the analysis which we have given, that this is a novel and ingenious course of argumentation. The writer advances, to the maintenance of his propositions, with great fearlessness and confidence. His style, if not exact and polished, is yet fervid and vigorous. The Reform Bill has given a freshness and a boldness to the writers in England, such as they never possessed before. The Book of the Priesthood is well worth a perusal.

Remarks on the Life, Character, and Writings of Archbishop Leighton. By GEORGE B. CHEEVER. Boston: Poirce & Parker, 1832. pp. 50.

These remarks are introductory to the selections, from the works of Leighton, noticed in our last number. They comprise a view of his life, and an estimate of his writings and character.

Leighton was born in Edinburgh, in 1611. He was educated in that city, and, after receiving his degree, travelled in Europe for several years, pursuing his studies at the same time. In 1641, he was ordained a Presbyterian minister, in a parish near Edinburgh. Here he continued till 1652, when he tendered his resignation to the presbytery. "He found," says Burnet, "that the Presbyterians were not capable of large thoughts. So he grew weary of mixing with them." He was soon after appointed Principal of the University of Edinburgh, in which office he remained about ten years. In 1662, he was appointed Bishop of Dunblane, and, 1669, Archbishop of Glasgow. In 1684, he died at the house of his sister, near London.

Mr. Cheever furnishes a very good view of his writings, and a thorough and philosophical analysis of his character. We give the following as a specimen. "If there be one quality which characterizes Leighton, it is depth and majesty of thought; it would be severe, but the influence of his piety invests it with a sweet moral radiance, making it mild and attractive. It would fill the reader with awe; but there is present a glory of a nature so much purer and more

celestial, that the intellectual grandeur of these volumes is merged and lost in the transcendent splendor of that holy spiritual light. The presence of Jesus transfigures his conceptions with such divine effulgence, that the power of his intellect is forgotten. He throws off thoughts that apart would startle the mind, and that open whole provinces of original reflection, with a sort of pensive calmness, that bespeaks them the familiar inmates of his bosom." "His mind was a holy temple, where pure thoughts went in and out continually. Holiness refined and sharpened his intellectual vision, and the conscious love of God made every aspect of the truth grateful."

"His style is a fountain of genuine, native idioms. It is peculiarly marked, neither by the vivacity of Baxter, nor the Greek-like profundity of Howe, nor the regularity of Bates, nor the profuse magnificence of Jeremy Taylor, nor the synonymous redundancy of Barrow; but it possesses a mingled melody, simplicity, and richness, superior to either of those writers. It is read with greater ease, and a more continuous feeling of delight. The whole array of his subjects, both of meditation and composition, were POETRY in its most elevated and spiritual sense. His mind is filled with vast subjects of thought, and his imagination enriched with grandeur, and led to revel amidst the celestial wonders of the upper world, till his conceptions are all habitually expanded and transfigured with glory."

Sermon at the Ordination of the Rev.

William G. Schauffler, missionary to the Jews. Preached at Park street church, Boston, on the evening of November 14, 1831. By MOSES STUART, Professor of Sacred Literature in the Theological Seminary, Andover. Andover: Flagg & Gould, 1831. pp. 40.

The text on which this sermon is founded is Romans xi. 25—31. The prominent topics which the preacher discusses are the following. 1. Israel has been blind as to the excellence and glory of the gospel. 2. They will not always be so, but will be converted to the Christian faith. 3. This conversion will take place when the fullness of the Gentiles shall have come in. 4. The means by which the Jews will be converted, or the kind of agency. In the course of the sermon, Professor Stuart discusses the subject of the literal return of the Jews to Palestine, the position assumed by some that we can know from prophecy the precise period of the conversion of the Jews, and the propriety of separating converted Jews into distinct communities. We commend the whole sermon to our readers as a candid and most satisfactory exposition of a very interesting subject. We extract the closing address of the Professor to Mr. Schauffler.

"To the DEAR YOUNG MAN, who is to be consecrated on this occasion as your mis-

tionary unto the seed of Abraham, I have time to say only a word. Friend of my heart, be what Paul was, when he expressed himself willing to be 'accursed from Christ,' if he might by this save his perishing kinsmen from final perdition. Rom. ix: 1—3. Let your conscience bear you witness in the Holy Ghost, that you have 'continual sorrow and heaviness of mind' for the unbelieving Jews, and that your 'heart's desire and prayer to God for them is, that they might be saved.' Labor, pray, teach, love, live, entirely for the purposes of your important mission. May he who dwelt between the cherubim, in the temple of old, yet bring your feet to stand on the sacred ground which Jesus trod; to plead with Jews where he pleaded with them and wept over them; and if your blood, like his, must flow to satiate the rage of persecution, then follow in the Saviour's steps, bearing his cross, presenting your hands to the nails, and your side to the spear. If you suffer with him, remember that you are to reign with him on his throne of glory above. Go then, in his name; proclaim his dying love to the perishing Jews; set before them that Lamb of God who taketh away the sins of the world; that great High Priest in the sanctuary above, who ever liveth to intercede for them; and that temple which is not made with hands, eternal in the heavens. May the Spirit of the living God protect, guide, sanctify, bless, and save you! May he give the truths which you shall declare, access to all hearts, bow before them every stubborn will, and thus bring back many wandering children to the house of their Father, from which they have so long strayed, and produce a final and everlasting reconciliation of them to their God and Saviour! AMEN."

Appended to the sermon are the Charge to the missionary by the Rev. Dr. Jenks, of Boston, the Right Hand of Fellowship by the Rev. William Adams, of Brighton, and the Instructions of the Prudential Committee.

Essay on the Application of abstract Reasoning to the Christian doctrines: Originally published as an Introduction to Edwards on the Will. By the author of *Natural History of Enthusiasm*. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832. pp. 163, 12mo.

The great object of this original writer, in this Essay, is, to show that abstract, metaphysical questions, such as those of moral causation, liberty and necessity, ought to be kept distinct from Christianity, or the doctrines of religion.* He considers the question concerning human agency, free will, liberty, necessity, &c. under each of the following divisions. 1. Of common life, or as the question affects the personal, social, and political conduct of mankind. 2. Of theology and

Christian doctrine. 3. Of the physiology of man. 4. Of the higher metaphysics. The author goes over the ground with great ability. Whatever may be thought of the conclusiveness of some of his reasonings, no one will deny to him the rank of being one of the most profound thinkers of the age. He thus speaks of the "Freedom of the Will." "Edwards achieved, indeed, his immediate object—that of exposing to contempt, in all its evasions, the Arminian notion of contingency, as the blind law of human volition; and he did more; he effectively redeemed the doctrines called Calvinistic from that scorn with which the irreligious party, both within and without the pale of Christianity, would fain have overwhelmed them;—he taught the world to be less flippant; and there is reason also to surmise (though the facts are not to be distinctly adduced) that, in the reaction which of late has counterpoised the once triumphant Arminianism of English Episcopal divinity, the influence of Edwards has been much greater than those who have yielded to it have always confessed.

"But if the Inquiry on Freedom of the Will is regarded, and it ought to be so regarded, as a scientific treatise, then we must vehemently protest against that mixture of metaphysical demonstrations and scriptural evidence, which runs through it, breaking up the chain of argumentation—disparaging the authority of the Bible, by making it part and parcel with disreputable abstractions; and worse, destroying both the lustre and the edge of the sword of the Spirit, by using it as a mere weapon of metaphysical warfare. He also produces confusion of another sort, by mingling purely abstract propositions with facts belonging to the physiology of the human mind. Yet, in justice to Edwards, it must be remembered, that while pursuing this course, he did but follow in the track of all who had gone before him."

A Call to seek first the Kingdom of God; a sermon occasioned by the death of Mr. Amos Pettingell, who died at New Haven, Conn., Nov. 30, 1831, aged 27. Delivered in Newburyport, and addressed particularly to the young men of his acquaintance. By L. F. DIMMICK. Newburyport: Charles Whipple, 1832. pp. 16.

Mr. Pettingell was born in Newburyport, in 1804, and entered Yale college, in 1821. He graduated, with distinguished honor, in 1825. From 1827 to 1830, he performed the duties of a tutor in the same institution, with much acceptance. Some time before his death, he had commenced the study of theology. He had an ardent love of knowledge, and had made eminent attainments in various departments of learning. He died in the triumph of Christian faith, amidst the lamentations of all his acquaintance. Mr. Dimmick's sermon is an earnest and faithful appeal to young men to seek first the kingdom of heaven. It also gives a view of the life and character of Mr. Pettingell.

* The author makes a distinction between metaphysics and mental physiology.

SELECT LITERARY INTELLIGENCE.

Foreign.

The London Literary Gazette thus speaks of Prof. Stuart's Hebrew Grammar, the third edition of which has been lately republished in London, together with the Chrestomathy, under the direction of Mr. Pauli, Oriental Professor at Oxford, and Mr. Jones. "As a book of reference on doubtful points, we know of no Hebrew Grammar equal to Mr. Stuart's; and confess that he has made clear, and shown reasons for some things, for which we had searched in vain elsewhere."—Major James Rennell has just published a work in two volumes, on the Comparative Geography of Western Asia. It is said to exhibit great research, and to cast considerable light on certain doubtful questions. It is accompanied by an Atlas.—The number of persons who have deposited money in the Savings Banks of England, Wales, and Ireland, is 412,217; the amount deposited is £14,366,961. The income, in 1830, was £132,290. Within two years past, there has been a large increase in the number of depositors in Ireland. There are probably 1,500,000 persons in England, Wales, and Ireland, who belong to the lower classes in society, who have an interest in the support of monied institutions.—Prof. Lee, of Cambridge, has recently published a Polyglott Bible, embracing the more ancient versions, and also the English, German, French, Spanish, and Italian versions. Prolegomena are added. It is published in one splendid folio volume, at £8 8s.—A very valuable series of volumes is publishing in London, called the Encyclopedia Metropolitana. It deviates in a great measure from the plan heretofore pursued in Encyclopedias. Its great divisions are, 1. Pure Sciences, five volumes; 2. Mixed and Applied Sciences, about six volumes; 3. History and Geography, conjoined and chronological, about six volumes; 4. Miscellaneous and Lexicographical, in ten volumes, these being alphabetical; including a Philosophical and Etymological Thesaurus of the English language. Each word is traced to its source in other languages, and its various applications in our own are elucidated by citations from writers of all dates. A long list of able writers is engaged. A republication is to be commenced, in May next, in monthly numbers.—Mr. Croly's work on the Apocalypse has been translated into French.—An answer to the work of Joanna Baillie (an Arian of Dr.

Clark's school) is forthcoming from the pen of the venerable Bishop of Salisbury.—The first volume of Rose's Translation of Neander's Church History, has been published in London.—Westley & Davis, of London, have published an edition of Rev. Baxter Dickinson's Prize Letters to students.—Rev. John Scott, of Hull, has lately published a sermon entitled, Reformation not subversion; or an appeal to the people of England on behalf of the Established Church.—Francis Sartori, of Vienna, has published the first volume of an Historical and Ethnographical view of scientific cultivation, intellectual activity, and literature of the Austrian empire. The book points out all which is worthy of remark that has appeared in more than fourteen different dialects. It is the author's aim to resolve this question; Whether the Austrian monarchy, embracing 32,000,000 of inhabitants, has a peculiar literature? The second volume will contain, 1. An Historical Exposé of German Literature in the Austrian Empire; 2. The Latin Literature of the Hungarians, the Milanese and Venetian dialects, &c.; 3. An Austrian biographical and bibliographical bibliothèque; 4. A catalogue of all the periodical works which have appeared; 5. View of universities, colleges, lyceums, primary schools, and all seminaries of education; 6. A description of libraries and museums, and a summary account of the learned societies of the monarchy; 7. An account of scientific voyages undertaken by the Austrians; 8. An examination of dramatic works; 9. A statement of the Austrian book-trade; 10. An exposé of typography in the empire; 11. Details concerning the manufacture of paper and binding; 12. Account of plagiarisms and forging of books.—On an average, the duties in England on books, amount to from 20 to 30 per cent of the cost of the paper and paste-board used in the printing and binding. A duty of 3s. 6d. is charged on every advertisement, long or short, inserted in any newspaper, or in any work published in numbers or parts; and as the charge, exclusive of duty, for inserting an advertisement of ordinary length in the newspapers, rarely exceeds 3s. or 4s., the duty adds fully 100 per cent to its cost. And as it is quite as necessary to the sale of a work that it should be advertised as that it should be printed, the advertisement duty may justly be regarded as an *ad valorem* duty of 100 per cent on the material of a most important manufacture.—

The general annual meeting of the American Association of Authors, held at New York, was held at the Ziegler Hotel on the 15th and 16th of August last.

Books Published.—The following are the number of books published by the American Association of Authors, during the year 1871:

	U. S.	U. S.	U. S.	U. S.
Exhibitors	45	27	129	2,324
Gauguin	71	72	750	634
St. Andrew's	53	5	39	645
American	35	35	750	221
Marshall	51	50	221	221

American.

William Hyde, Boston, has lately published *The American School Geography*, containing a general view of Mathematical, Physical, and Civil Geography, adapted to the capacities of children, by Barlow Ford, A. M., Boston, 152 pp. *A Catechism of Natural Theology*, by Ichabod Noyes, D. D., Portland, second edition, enlarged, 215 pp. *A second volume of Dr. Payson's sermons*, 400 pp. *Mrs. Rowe's Devout Exercises, with notices of her Life*, by William Jenks, D. D., 192 pp. *Tenth Edition of Conversations of English Grammar*, by C. M. Ingersoll. *Peter Parley's Tales of New England History*, 112 pp. William Hyde has in press the *American Biographical and Historical Dictionary*, by William Allen, D. D., late President of Bowdoin College—second edition, greatly enlarged, 750 pp. *The Universal Pocket Gazetteer*, based on the Gazetteer in the Treasury of Knowledge, with copious additions, 250 pp. *Book of Ornithology for Youth*, with numerous engravings, by the author of Parley's Geography, 220 pp. *The Sylva Americana, or Discourse on the forest trees of the United States*, by D. T. Browne, 350 pp. and 130 illustrations. *The Etymological Encyclopedia*, by D. T. Browne. *United States' Spelling Book*, by Noyes P. Hawes: and third edition of Prof. Newman's *Practical System of Rhetoric*. William Hyde will soon put to press, *The High School Reader*, by Rev. John L. Blake, to be comprised in about 400 pages: also a third and enlarged edition of Prof. Upham's *Elements of Intellectual Philosophy*.

Crocker & Brewster, Boston, have in press, the Polymicrian Edition of the New Testament: Noehden's German and English Dictionary: preparing for the press, Calmet's Dictionary of the Bible, corrected and improved by Prof. Edward Robinson.

Loring & Edmands, Boston, have in press, *Lectures on Systematic Theology and Practical Theology*, by George Campbell, D. D., F. R. S.

Edmands, Loring & Edmands, Boston, will soon publish a treatise on *Arithmetic*, by John Vane, a system of *Rhetoric* for the higher schools and colleges, the *Lectures in Literature* before the American Institute of Instruction, August, 1871, a system of *Universal Geography*, by I. G. Gosselin, 35 pp. and 40 engravings, and *Elements of Natural Philosophy*, by Francis J. Gould.

Perkins & Marvin, Boston, have in press, and will publish in a few weeks a volume of *Memories of Self-made Men*. It will contain sketches of the lives of a large number of individuals who have risen, by their own efforts, from obscurity to honor and eminence. Among them will be notices of Roger Sherman, Rittenhouse, Samuel Huntington, Nathaniel Smith, Thomas Baldwin, Thomas Scott, Arthur Young, John McLean, &c. An Introductory Essay will be prefixed to it. Also, an engraved likeness of Mr. Sherman.

Francis Jenks, Boston, has the following works in press. A new edition of *Boswell's Johnson*, by John Wilson Croker, LL. D., with notes by Scott, Mackintosh, &c. *Johnson's Works complete*: *Burder's Oriental Customs*, applied to the illustration of Scripture: *Somby's Edition of the Pilgrim's Progress*: *Locke's Paraphrase and Notes upon Paul's Epistles*.

Simpson & Clapp, Boston, have in press, a *History of the American Revolution*: and the Fourth volume of the *American Library of Useful Knowledge*.

Hilliard & Brown, Cambridge, have in press, *A Grammar of the English Language*, by S. Webber, M. D.: *A Translation of Le Clerc, on the Interpretation of Language*, by C. A. Farley, and A. P. Peabody: a *Theological Common Place Book, or general Index to Theological subjects*.

Henry Davidson, P. M. of Waldo, Maine, has issued a specimen number of his *Ecclesiastical Register of New England*. It will form a volume of nearly 300 pages, to be afforded to subscribers at \$1.50 a copy. It will be issued in monthly numbers. It will exhibit, in the first place, the following facts relative to the churches. The denomination as it now exists, the state of their organization, the names of the ministers in

succession, the time of their settlement and of their death and dismissal, and the number of members in the respective churches. In the second place, alphabetical catalogues of the ministers of the several denominations, in which the place of each minister's settlement will be pointed out, his native place given, and also the college in which he was educated, if he received a public education, with the year in which he graduated, together with the age to which deceased ministers attained. In the third place, some account of revivals of religion in the respective churches will be given.

Carey & Lea, Philadelphia, have in press, the fourth volume of Bonaparte's *American Ornithology*: a Treatise on Optics, by Dr. Brewster: a Treatise on Mechanics, by James Renwick: History of France, from the restoration of the Bourbons to 1830, by T. B. Macauley: Life of Petrarch, by Thomas Moore: complete works of Joanna Baillie.

Phoenix N. Wood, Baltimore, is publishing a new edition of Mosheim's Church History. It will be issued in quarto form, on fine paper, and will contain 16 copperplate engravings. It will be distributed to subscribers in numbers of twelve pages each, weekly, or in parts of forty-six pages monthly. Price, one dollar a part.

Chief Justice Marshall is revising his Life of General Washington for publication. The introductory volume is to be omitted.—Three numbers of the Spiritual Songs, by Thomas Hastings, of Utica, and Lowell Mason, of Boston, have been published. The fourth number is in the press.—Rev. R. R. Gurley, Secretary of the Colonization Society, will soon publish the History of the American Colonization Society from its origin. Price, \$1. Also the Life of J. Ashmun, Esq. Price, \$1 50, or \$2. Agents of the African Repository will receive subscriptions for either of the works.—A second edition of the Exposition of the System of Instruction and Discipline pursued in the University of Vermont, has been published by Chauncey Goodrich, of Burlington, in a pamphlet of thirty-two pages.—A Society was formed in New York, in October last, called "The National Society of Literature, Science, and the Arts." The following are some of its provisions. The Society shall not exceed two hundred members in the United States, twenty in other parts of America, and twenty in foreign countries. It shall be divided into four classes, viz. 1. Mathematical and Intellectual Science. 2. Moral and Physical Science. 3. Literature. 4. The Fine Arts. To originate the Society, there shall be a committee of fifteen, a majority of whom shall have power to elect eighty-five others, and these, with

the committee, or so many of them as may assemble at the call of the committee, shall constitute the first meeting of the Society. This committee consists of the following persons. J. Q. Adams, President Fisk, Prof. Vethake, Rev. Dr. McAuley, Rev. Dr. Alexander, Mr. H. E. Dwight, Prof. Jocelyn, Chancellor Walworth, Hon. E. P. Livingston, Rev. Drs. Milnor, Matthews, Wainwright, Mr. Halsey, Albert Gallatin, and John Delafield.—A Mrs. Naomi Todd, who lately died in Huntingdon, Pa., at the age of 76, had instructed more than 3,000 children of Cumberland county, in the rudiments of the English language.—Rev. Dr. John Emery, Editor of the Methodist Quarterly Review, has been lately elected President of Randolph and Macon College, established at Boydton, Mecklenburgh Co., Va.; Mr. Landon C. Gaillard, Prof. of Natural Science; Rev. Martin P. Parks, Prof. of Mathematics; and Mr. Robert Emery, son of the President, Prof. of Languages.—On the 5th of May next, there will be a transit of the planet Mercury—a phenomenon of considerable importance in ascertaining longitudes. There will be a visible eclipse of the sun, on the 27th of July. Bila's comet will be visible in the United States, for a considerable time, during the next autumn.—Mr. Cornelius C. Felton has been recently nominated College Professor of Greek, at Harvard University. Rev. Dr. William Jenks, of Boston, has been chosen a member of the Board of Overseers, in the place of Prof. Palfrey, resigned. Mr. Sidney Willard has resigned the Professorship of Hebrew, at the same Institution.—A new periodical publication, called the "American Monthly Review," has been recently commenced in Cambridge. It is principally devoted to the notices of new books.—The fifth volume of the American Annual Register for 1829–30, most of the copies of it being consumed in a late fire, in Boston, will be speedily reprinted.—Mrs. Child, of Boston, Editor of the Juvenile Miscellany, is preparing a series of books, to be called "The Ladies' Family Library." It will contain biographies of distinguished and good women; the employments and amusements of females of various nations and ages; the jewels and other ornaments belonging to ladies; costumes of different periods and countries; effects of Christianity on the condition and character of women.—Professor Patton, of Princeton, N. J., is editing an edition of Donnegan's Greek Lexicon, to contain many improvements and additions.—Dr. Murdock's Translation of Mosheim's Ecclesiastical History will appear from the press of A. H. Maltby, New Haven, about the first of May.

QUARTERLY LIST
OF
ORDINATIONS AND INSTALLATIONS.

ASHER WRIGHT, ord. evang. Cong. Hanover, New Hampshire, Oct. 25.
DAVID LYMAN, ord. evang. Cong. Hanover, N. H. Oct. 25.
JOHN R. ADAMS, ord. pastor, Pres. Loudonderry, N. H. October 25.
JOHN K. YOUNG, inst. pastor, Cong. Meredith Bridge, N. H. November 30.

SAMUEL HOPKINS, ord. pastor, Cong. Montpelier, Vermont, Oct. 26.
WARREN SWIFT, ord. evang. Cong. Bethel, Vt. Nov. 1.
THOMAS HALL, inst. pastor, Cong. Norwich, Vt. Dec. 28.

VARNUM NOYES, ord. evang. Cong. Medway, Massachusetts, August 25.
MOSES WINCH, ord. pastor, Cong. Paxton, Mass. Sept. 21.
GEORGE WALKER, ord. pastor, Baptist, Windsor, Mass. September 21.
MELANCTHON J. WHEELER, inst. pastor, Cong. Abington, Mass. Oct. 13.
FORDYCE HARRINGTON, ord. evang. Cong. Pepperell, Mass. Nov. 1.
HENRY F. EDES, ord. pastor, Cong. Canton, Mass. Nov. 2.
N. W. WILLIAMS, inst. pastor, Baptist, Newburyport, Mass. November 2.
SAMUEL UTLEY, ord. evang. Rochester, Mass. Nov. 3.
JOHN M. S. PERRY, ord. pastor, Cong. North Mendon, Mass. Nov. 9.
WILLIAM G. SCHAUFFLER, ord. miss. Cong. Boston, Mass. November 14.
JOEL S. BACON, ord. Bap. Boston, Mass. Nov. 16.
WILLIAM A. STEARNS, ord. pastor, Cong. Cambridgeport, Mass. December 13.
JOSEPH S. CLARK, ord. pastor, Cong. Sturbridge, Mass. December 21.

JOHN STARKWEATHER, inst. pastor, Cong. Bristol, Rhode Island, Dec. 16.

LUKE WOOD, inst. pastor, Cong. Killingworth, Connecticut, October 13.
AMZI BENEDICT, inst. pastor, Cong. Pomfret, Conn. Oct. 19.
JOSIAH M. GRAVES, ord. pastor, Bap. Colebrook, Conn. Nov. 2.
ABRAM MARSH, inst. pastor, Cong. Tolland, Conn. November 30.

A. P. BROWN, inst. pastor, Pres. Sparta, New York, Aug. 24.
JOHN HALLINBECK, ord. evang. Bap. Canajoharie, N. Y. September 14.
DANIEL M. ROOT, ord. evang. Bap. Canajoharie, N. Y. September 14.
ABRAHAM HOFFMAN, ord. pastor, Ref. Dutch, Cato, N. Y. September 20.
WILLIAM R. WHITTINGHAM, instituted rector, Epis. New York, N. Y. Oct. 1.
GAMALIEL C. BEAMAN, ord. evang. Pres. New York, N. Y. Oct. 14.
THOMAS BRAINERD, ord. evang. Pres. New York, N. Y. October 14.
WILLIAM GAGE, ord. evang. Pres. New York, N. Y. Oct. 14.
EDMUND GARLAND, ord. evang. Pres. New York, N. Y. Oct. 14.
JOHN W. IRWIN, ord. evang. Pres. New York, N. Y. Oct. 14.
JOHN MORRILL, ord. evang. Pres. New York, N. Y. Oct. 14.
JOHN U. PARSONS, ord. evang. Pres. New York, N. Y. Oct. 14.
SIMEON SALISBURY, ord. evang. Pres. New York, N. Y. Oct. 14.
ELISHA JENNEY, ord. evang. Pres. New York, N. Y. Oct. 14.
JOHN J. OWEN, ord. evang. Pres. New York, N. Y. Oct. 14.
ROBERT W. HARRIS, ord. priest, Epis. White Plains, N. Y. Oct. 19.
ALFRED KETCHAM, ord. evang. Pres. New York, N. Y. Oct. 21.
EZRA D. KINNEY, inst. pastor, Pres. Champlain, N. Y. November 2.
FREDERICK F. CORNELL, ord. pastor, Ref. Dutch, Marshallville, N. Y. Nov. 15.

SENECA G. BRAGG, ord. deacon, Epis. Fredericksburgh, Virginia, Sept. 18.
STEWART, ord. deacon, Epis. Fredericksburgh, Va. Sept. 18.

WILLIAM M. THOMPSON, ord. miss. Pres. Cincinnati, Ohio, Oct. 12.
WILLIAM P. ALEXANDER, ord. miss. Pres. Cincinnati, Ohio, Oct. 12.
SAMUEL HUTCHINS, ord. evang. Pres. Elyria, Ohio, Nov. 19.
JACOB W. EASTMAN, ord. pastor, Pres. Rocky Spring, Ohio, Dec. 14.

Whole number in the above list, 50.

SUMMARY.		
Ordinations	10	STATES.
Installations	1	
Institutions	—	
Total	50	New Hampshire 4
OFFICES.		
Pastors	22	Vermont 3
Evangelists	20	Massachusetts 13
Deacons	2	Rhode Island 1
Rectors	1	Connecticut 4
Priests	1	New York 19
Missionaries	3	Virginia 2
Not specified	1	Ohio 4
Total	50	Total 50
DENOMINATIONS.		
Congregational	19	DATES.
Presbyterian	18	1831. August 2
Baptist	6	September 7
Episcopal	4	October 22
Ref. Dutch	2	November 14
Not specified	1	December 5
Total	50	Total 50

QUARTERLY LIST
OF
DEATHS
of Clergymen and Students in Theology, and Missionaries.

CHARLES JENKINS, et. 45, Cong. Portland, Maine, December, 1831.
JOSIAH BABCOCK, et. 80, Andover, New Hampshire, Dec. 9.
NOAH MILES, et. 80, Temple, N. H.
THOMAS WORCESTER, Cong. Salisbury, N. H.
SAMUEL HILLIARD, et. 83, Clarendon, Vermont.
JAMES TAYLOR, et. 48, Cong. Sunderland, Massachusetts, Oct. 11.
WILLIAM GREENOUGH, et. 75, Cong. Newton, Mass. November 10.
GEORGE KALLOCH, et. 30, Bap. Charlestown, Mass. Nov. 16.
HEZEKIAH RIPLEY, D. D. et. 89, Cong. Green's Farms, Connecticut, Nov. 29.
ALFRED MITCHELL, et. 42, Cong. Norwich, Ct. Dec. 21.
ASA MEAD, et. 39, Cong. East Hartford, Ct.
ANDREW CUNNINGHAM, Meth. New York, N. Y. Oct. 28.
WILLIAM PHOEBUS, et. 78, Meth. New York, N. Y. Nov. 2.
RALPH LANING, Meth. Dryden, N. Y. Nov. 30.
LUKE BERRY, New York, N. Y.
JOHN DE WITT, D. D. et. 42, New Brunswick, New Jersey, Oct. 12.
JOHN SLEEK, et. 43, Meth. Bedford Co. Pennsylvania, Oct. 18.
JOSEPH SANFORD, et. 34, Pres. Philadelphia, Pa.
HENRY HODGKISS, Strasburg, Virginia, Oct. 23.
WILLIAM DAVIS, et. 60, Bap. Wilkes Co. Georgia, Oct. 31.
THOMAS THOMAS, Pres. Vesice, Ohio, Oct. 9.
AMOS PETTINGELL, Cong. student in the Theol. School, Yale College, New Haven, Ct. Nov. 30.

HARRISON ALLEN, missionary to the Choctaws, Aug. 19.
Whole number in the above list, 23.

SUMMARY.		
AGES.	STATES.	
From 30 to 40 3	Maine 1	
40 50 5	New Hampshire 3	
50 60 0	Vermont 1	
60 70 1	Massachusetts 3	
70 80 2	Connecticut 4	
80 90 4	New York 4	
Not specified 8	New Jersey 1	
Total 23	Pennsylvania 2	
Sum of all the ages specified 868	Virginia 1	
Average age 59	Georgia 1	
DENOMINATIONS.		
Congregational 8	Ohio 1	
Presbyterian 2	Choctaw Nation 1	
Baptist 2	DATES.	
Methodist 5	1831. August 1	
Dutch Reformed 1	October 7	
Not specified 5	November 6	
Total 28	December 2	
	Not specified 6	

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
FEBRUARY, 1832.

PROCEEDINGS OF THE PRESBYTERIAN EDUCATION SOCIETY.

THE Rev. William Patton, of New York, has been elected Corresponding Secretary of the Presbyterian Education Society, in the place of Rev. E. Cornelius, lately become Corresponding Secretary of the American Board of Commissioners for Foreign Missions, and the Rev. John J. Owen, Agent of the Society, has been appointed Assistant Secretary.

The Presbyterian Education Society includes the following Branches and Agencies. The officers mentioned, devote their whole time to the concerns of the Society, in their respective fields of labor.

1. WESTERN EDUCATION SOCIETY, in the western part of New York. Rev. O. S. Hoyt, Utica, Secretary, and Rev. C. Eddy, Auburn, General Agent.

2. WESTERN RESERVE BRANCH, including the Western Reserve, in Ohio, and Michigan. Rev. Ansel R. Clark, Secretary and General Agent.

3. WESTERN AGENCY, Cincinnati, Ohio. Rev. Franklin Y. Vail, Secretary and General Agent.

4. INDIANA EDUCATION SOCIETY.

5. WEST TENNESSEE AGENCY, Maury County.

6. EAST TENNESSEE AGENCY, Maryville.

A permanent agent is about to be appointed for the south western portion of the United States, including the fields occupied by the last two agencies.

Three agents, the Rev. Benjamin Labaree, Rev. Henry Little, and Rev. John M. Ellis, have received appointments to labor in the West for a part of the year.

The reports presented at the late quarterly meeting of the Directors, in New York, exhibit a degree of prosperity in the operations of the Society, especially in the West, which has hitherto been unexampled. As many as fifty young men, it is expected, will be placed on the funds of the Western Reserve Branch alone, the present year. The East Tennessee Agency recently received twenty-two young men, and expect, within a year, to receive as many more. Revivals of religion are rapidly multiplying

pious young men, and preparing the way for a speedy and large increase of ministers of the gospel, especially in connection with the labors of Education Societies: while the system of uniting manual labor with study, is increasing the facilities for obtaining an education, with but small appropriations from benevolent funds—and with decided gain, as it respects vigor of body and mind.

The Presbyterian Education Society will be conducted on the same principles as heretofore; and the Directors, animated by the cheering prospects which are opening before them, will urge on the work committed to them, with untiring diligence, and a constant reliance on God for greater and greater success. All applications for aid, by candidates possessing the requisite character and qualifications, will be received, if made in conformity with the rules of the Society.

Communications on general subjects, may be addressed to the "Secretary of the Presbyterian Education Society," 144 Nassau street, New York, and will receive prompt attention.

Donations of all kinds, and letters relating to pecuniary accounts, should be sent to Oliver Willcox, Esq. Treasurer, 144 Nassau street, New York.

REPORTS OF AGENTS.

REV. ANSEL R. CLARK,

To the Board of Directors of the Presbyterian Education Society.

Hudson, Dec. 12, 1831.

In presenting to you my semi-annual report, the first that I have made since my permanent connection with the Western Reserve Branch of the A. E. Soc., it will not be necessary to go into a detailed account of the rise and progress of this Branch. Such an account has, doubtless, come to your knowledge, through my former communications to the Parent Society. You will, however, bear in mind, that at the time this

Branch was organized, strong prejudices, for reasons which need not here be mentioned, existed in the minds of the people against the American Education Society, which could be removed only by a clear exhibition of truth, substantiated by incontrovertible facts. Difficulties were to be encountered; opposition was to be met, before a lasting impression in favor of the education cause could be made. But I am happy in being able to say, that, from facts disclosed in a second visit to the churches, the prejudices and difficulties, above alluded to, have, to a great extent, been removed. A spirit of benevolence has been kindled. Ministers and laymen are now lending their influence—their prayers—and their alms to the great work of raising up heralds of salvation. In fact, the prospects of this Branch are brightening—its operations extending—and its influence increasing. At the quarterly meeting, held the last week, seven new applications were received. And a larger number is expected, at the next meeting, in March.

It will be recollected, that on the 11th of June last, I entered on the duties assigned me, as General Agent of your Society, having for my field of labor the Western Reserve and the Territory of Michigan. This field, (though to some may appear small and unimportant, but not really so,) should be regarded as the New England of the West; and will ere long be able to send forth streams of salvation to water and fertilize this "great valley:" Here, also, will many a youthful soldier of the cross be trained, who, catching the spirit of Brainerd, of Martyn, and of Fisk, will bear the blessings of the gospel to the distant tribes of the earth.

In a tour, commenced in June, it was my object to look out pious, devoted, and promising young men, and to spread before them the all important subject of devoting their lives to the Christian ministry. In the course of five weeks, 40 were found; some of whom have commenced study. Another object was, to collect the subscriptions that had been raised the year before; and, wherever it should be judged expedient, to make new efforts to raise funds. In this, also, my success was greater than I expected. In Atwater, the annual subscription was increased from \$13 50 to \$24 75; in Geneva, from \$14 00 to \$82 50; in Austinburg, from one scholarship, (\$75 00,) to four (\$300 00); in Jefferson, \$20 00 were raised; and in Andover and Cherry Valley, \$30 19. I have lately made new efforts in the towns of Nelson, Windham, Aurora, and Talmadge. In Nelson, the annual subscription was increased from \$9 00 to \$50 00; in Windham, from \$3 00 to \$50 00; in Aurora, from \$47 50 to \$77 00; and in Talmadge, two thirds of a new Scholarship was subscribed, there being one Scholarship previously raised. Thirty young men, also,

were seen and conversed with on the subject of studying for the ministry.

In the month of August, I commenced a tour of six weeks into Michigan. That country, as is well known, is new; it presents, as one would suppose, but little encouragement to an agent for any object of benevolence. And yet I raised more money than I ever have in any other section of the West, in the same length of time. In the six places visited, six Scholarships were secured; in Monroe, \$75 00; in Ann Arbor, \$65 00; in Ipsilanti, \$61 25; in Tecumseh, \$18 00; in Oakland Co., \$45 52; and in Detroit—a place of considerable wealth indeed, but where next to nothing had been given to any foreign object of benevolence, of a religious nature, previous to my first visit, one year ago last September—\$209 00 were raised, \$184 00 of which were subscribed, yearly, for seven years. Of the above sums, I collected and paid into the Treasury \$325 44, which, together with what I have collected on the Reserve, since last June, and paid into the Treasury, amounts to \$1,122 40. I also found in Michigan, and conversed with, ten young men.

That Territory I regard as a most interesting portion of our country. It is destined to become rich and populous; and, in connection with the Western Reserve, it will exert a powerful influence on the moral and civil interests of this "Valley." And now is the time to take possession of that field—now is the time for pious and enterprising emigrants to flock to that Territory. It presents many local advantages—its soil is rich and fertile—its land easy to be cultivated—and, in most places, its water is good. And as the Territory is surrounded on three sides by water, and as steamboat and canal navigation is rapidly improving and extending, there will soon be a good and ready market for all the productions of the land. And, considering that that country is fast rising in importance, in its bearing on the interests of our nation, it is of the utmost consequence that means should speedily be put in operation, to give such a shape to its moral character, as will secure the greatest amount of good. More laborers should be sent into that field "which is already white for the harvest." Many of the inhabitants, friends of good order and of religion, and having removed from the land of the Puritans, have brought with them that love for light and knowledge, that desire that themselves, and their children, should be placed in the enjoyment of religious privileges, and that spirit of benevolence, which so strongly characterize the people of New England. At present, their means for advancing the interests of Christ's kingdom, either among themselves or elsewhere, are few; yet they do see (and would that Christians every where did see) that their prosperity as a people, their

blessings, both civil and religious, are intimately connected with, and very much dependant on, the object of the American Education Society. Facts, in regard to the destitution of the means of grace, stare them in the face, on every side; and the conviction forces itself upon their minds, that many places must remain destitute, until men can be educated and prepared to carry them the bread of life. And acting like consistent men, consistent Christians, they have, of their poverty, contributed largely to the cause of ministerial education.

The Western Reserve College, located in this place, is fast rising in reputation;—and with the indirect aid which the Education Society will give it, together with other aids and other causes, will soon stand on a level, for respectability and usefulness, with any of the Eastern Institutions. From its commencement to the present time, God has blessed and watered it with the dews of heaven. And it is a matter of rejoicing to the friends of a pious and enlightened ministry, that an institution, so free from vice and those scenes of wickedness, too commonly witnessed in some of the colleges in our land—and so rich in advantages for acquiring human and divine knowledge, has been established in this region, to which the objects of their benevolence may resort for a thorough preparation for the gospel ministry. Preparatory schools, also, are springing up, in various places, which promise much.

Revivals.

You will unite with me in offering thanksgiving to Almighty God for his signal displays of divine grace, for a few months past, in almost every part of my field of labor. Both in the Western Reserve and in Michigan, revivals have been extensive and powerful. I have had the happiness, during the summer and fall past, of attending ten protracted religious meetings; two of which were held in Michigan. The aggregate number of the hopeful subjects of divine grace, in the time during which these meetings were held, cannot fall short of 600. This will account for the number of young men that I have found. And here it ought to be remarked, that, among the 80 whom I have visited, not more than 60 will study; of these, not over 45 or 50 will need aid—and 20 only have as yet commenced study. Thus you see, that, in consequence of these precious revivals, the churches in this region have been enriched with grace—many additions have been made to their number—and some, by the aid of the Education Society, will soon be placed in the delightful, but responsible service of preaching the gospel. Pious and promising young men are furnished—the hearts of Christians expand with benevolence—and many servants of Jesus Christ are beginning to come cheerfully to the work assigned them—to consecrate their talents and

their property to the grand business of extending the *living ministry* (the only means by which the world is to be converted) to every people and tribe on the globe.

REV. JOHN J. OWEN.

Mr. Owen having been directed to spend several months in the Western States, under the direction of the Board of Agency at Cincinnati, left New York for this purpose in October last, and after passing through Ohio and Kentucky, commenced a series of successful labors in Tennessee. As the result of these efforts, two Boards of Agency have been established—one in West, and the other in East Tennessee, which have already commenced operations under favorable auspices. The following gentlemen have been regularly appointed on the respective Boards.

WEST TENNESSEE AGENCY, *Maury Co., W. Tenn.*

Rev. Robert Harden, D. D., Chairman.

Rev. Duncan Brown, D. D.

“ Philip Lindsley, D. D.

“ John Allen, D. D.

“ Thomas I. Hall.

“ William Eagleton.

Abraham Loorey, Esq.

Philip H. Jenkins, Esq.

Rev. George Newton.

“ Hugh Barr.

Prof. Williford.

Charles A. Smith, Esq.

Matthew Rhea.

Maj. John Brown.

Mr. John Brown.

Mr. John Brown, Secretary.

Maj. John Brown, Treasurer.

Executive Committee.

Rev. Robert Harden, D. D.

Charles H. Smith, Esq.

Prof. Williford.

Philip H. Jenkins, Esq.

An Examining Committee has also been appointed, at the seat of this Agency, consisting of Rev. Robert Harden, D. D., Rev. Thomas I. Hall, and Rev. Duncan Brown, D. D.

EAST TENNESSEE AGENCY.

Rev. Isaac Anderson, D. D., Chairman.

Col. William Wallace.

Dr. John Temple.

“ James Montgomery.

“ McCorkle.

James Berry, Esq.

Thomas Rogers, Esq.

Joseph Shannon, Esq.

Samuel Rhea, Esq.

Mr. John Eason.

Rev. Elijah Eagleton.
 " Thomas Brown.
 " Jefferson Montgomery.
 " William McCampbell.
 " William Minnis.
 " John McCampbell.
 " Frederick H. Ross.
 Mr. John Webb.

Rev. Prof. Darius Hoyt, Secretary.

Prof. Samuel W. McCracken, Treasurer.

Executive Committee.

Rev. Isaac Anderson, D. D.
 Prof. McCracken.
 " Hoyt.

REV. FRANKLIN Y. VAIL.

FROM the receipts acknowledged at the close of this communication,* by the Treasurer of the Western Agency of the Presbyterian Education Society, the Christian public will be happy to see renewed and substantial evidence, that this important Institution, continues to enjoy the divine approbation, and the increasing confidence and patronage of the friends of an enlightened and pious ministry. It is well known to the patrons of the education cause at the West, that the Presbyterian Education Society, which for several years past has been auxiliary to the American Education Society, was last spring made a co-ordinate branch of that institution—adopted its principles and rules, as the basis of its own operations—and now proposes to occupy the whole ground included within the bounds of the Presbyterian church, which is unoccupied by any other Education Society; leaving its co-ordinate and sister institution, the American Education Society, to operate directly in the New England States. Since this arrangement has been made, the Western Agency at Cincinnati has sustained the same relation to the Presbyterian, which it formerly sustained to the American Education Society; and we are happy to find that the change in our relations has contributed to the increasing prosperity of our Western Board. It is a most encouraging fact, that by the efforts of this Board, during the two last years, a new and powerful impulse has been given to the education cause at the West. When this Agency commenced its operations, the American Education Society, with which it was then connected, had but ten or twelve young men under their patronage at the West; now the number has increased to about 70. Besides these who are now sustained by our funds, the cases of about one hundred others have come to our knowledge, most of whom will probably need our assistance, if they shall be judged worthy of public patronage. The

present number of our beneficiaries would have been considerably increased, had we not taken special pains to induce every promising young man to support himself, by his own exertions, as long as practicable, before asking aid of our Board.

While the Presbyterian Education Society sees hundreds of young men of promise, anxious to enter into the great work of saving souls from eternal death; while they see multitudes of fields whitening for the harvest in every direction around them, they feel sacredly urged to *do all they can*, in this great work; and have again and again renewed the solemn pledge, that they will extend the hand of assistance to every young man, of suitable character, in the United States: and though this pledge is greatly increasing the number of applicants, yet such has been the increase of public confidence, in our Society, and such the increase of our funds, where our claims have been presented, that we have never yet been compelled to reject a single worthy applicant, and we confidently believe we never shall, for want of funds. In rendering assistance to young men, we have found it greatly for their satisfaction and benefit, and greatly for the success of the education cause generally, to act upon the principle of helping those, who are willing to help themselves; to furnish just so much assistance as will enable a young man, by the aid of his own exertions, to obtain a thorough education, without serious pecuniary embarrassment, or injury to the health, and to furnish this aid in such a manner, as to present the most powerful inducements to diligence, economy, personal effort, and self-denial. In accordance with these principles, our young men have preferred to receive aid, not as a charity, but only in the form of parental loans—in small appropriations of from 20 to 75 dollars a year—the money to be refunded by them after they have entered the ministry, if they are able, and if not, their obligations are to be cancelled by the society. This system of parental loans, with small appropriations made to those who are willing to help themselves, we have found by experience to be attended with most important advantages. This plan has been most agreeable to young men themselves, as very many have testified. It has greatly contributed to their health, and mental vigor, as well as their diligence and self-denial, by imposing upon all, the happy necessity of exercise and personal effort. It develops the ability and willingness of young men to help themselves—the beneficiaries of the American Education Society having under its influence, earned, during the last year, while prosecuting their studies, about \$12,000. It perpetuates and greatly increases the usefulness of our funds—the money raised for one young man being refunded by him, for the education of many of his successors. It takes away the former

* We have not space in this number, to insert these receipts: they will be found published at length in the Cincinnati Journal of Dec. 23.

popular objection, that these young men are training up as gentlemen in habits of ease and idleness, by showing many of them to be actually engaged in laborious employments, from two to four hours in a day on a farm, in a work-shop, or otherwise; and at the same time boarding themselves at from 37½ to 75 cents a week.

It is not strange, though it is a matter of gratitude to God, that both ministers and churches are cordially engaged in sustaining such an institution, in giving them full sanction to such principles, and in contributing liberally for the support of such young men:—while the Presbyterian Education Society continues its disinterested labors, and appropriates largely of its funds, to supply this great valley with an able and faithful ministry, raised upon the ground to be occupied, acquainted with the manners and customs of the people, educated and settled under the inspection of our pastors, and taught to endure hardships, and wear out in the service of Christ; we confidently expect the continued and liberal patronage of the West.

F. Y. VAIL,
Sec'y W. A. Pres. Ed. Soc'y.

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE quarterly meeting of the Board was held January 11. The meeting of the Presbyterian Education Society was held in New York, on the 27th of December. Both these Societies granted appropriations to the amount of between eight and nine thousand dollars. Forty new applicants were received on probation. The Societies continue to enjoy many evidences of the favor of the Head of the Church, and of the continued and increasing support of the Christian community. The great enterprise in which they are embarked never needed a more efficient patronage than at the present moment. The gospel must be preached to every creature. The renovation of the whole world is the object.

REV. MR. COGSWELL.

DURING the quarter of the year which has just elapsed, I have been engaged in the services of the Society in New Hampshire, Massachusetts, Rhode-Island, and Connecticut. As usual our cause has been kindly regarded in those places, which I have visited. My time has been employed in collecting subscriptions already obtained, and in obtaining and collecting new ones, for the completion of some Permanent Scholarships,

which were attempted to be raised some years since, but were not completed; in obtaining funds for immediate use; in visiting beneficiaries; in forming some auxiliaries and attending anniversaries; and in giving attention to some concerns of a general nature. Two Societies have recently been formed under favorable auspices in Connecticut, auxiliary to that Branch—one for Hartford and another for Middlesex County. Five County Auxiliaries in that State have now been organized, and it is expected, that in the other Counties similar Societies will soon be formed. I may add, that before the close of the present year of our Society, the whole of New England will probably be organized into County Auxiliaries. Indeed, the organization is already nearly completed. Good feelings in relation to the Society prevail very generally in Connecticut. I anticipated a ready co-operation on the part of the Clergymen and the Churches, and in this respect I was not disappointed. They favored my cause by their advice, pecuniary contributions, and general efforts. In Hartford alone it is expected, that the amount of the annual payment of eight or ten Temporary Scholarships will be annually raised for the Branch Society. The beneficiaries of that State are somewhat numerous, and so far as opportunity was afforded to ascertain their character and standing, they appear to be generally, men of promise to the Churches. It is worthy of notice, that less than half a century ago a pious indigent student at Yale College spent a vacation in attempting to raise funds for his own support; but nearly failed in the attempt, from the fact, that there was not at that time a spirit of benevolence in the community of that nature, and returned to the Institution disheartened. The contrast now is great. It is believed, that with little effort, enough could be raised in Connecticut to sustain one hundred beneficiaries should that portion of our Zion furnish so many. Thus the Lord hastens his work in the present day and soon a little one becomes a thousand. While in the State, I received information, that a legacy was left to our Society by Mr. Calvin Noyes of Sharon, deceased. I immediately went and saw the Executor, William M. Smith, Esq. who paid me thirteen hundred dollars, the principal part of the bequest, on the condition, that the Treasurer give him an indemnity or promise to refund the money should the Will of Mr. Noyes be ever set aside. It is not probable, that this will ever be the case. The precaution of Mr. Smith was wise on his part, and not at all injurious to the Society, let the issue be what it may. In doing this business I was forcibly impressed with the thought, that it would be much better for all concerned, if the benevolent and wealthy, who intend to impart of their abundance to the advancement of the cause of Christ, would do it

while they live. Were this to be done, the treasury of the Lord would be enriched, and a large amount be invested in the Kingdom of Heaven, the character of the nation in which we live, and it should be given to you, good measure, pressed down, and shaken together, and running over." Then the question would never be agitated after his decease, whether a benevolent donor was sane or insane in the disposition of his estate. He would also have the satisfaction of seeing, in his life-time, his property doing good in the cause of Christ.

During the quarter, the Lord has prospered the efforts which have been made for the raising of funds. The state of the treasury is now better than it was at the close of the last quarter, though a larger number of beneficiaries will receive appropriations. While young men, of the requisite qualifications, have applied for assistance, the churches have been disposed to afford it. This is truly encouraging, and inspires the hope, that, could a suitable number of intelligent, pious, devoted young persons be found, to be trained up for the ministry, to supply the destitute churches and pagan lands, they would be furnished with adequate means for obtaining an education. Let it never be said, that means cannot be procured for this great object, or that Christendom has not ability to send the gospel to the ends of the earth; when it is considered that the single campaign, in Russia, cost more than all which Christians have expended in charities for centuries, and more than enough to supply half the whole world with ambassadors of the cross. Pious parents are bound to consecrate their sons to God, and train them up by their prayers, instruction, and example for usefulness in the church. A suitable proportion of them, they should devote, as Hannah did Samuel, to the service of the sacred ministry; and as they come forth into life, they should persuade them, if they are pious, to engage in this holy and benevolent work. Our young men, too, of good natural talents, ardent piety, and good promise, should at once commence preparation for this consecrated calling. If they are able, they should educate themselves; if they are not, they should solicit aid at the hand of the American Education Society, established solely for the important and blessed purpose of granting assistance. And in such a case, it is honorable and praiseworthy to do it. Many of the most efficient heralds of the cross have been charity students. God has signally blessed them as instruments for good.

Mr. William L. Mather, who was mentioned in my last report, as having been appointed an Agent in New England, has been in the service of the Society nearly three months. His agency thus far seems to have been very acceptable and successful. He is now in Connecticut, where he will prosecute his agency for the present. An

account of his labors will be found in his report.

Extracts from the Report of Mr. WILLIAM L. MATHER to the General Agent.

"I commenced my labors for the American Education Society on the 13th of October, in Franklin County, Massachusetts. I preached in Conway, Ashfield, Buckland, Charlemont, Heath, Greenfield, and Hawley. As the result of my labors, \$486.27 were subscribed, and \$377.24 were raised at the time. I have found but little difficulty in having the money paid down. Subscribers have almost uniformly preferred to pay at the time of subscribing. The subscriptions are all considered as annual. Agents have been appointed in each of the above towns. After completing my agency in Franklin County, at your request, I left on the 24th of November, for Hartford County, Connecticut, where I have since been laboring. Mr. Mather has preached on behalf of his agency in Wethersfield, East Hartford, Farmington, Avon, Canton, Windsor, Wintonbury, and Southington. In little more than a month, he raised \$475.62. "Of the above sum," he says, "the whole was paid at the time. The same may be said with regard to the subscriptions in Hartford County, as of those in Franklin County, Massachusetts. They have uniformly been made with a preference of paying at the time. In most of these parishes Associations have been formed, and local Agents appointed to collect funds for future years. With regard to my reception in the places which I have mentioned, I feel a pleasure in stating, that, on the part of ministers, it has always been cordial; and on the part of the people, as I have called from house to house, I have seldom found a man disposed to object to the cause, but there has generally been manifested a readiness and cheerfulness to contribute. It is certainly much more agreeable to receive the thanks of contributors for calling upon them, than to be obliged to feel yourself frowned away from their dwellings; or to receive their contributions with the clearest evidence that they proceed from a disposition to get rid of an unwelcome visitor, rather than from a willing mind."

Society for educating pious young men for the ministry of the Protestant Episcopal Church.

The whole income of this Society during the year ending Oct. 19, 1831, was \$3,614 70. The expenditures were as follows:

In erecting the professor's house, . . .	\$1,950 00
Expenses of boarding establishment, . . .	714 00
Preparatory studies,	232 00
Professors' salaries,	950 00
Miscellaneous,	15 30

Total, \$3,911 30

The income was somewhat less than that which was received during the preceding year. A Classical Seminary, in connection with the Theological, will probably soon be established.

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from October 1st, to December 31st, 1831.

DONATIONS.

Boston, from a lady, by Rev. A. Bullard	3 00
Bethel, Me. fr. a friend, avails of sheep	1 50
Canterbury, Conn. from ladies and gentlemen, by Rev. Dennis Platt, 57 78, 40 dollars of which is to constitute Rev. Mr. P. a L. M. of A. E. S.	57 78
Do. (Westminster Parish,) fr. ladies and gentlemen, by Mr. Platt	13 47—71 25
Chester, N. Y. fr. Ezra B. Smith, by Rev. John B. Shaw, West Granville	5 00
Farmington, N. H. fr. Hon. Nehemiah Eastman	2 00
Goshen, Conn. fr. ladies in that town	5 00
Keene, N. H. fr. a friend	1 00
Killingly, Conn. (West Parish,) fr. ladies and gentlemen, by Rev. Roswell Whitmore	84 43
Mansfield, Conn. fr. Rev. Anson S. Atwood	5 00
Norwich, Conn. fr. a praying circle of ladies, by Miss Julia A. Bolles, Sec'y	11 00
Northampton, N. H. fr. Rev. Jonathan French, a collection in his Society	19 25
Stratham, N. H. fr. Hon. Josiah Bartlett	5 00
" " Mrs. Hannah Bartlett	5 00—10 00
Salisbury, Conn. fr. Rev. Leonard E. Lathrop	45 00
Waynesborough, Geo. fr. Wm. Urquhart, by Henry Hill	23 50
Wethersfield, Conn. fr. a friend, by Rev. Caleb J. Tenny, D. D. received some time since, overlooked in publishing	100 00

REFUNDED BY FORMER BENEFICIARIES.

Amount loaned	80 00
" " "	209 50
Balance of am't loaned	12 00
" " "	36 00
Part " "	80 00
" " "	23 80
" " "	10 00
" " "	45 50
" " "	38 00—484 80

LIFE SUBSCRIPTIONS.

John Dunlop, Esq. Edinburgh, Scotland	100 00
Rev. Cornelius B. Everest, Norwich, Conn. by Mr. O. E. Huntington, N. Y.	50 00—150 00

ANNUAL SUBSCRIPTIONS.

Henniker, N. H. fr. Hon. Joshua Darling, by J. C. Proctor	5 00
Norfolk, Conn. from Mrs. Sarah Battelle, by Henry Hill	5 00—10 00

INCOME FROM SCHOLARSHIPS.

One year's interest on the following:	
Bumstead	60 00
Munroe	60 00
Homes	60 00
Tappan	60 00
One year's int. on bond for half am't of Martyn	30 00
Balance due on Banister	21 27
" " on 1st Dorchester	45 00
One year on balance due on Hubbard	30 00—366 27

LEGACIES.

Sharon, Ct. Calvin Noyes, by W. M. Smith, Esq. Ex'r, in part, through Rev. Wm. Cogswell, Gen. Ag.	1,300 00
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INCOME FROM FUNDS.

Interest on money loaned	329 26
Dividends on Bank Stock	147 50—476 76

AUXILIARY SOCIETIES.

ESSEX COUNTY.

Andover, fr. two children of Mrs. Wenzell	1 00
Bradford, (West) fr. an individual	1 00
Ipswich, fr. a lady, by Miss Mary Lyon	2 00
Newburyport and vicinity, Aux. Ed. Soc'y, by Fitzwilliam Rogers, Tr.	100 00
Salem, fr. Fem. Aux. Ed. Soc. bal. of 2d year's pay't for Union Temp. Schol. by Miss Anna Batchelder, Tr.	35 00
From do. a donation by do.	13 00

From a fem. praying circle, by Miss Ann R. Bray, Tr.	6 00
" Abel L. Pierson and Charles Lawrence, Ex'rs of the will of Mr. John B. Lawrence, his legacy in part	250 00—304 00
West Newbury, fr. Dea. Josiah Parker, a contribution on Thanksgiving day	11 25—419 25

FRANKLIN COUNTY.

Received fr. the Tr. Gen. Asa Howland	284 92
" fr. Mr. Wm. L. Mather, Agent	61 86
Buckland, fr. ladies in the Soc'y of Rev. Benj. F. Clark, bal. of his L. M. of the A. E. S.	7 31—354 09

HAMPSHIRE COUNTY.

Received from Hon. Lewis Strong, Tr. the following sums, viz.	
East Hampton, dona. fr. Rev. Mr. Williston,	4 00
Enfield, fr. Ladies' Association	17 84
Contribution at monthly concert	23 41—41 25
Southampton, fr. Fem. Ed. Soc. by Miss Edwards	22 45
Collection received of Col. Edwards	21 43—43 88
Whiteley, fr. an individual, by J. White	1 00
Williamsburg, a coll. rec. of W. Pomroy	4 00
A donation by Rev. Mr. Lord	1 00
Fr. Ladies' Aux. Ed. Society, by Mrs. Desire Mayhew	55 25—60 25
Worthington, fr. Hon. Ezra Starkweather	3 00
One fifth of a contribution at ann. pub. meeting	29 14—182 32

MIDDLESEX COUNTY.

Frammingham, fr. D. Esty, Tr. of Gent. Assoc. in the Soc'y of Rev. Geo. Trask, by E. P. Mackintire, Tr. of the Co. Society	21 50
Lincoln, fr. fem. praying circle, by Mrs. Lucy B. Demond, Tr.	5 50—27 00

NORFOLK COUNTY.

Braintree, fr. Fem. Aux. Ed. Soc. by Mrs. H. Storrs, Tr.	12 00
Weymouth, from Miss Maria Tirrell, on her death bed	8 00—20 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

Received fr. Dea. J. S. Adams, Tr. am't collected in the following towns, viz.	
Ashby 23 59 Pepperell 14 51	
Bolton 1 00 Townsend 15 55	
Dunstable 6 64 Westford 18 81	
Groton 39 77 Cont. at } 12 14	
Harvard 25 64 an. meet. }	
98 64 61 01—157 65	
Deduct expenses	13 56—144 09
Received also fr. Mr. Adams, towns not designated	36 51
Leominster, from Fem. Aux. Ed. Soc. by Miss Susan Lincoln, Tr.	6 00—186 60

SOUTH MASSACHUSETTS.

Truro, fr. ladies, by Mrs. Joanna Marcy	3 75
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WORCESTER SOUTH.

Worcester, fr. Fem. Aux. Ed. Soc. 1st parish, by Miss Thankful S. Hersey, Tr.	15 00
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WORCESTER NORTH.

Fitchburg, fr. Mrs. Sarah S. Wood	22 89
Phillipston, fr. Fem. Char. Soc. by Miss Polly Sawyer, Tr.	12 53—35 44

RHODE ISLAND (STATE) AUX. ED. SOC.

Providence, fr. Ladies' Ed. Soc. by Mrs. Alice Clark, Treas. first pay't for the Waterman Temp. Schol. 75 00, 40 dollars of which is to constitute Rev. Thomas T. Waterman a L. M. of the A. E. S.	75 00
From Ladies' Union Aux. Ed. Soc'y, by Mrs. R. H. Ives, Tr. 87 15, 80 dollars of which is to const. Rev. Nathan B. Crocker, and Rev. James Wilson, L. M's of A. E. S.	87 15—162 15
The above received through Mr. Albert Peabody, Treasurer	\$4,430 56

Whole amount received for present use

PRINCIPAL OF SCHOLARSHIPS.

Brown Emerson, rec. fr. Caleb Warner, on acc.	178 26
Greene, rec'd fr. Mrs. L. Greene, Tr. of subscribers, on acc't	83 00
Saco and Biddeford, rec. fr. Lauriston Ward, Tr. of subscribers, on acc't	65 00
Worcester, rec'd fr. Joseph Adams	25 00
Rec'd fr. Mrs. Rebecca King, bal. of the Scholarship	9 63—34 63—360 99

Note.—There have been paid into the Treasury, since the 31st Dec. the following sums, particulars of which will be given in the next number of the Journal, viz.

From Exeter, N. H.	89 00; 15 27; 25 37—129 64
Cheshire, fr. Tr. Cheshire Co. Aux. Ed. Soc.	100 00
Also fr. a friend in N. Hampshire	211 87—441 51
From Andover, Ms.	84 00
" Haverhill, "	27 00
" Bradford, (West) Ms.	3 00
" Salem, Ms.	111 75
" Tr. of Hampshire Co. Aux. Ed. Soc.	288 00—513 75

\$955 26

MAINE BRANCH.

Interest on Payson Scholarship	60 00
" on Augusta "	42 00
" on John Bartlett "	16 81
Dividend on Portland Bank Stock	24 00—142 81

NEW HAMPSHIRE BRANCH.

Sullivan Co. Ed. Soc. by Dr. A. Boyd, Tr.	14 50
Merrimack Co. Aux. Ed. Soc. by S. Morrill, Tr. viz.	
Concord, from Fem. Aux. Ed. Society, by Miss Sarah Kimball, Tr.	1 50
Henniker, (South) from Fem. Aux. Ed. Soc.	17 00
Warner, fr. individuals	5 00—23 50—38 00
Amount received into the Treasury of the Parent Society, from towns within this Branch, \$87.25.	

Clothing received.

Goffstown, from a few ladies, by Rev. Henry Wood, 5 shirts, 4 collars, 3 shirtecs, and 11 pr. socks.
Henniker, from Fem. Aux. Ed. Society, by Miss Abigail Proctor, Tr. 15 3-4 yds. fullcd cloth.

Note.—In the August number of the Register, 40 dollars was acknowledged from Keene, to constitute Rev. Z. S. Barstow a L. M. of the A. E. S. The designation has since been altered to L. M. of the N. H. Branch, 30 dollars; and a donation of 10 dollars.

CONNECTICUT BRANCH.

Avon, a contribution, by Mr. Wm. L. Mather, Agent	9 43
Canton, a cont. from sund. individuals, by do.	62 35
Cornwall, (South) from Fem. Aux. Ed. Soc. by Mrs. Electa Goodyear, Soc'y	5 00
Cornwall, (South Part) from a Fem. Assoc. by Mrs. Sarah Swift, Sec'y and Tr.	3 00
East Hartford, from gent. and ladies, by Mr. Mather	45 22
Franklin, from Rev. Dr. Nott, in part to const. him a L. M. of the Conn. Br. by Darius Mead	15 00
Interest on temporary loan	3 37
One year's interest on permanent loan	90 00—108 37
Farmington, fr. gent. and lad. by Mr. Mather	75 38
Hartford, dona. from sundry gent.	169 55
Do. from do.	75 00
From the Fem. Ed. Soc. by Miss A. E. Langdon	145 54
Collins Temp. Schol. first payment, by Dea. A. M. Collins	75 00
Evarts Temp. Schol. first pay't, in part, by three gentlemen	45 00
Asylum Temp. Schol. first pay't, in part, by gent. of the American Asylum	65 00—574 09
Middletown, dona. fr. Henry S. Ward	15 00
First Parish Temp. Schol. first payment, by Dea. R. Rand	79 50
Crane Temp. Schol. first pay't, in part, fr. ladies, by Mrs. S. Southmayd	70 50
From three children	22—165 22
Norwalk, fr. Fairfield Co. Ed. Soc. by George St. John	175 41
Simsbury, donation from Rev. A. McLean, by Mr. Mather	5 00
West Hartford, fr. the Fem. Cent Society, by Mrs. E. Deming, Tr.	11 00
Windsor, contribution from sundry individuals, by Mr. Mather	25 50
Wintonbury, do. from do. by do.	66 65—\$1,331 62
Amount received into the Treasury of the Parent Soc'y, from towns within this Br. \$176.62.	

Scholarship Fund.

Lavenham Scholarship, bal. of the Schol. by J. R. Woodbridge	300 00
Hawes Scholarship, bal. by sund. gentlemen	49 20
Yale College " rec'd from sund. gentlemen	211 00
Henry Stillman Schol. fr. Dea. T. Stillman	75 00
From Mr. W. L. Mather, Agent	89 00—164 00—724 20

Clothing.

Burlington, 5 yards fullcd cloth, from Mrs. Z. Friebie, valued at	6 00
Cornwall, (South Part) a bundle from a Fem. Assoc. by Mrs. Sarah Swift, Sec'y and Tr. valued at	9 34
Cornwall, (South) a bundle of clothing from the Fem. Aux. Ed. Soc'y, by Mrs. Electa Goodyear, Soc'y, valued at	4 75—30 09

PRESBYTERIAN EDUCATION SOCIETY.

Canonsburg, Pa. Scholarship of Jefferson college, by Dr. Brown	36 00
Carlisle, Pa. Scho. by Wm. Graydon, Esq.	65 67
East Hampton, L. I. fr. Fem. Ed. Society	4 25
Fresh Pond, fr. a Benev. Society, by Rev. Mr. White	3 00
Hunterdon, Pa. fr. the Presbyterian church	19 00
Hunter, rec'd by Rev. Mr. Durfy	15 00
Newark, N. J. fr. Hon. T. Frelinghuysen	75 00
New York, Allen st. ch. Schol. by Mr. Delano, Treas.	461 26
Brick ch. Schol. half yearly subscription, by Dr. A. W. Ives	37 50
Do. by Mr. F. Howe, his subscription	100 00
Do. of J. D. Holbrook, bal. of this year's subscription	37 50
Do. by Miss B. Ivers	75 00
Do. of Horace Holden, Esq.	87 50—287 50
Bouvery ch. Schol. by Dr. McArthur, Tr.	37 75
Cedar st. ch. Schol. of Caleb O. Halsted, his subscription	75 00
Do. fr. the late Col. Varick	200 00
Do. of W. M. Halsted, Esq. his own subscription, 4th year	150 00
Do. of Mr. J. W. Leavitt, his own subscription, 4th year	75 00—500 00
Central Pres. ch. Schol. quarterly pay't for 12 Scholarships	225 00
Laight st. ch. Schol. by Mrs. Darling, Tr. of Fem. Association	150 00
Do. fr. Executors of the will of Mrs. A. Falconer, 4th year	75 00—325 00
Rutgers st. ch. Schol. of Mrs. L. Mead 3d, 4th, and 5th years	15 00
Do. by T. S. Williams, Tr.	62 50—77 50—1814 11
Philadelphia, Pa. Schol. by Rev. E. Cornelius	100 00
Scotchtown, from Aux. Ed. Soc.	60 00
Western Ed. Soc. rec'd fr. James S. Seymour, Tr.	700 00

\$2,892 63

INDIANA EDUCATION SOCIETY.

Received from sundry individuals, viz.	
Dr. B. Bradley	1 00
Rev. J. A. Carnahan	1 00
Mrs. Mary Dunn	5 00
Williamson Dunn	5 00
Mr. Samuel Dodds	1 00
Mr. J. Forcey	1 00
Rev. B. R. Hall	1 00
" E. Kingsbury	1 00—
Clothing from Jefferson County	16 00
Donation " do.	4 00
	1 25

\$25 00

SUMMARY.

	Present Use.	Sch. Fund.	Whole am.
Parent Society	4,430 56	800 99	4,791 55
Maine Branch	142 81		142 81
N. Hampshire do.	38 00		38 00
Connecticut do.	1,331 62	724 20	2,055 82
Indiana do.	25 00		25 00
Pres. Ed. Society	2,892 03		2,892 03
	\$8,800 02	\$1,065 19	\$9,865 21

Clothing rec'd at the Rooms of the Parent Society, during the quarter ending December 31, 1831.

Boston, from Mrs. Christiana Baker, 6 shirts, 6 prs. socks, 6 pocket handkerchiefs.
Braintree, fr. Miss Eunice Hayward, Tr. of the Graham Society, 10 shirts, 2 prs. drawers, 6 prs. socks, 1 silk hdkf., valued at \$8 75. From Mrs. Harriet Storrs, Tr. of the Fem. Aux. Ed. Society, 4 flannel waistcoats, 4 shirts, 3 pillow-cases, 10 cravats, 2 hdkfs., 3 prs. socks, valued at \$11 51.
Holliston, fr. Mr. Charles Marsh, a coat valued at \$10 00.
Newton, fr. the East Parish Friendly Society, by Mr. William Jackson, 24 fine shirts, 6 collars, valued at \$26 00.
Phillipston, fr. Miss Polly Sawyer, Tr. of the Fem. Char. Soc. 1 neck hdkf.
New Ipswich, N. H. Mrs. Lydia C. Safford, Tr. of Fem. Reading and Char. Soc. 6 quilts, 1 sheet, 1 pr. pillow-cases, 7 shirts, 2 collars, 11 prs. socks, 3 towels, valued at \$21 54.
Sturbridge, fr. Mrs. Mary H. Dutton, Tr. of Fem. Char. Soc. 20 yds. flannel, 3 prs. woollen socks.
Worcester, fr. Miss T. H. Hersey, Tr. of the Fem. Ed. Soc. of the 1st church, 6 shirts, 2 cravats, 2 prs. socks, 1 napkin.

John Everts

Journal of Interpersonal Violence 26(10)

THE

QUARTERLY REGISTER.

VOL. IV.

MAY, 1832.

No. 4.

LIFE AND CHARACTER OF THE LATE MR. CORNELIUS.

THE death of Mr. Cornelius speaks in a very intelligible voice to every reader of this Journal. He, through whose influence it was established, and who was, for a considerable period, its principal conductor, is now in the world of spirits. When the last number of this publication was issued, he was in the vigor of health. While we do not mourn as those who have no hope, for, doubtless, he, who had turned many to righteousness, now shines forth as the sun in the kingdom of his Father, still it becomes us to lay his death deeply to heart. Afflictions, in order to produce any permanent impression of a spiritual kind, must powerfully excite the natural sensibilities. A slight impression upon the feelings, will be followed only by a slight religious effect, or rather by no effect at all. An affliction must be an affliction. The soul must be torn in sunder before the balm of Gilead can be applied. In all ordinary cases, instead of checking the current of tears, and drying the sources of sorrow, tears ought to flow, and the fountains of grief ought to be broken up. The gay world will soon enough suggest consolatory topics. The cares of business will soon enough engross the mind. Time will not be too backward to close the wound which death has made. Sanctified sorrow is deeply seated sorrow. There may be, indeed, a desperate grief which is of the world, and which worketh death. Nevertheless, when the Spirit of God blesses the soul by means of affliction, he first casts that soul into the furnace perhaps seven times heated. There is a stain of sin on our hearts which nothing but the "fuller's soap" can wash out. There is a "chamber of abominations" within us, which nothing but the torch of the refiner can enlighten, and the fire of the refiner purify. The great purpose of affliction is to take away sin. To the editor, and to all the readers of this publication, and to all the young men assisted by the Education Society, the voice from that grave where the body of our friend and brother sleeps, and from that world where the unfettered and conscious spirit dwells, is, Examine your expectations for eternity, Search to the bottom of your heart, Be satisfied with nothing short of an *assured* hope of salvation, Labor as though the conversion of the world depended on your efforts, Toil and pray as though you had listened to the songs of the blessed, and to the wailing of the lost.

In giving a biographical sketch of Mr. Cornelius, the writer hopes he shall prolong, though it may be in a feeble manner, the note which reaches us from eternity. Instead of attempting to delineate the character of one so lovely and so beloved, he feels more like bedewing these pages with tears. It seems almost like sacrilege to analyze the features of him, who was in-

deed "one of the precious sons of Zion, comparable to fine gold." In thinking of that commanding form, which so displayed the exquisite workmanship of the Creator, we can hardly realize the change which has passed over it. We cannot, without difficulty, imagine that that mind so enlarged and so benevolent, revolves in another, and to mortal eyes, invisible sphere of duty and enjoyment.

The family of Cornelius came, originally, from Holland. Dr. Elias Cornelius, the father of the subject of this memoir, was born on Long Island. He early commenced the study of medicine, under the superintendence of Dr. Samuel Lathan, a physician in New York city. When he was about seventeen years of age, the war of the revolution commenced. At the age of twenty years, though opposed by many of his relatives, he entered the service of his country, in the capacity of surgeon's mate, in the second regiment of Rhode Island troops, then under the command of Col. Israel Angell. He was soon taken prisoner by the British troops, who had possession of New York city, and confined in the old Provost prison, where he suffered almost incredible hardship. In March, 1778, he escaped from his confinement, and rejoined the army. He remained in the service till 1781, when he commenced his professional business in Somers, a town in Westchester county, 50 miles from the city of New York. In the army, he had been the subject of those religious impressions which had resulted in the conversion of his soul. With several others, he soon collected a Presbyterian church in Somers. In this church he sustained the office of deacon for forty years. He died on the 13th of June, 1823. Though he had not enjoyed the advantages of an early education, yet by industry and love of study, he had acquired much general as well as professional knowledge. One of the most striking qualities of his character was firmness and energy. He was deeply interested in the advancement of the kingdom of Christ, and labored strenuously to promote that kingdom. At his death he left a donation of \$100 to each of the following societies—the American Board of Commissioners for Foreign Missions, the American Bible Society, the American Education Society, and the United Foreign Missionary Society.

ELIAS CORNELIUS, the subject of the following sketch, was born at Somers, on the 31st of July, 1794. He was an only son. Of four sisters, three, with his mother, survive. As both his parents were pious, he was early and faithfully instructed in his relations to his God and Saviour. Of the prayers and labors which were expended in his behalf, no immediate fruits appeared. Uniting uncommon vigor of body, and an exuberance of animal spirits, he engaged with great energy in the sports of childhood and youth. Yet those did not know him thoroughly who would have given him the appellation of a rude and thoughtless boy. He sometimes manifested a high degree of interest in the intelligent and serious conversation of his superiors in age. He was indeed living without God and without hope, but not without anxiety. His conscience, enlightened as it was by the faithful instruction and consistent example of his friends, did not allow him to remain at ease in estrangement from his Maker. At one time, in his early boyhood, his feelings were deeply interested in reading Lindley Murray's "Power of Religion,"—a book, which records the happy experience of many dying saints.

At an early age, he commenced his preparatory studies for college. He passed some time under the instruction of the Rev. Herman Daggett, translator of a treatise of Cornaro on "Health and Exercise," and Principal of the Foreign Mission School at Cornwall, Conn. To the

instructions of this gentleman, he was deeply indebted for his skill in penmanship, and for the order, accuracy, and admirable tact which he ever exhibited in his pecuniary and business engagements. He always spoke of his obligations to Mr. Daggett, with respect and gratitude. The acquisition of these habits, was one of the main causes of his success in the complicated and difficult duties which he was afterwards called to perform.

In September, 1810, when a little more than sixteen years of age, he entered the Sophomore class in Yale College. During the first two years of his residence at this institution, he did not devote that attention to his classical studies, which their importance demanded. This neglect was, in subsequent life, a subject of deep regret. It was, doubtless, to be attributed to several causes. He was deeply and disproportionately interested in the studies of natural history. His zeal in this pursuit, amounted to a passion, which it required the strong convictions of duty to repress and overcome. At this period, moreover, he had little sense of his accountability for the talents and literary privileges which were bestowed upon him at this distinguished seminary. That his want of thorough interest in classical studies did not arise from constitutional inability, or mental defect, is very evident from many considerations. Several years, subsequently, he engaged, in connection with a number of professional gentlemen, in the study of Hebrew, and was pronounced by the instructor, as having exhibited extraordinary ability in comprehending the grammatical principles and structure of that noble language. He once gave to the writer of this article, the sketch of a plan of an elementary work in Greek, which exhibited no little originality of conception.

At length it pleased God to visit Yale College with his reviving grace. The Spirit was poured out from on high. Many individuals felt his renewing influence, and determined to count all things loss for the excellency of the knowledge of Christ their Lord. Early in the period of this gracious visitation, young Cornelius was convinced of his need of pardoning mercy. The struggle between his duty and his inclination was protracted and violent. How he should meet the scorn and contempt of his companions in sin, was a question which exceedingly agitated him. His countenance displayed, in a very striking manner, the workings of the soul within, and furnished no opportunity for concealment. While in this state of confusion and anxiety, the Holy Spirit was pleased to reveal to him the deep depravity of his heart, and to give him a piercing sense of his exceeding sinfulness. From all accounts, it is evident that his mental anxiety, especially in view of his own wickedness, was uncommonly deep and distressing. One of his classmates has since remarked, that he had no doubt, at the time, Mr. Cornelius was truly *broken-hearted*. At length, being justified by faith, he had peace with God through our Lord Jesus Christ. This blessed calm in his agitated bosom followed a determination which he made to give up *all* to Christ. He now entered with great energy upon the work of doing good as he had opportunity. Constrained by that love which had rescued him from the dominion of sin, he devoted his body and soul as a living sacrifice to the service of his Redeemer. His fellow students shared largely in his prayers, and in the benefit of his example, and of his energetic efforts. It is here worthy of remark, as an interesting fact in the providence of God, that the individual who was to be intimately connected with nearly all the important literary institutions of the country, and with great numbers of young men preparing for the Christian ministry, was himself a subject of the renovating grace of God in a revival

of religion at college. He thus acquired one of the important portions of that experience which so eminently qualified him for the station which he afterwards held. He graduated in September, 1813. During the two following years, he pursued the study of divinity under the direction of President Dwight. The amount of influence which that eminent individual exerted over him, is not now fully known. In what estimation Mr. Cornelius held the theological opinions of his instructor, may be seen from a declaration which he made during the last year of his life, that his views of theology as a science accorded, perhaps more entirely, with the system contained in the sermons of Dr. Dwight, than with any other human composition. He doubtless, derived great benefit from daily intercourse with an individual who was, in many respects, an illustrious model of all which is praiseworthy and of good report. President Dwight had that enlargement of view, that superiority to local feeling and party prejudice, and that earnest desire for the conversion of the world to Christ, which were calculated to exert a great influence on a mind so susceptible as that of Mr. Cornelius. During the time in which he was engaged in his theological studies, he exerted himself most efficiently in various philanthropic enterprises. While spending a vacation in his native town—Somers—he succeeded in forming a temperance association, on the plan of entire abstinence from ardent spirits. This was as early as 1814 or 1815,—a period, when very few, if any associations had adopted this fundamental principle. At Fairhaven, a village near New Haven, he labored for the spiritual good of the inhabitants, with great acceptableness and success. His name is now cherished, in fond remembrance, by many individuals in that vicinity. While engaged in these labors of love, his own soul was filled with refreshing views of the Saviour's grace, and he went on his way rejoicing in hope of the glory of God. After remaining about two years with Dr. Dwight, he repaired to Litchfield, in the same State, to avail himself of the instructions of the Rev. Dr. Beecher. On the 4th of June, 1816, he was licensed to preach the gospel by the South Association of Litchfield county. In the course of two or three weeks, he received an appointment as an agent of the American Board of Commissioners for Foreign Missions. While he was expected to promote the general objects of the Society, he was directed to give his principal attention to raising funds for the education of heathen children and youth; including such as should come to this country for an education, and those who should be collected at the missionary stations. He engaged thus early in the service of the Board, in order to prevent the trouble arising from repeated applications to preach, as he had been warmly solicited in many places. His first letter in reply to the communication of Dr. Worcester, the Secretary of the Board, has the following sentence. "I shall most conscientiously observe the particulars of the commission you have given me, and the more so, as the catholic feelings of the Board have ever been my own, since I turned my attention to those plans for doing good in which the Christian world is now engaged." His first missionary sermon was preached in Norfolk, Ct. on the first day of July, 1816. One hundred and ten dollars were obtained as an annual subscription. In the course of six months, he visited all the towns in the counties of Litchfield, Connecticut, and Essex, Massachusetts, and a number of towns in the State of New York. He travelled 1,650 miles, preached 136 times, formed 70 missionary societies, and raised 4,200 dollars. A distinguished minister of Connecticut, in writing to Dr. Worcester, has the following remarks. "I have foreborne to say *all* which I think of Mr. Cornelius as a popular preacher in the best sense of the term, and as a missionary of great

enterprise and prudence, lest upon experience some deficiency, unperceived by me, might be discovered. But the successful manner in which he has conducted the enterprise in which he is now engaged, and the influence which he has exerted upon all classes of people, young and old, good and bad, and the confidence reposed in him by all the churches and ministers around us, make me feel as if it were safe, and as if it were my duty, to state to you freely my opinions and views."

It was now a very interesting period in the history of the Board of Missions. A permanent establishment had been secured for the missionaries in Bombay and Ceylon. The Rev. Messrs. Mills and Schermerhorn, by their tour through the western country, had excited a deep interest among the eastern churches in behalf of our countrymen, and of the Indian tribes west of the Alleghanies. In the mean time, the Rev. Cyrus Kingsbury had been sent to the south western Indians, and had had an audience in full council, of the chiefs of the Creek and Cherokee tribes. The chiefs of the Cherokees had expressed an ardent desire to have schools established among them. In this benevolent enterprise, the national government manifested a warm interest. Means were accordingly adopted to provide missionaries and teachers for the Indians. To enable the Board to accomplish their purpose, Mr. Cornelius received a special appointment, in December, 1816, as agent to raise funds. On the 15th of January, 1817, he proceeded to perform his agency. He went from Boston to New Bedford, Massachusetts; to Newport, Bristol, and Providence, Rhode Island; Norwich, New London, and Hartford, Connecticut. In this agency, he raised about \$1,000. While at Hartford, he matured a plan, which had been for some time under consideration, of performing a tour to the south western portions of the United States. He concluded, accordingly, with the consent of the Board, to continue his agency till he should reach the Cherokee country, and then employ himself for six months, principally as a missionary in New Orleans, under the patronage of the missionary society of Connecticut. On the 9th of April, 1817, he received ordination as an evangelist. He soon after commenced his journey, preaching in various places, and raising funds. While in Washington, he received an additional commission from the Board, authorizing him to act as a general agent for promoting the object of the institution, and particularly the interesting design of improving the character and condition of the Indian tribes. After obtaining very valuable collections for the Board in the principal towns through which he passed; and after having had repeated interviews with the heads of departments at Washington, on the subject of meliorating the condition of the aborigines, by means of schools, the arts of husbandry, and the mechanic arts, he arrived at Brainerd, in the Cherokee nation, on the 19th of September, 1817. He was welcomed by the missionaries with great cordiality of feeling. He took occasion, soon after his arrival, to meet the Creeks, and also the Cherokees in council. The journey which he took for this object lasted ten days. In this time, he lay out upon the ground, with only a blanket, four nights, and on the floor, in an Indian house, two more. He closes his letter as follows. "This is November fifth. I leave for the South, as I expect, to-morrow. My heart has this day been greatly refreshed by the perusal of the Panoplist for September, which has just arrived. I had not heard from the North for a long time. Blessed be the Lord who so greatly prospers you. We are all encouraged, and believe our Lord has good in store for this people, and will do them good in spite of those who seek their ruin. Let me entreat your prayers for me, for I assure

you, were it not for the glorious nature of the object which I seek, I should shrink from some of my wanderings in the wilderness."

After performing various important services for the mission, Mr. Cornelius proceeded to New Orleans. In this city, he remained from the 30th of December, 1817, to the 2d of April, 1818, principally in the service of the Missionary Society of Connecticut. The following extract from an annual report of that Society, will show the estimation in which his labors were regarded. "Mr. Cornelius preached statedly and frequently to the people, previous to the arrival of Mr. Larned, which was nearly two months. After this, and about five weeks previous to his departure, he turned his attention more particularly to other parts of the city, and preached in the hospitals, in the jail, to seamen, and to a congregation of 200 Africans. His visits to the hospital, were frequent and deeply interesting. Here, people of all descriptions, and afflicted with various diseases, were crowded together. To the sick and dying, Mr. Cornelius was a counsellor, a comforter, and frequently with his own hands, administered both clothing and nourishment to their bodies. Through his influence, the internal regulations of the hospitals were considerably improved, and the condition of the sick greatly ameliorated. He preached in a ship which was lying in the harbor, to as many as could be collected, the cabin of which was filled with sea-captains; and he had the pleasure to find the assembly attentive, solemn, and affected. And his congregations of Africans were no less solemn and attentive under the preaching of the gospel. The various scenes through which Mr. Cornelius passed, in the discharge of his laborious duties, were of the most affecting kind; but he had the satisfaction of being hopefully the instrument of much good, both to the souls and bodies of his fellow-men." The arrival of the Rev. Sylvester Larned was an occasion of great joy to the friends of religion. His labors were highly acceptable, and through his efforts, united with those of Mr. Cornelius, a church and congregation was formed and incorporated by the legislature, and a foundation laid for the operations of several benevolent societies. Just before Mr. Cornelius left the city, he presented the Foreign Missionary subject to the consideration of the people, and obtained subscriptions of more than \$1,000, a very large sum, considering the circumstances of the contributors.

The visit of Mr. Cornelius at Natchez, Mississippi, on his return, is thus described by himself, in a letter to Dr. Worcester. "On Lord's day, 12th of April, I preached a sermon on the subject of Indian reformation, to a very respectable audience, and on Monday commenced the business of solicitation. And will you not unite with me in an expression of gratitude to the great Head of the Church, when I tell you that in seven days I was enabled to raise the sum of one thousand six hundred and thirty dollars and fifty cents. Enclosed you have a copy of the subscription, which will, no doubt, furnish our northern people with some idea of southern liberality. I labored, however, very severely. The weather has been excessively hot. On one day, when I rode thirty miles, and collected three hundred and eighty-five dollars, the thermometer stood as high as 90°. I should not have exerted myself so much, had I not determined on exploring the whole of Natchez and vicinity in one week, in order to hasten my steps to the Indian nations, where my presence is immediately needed."

In one of his letters, Mr. Cornelius thus pours out the fullness of his feelings in reference to the American Board. "If there be an *institution in the world* which I love most, I speak the sincere sentiment of my heart, when I say, it is the American Board of Commissioners for Foreign Mis-

sions. I have all that confidence in their wisdom, their efficiency, and their piety, which excites to the most vigorous exertion in their behalf, of which I am capable,—and I need not add, that these remarks apply most emphatically to the Prudential Committee, and their indefatigable Secretary and Treasurer. To forward their views, I have toiled two years, and never anticipate greater happiness in my life than has been associated unceasingly with those toils.” The following animated description of the interview of Mr. Cornelius with Mr. Evarts, forcibly reminds us of that more sublime and rapturous meeting which they have since enjoyed in the temple not made with hands, where they shall hunger no more, neither thirst any more, where tears are wiped from off all faces, and where the Lamb, who is in the midst of the throne, shall lead them unto living fountains of water. “After great fatigue, and considerable impediment from ill health in the low country, I had the indescribable joy of arriving at the missionary station on the 14th of May, twenty-two days from the time I took leave of Natchez. I know not as it is possible for a human heart to beat with higher joy, than did mine, in once more meeting the precious brethren and sisters of the mission. This joy was rendered more intense by the presence of Mr. Evarts. It seemed as if the ends of the country had come together. It far more than repays one for the most fatiguing journey; and such is the reward of Christian missionaries. In justice to the feelings of the missionaries, and to my own, I must say, that no event has occurred, since the commencement of the enterprise, more important to its best interests, than the presence and counsels of Mr. Evarts. His services to the Board, not only in the Indian country, but generally, on his tour, have been of the most valuable kind—more so than could have been those of any agent whatever.”

In August, Mr. Cornelius arrived in Boston. He had travelled between eight thousand and nine thousand miles, had preached in behalf of the Board three hundred times, and collected seven thousand two hundred dollars. The amount of good which he had accomplished in other ways, was by no means inconsiderable. While on his way to the Chickasaw nation, he met several Cherokees returning from the Arkansas country, whither they had been on an exploring tour. They had been engaged in several skirmishes with the Osages. Among other trophies of their success, they had a little Osage girl, about five years of age, whose mother they had killed and scalped. The compassionate feelings of Mr. Cornelius were immediately excited, and he at once adopted measures, which resulted in the redemption and the Christian education of the little captive. A powerful interest in the Indian missions was excited by this incident, throughout the Christian community.

While at the missionary station at Brainerd, among the Cherokee Indians, his labors in preaching were attended with gratifying results. “His conversation and preaching,” say the missionaries, “excited an increased attention, both among the Cherokees and white people around us. On the last Sabbath that he preached, a very solemn impression was made on the minds of several persons. One white man and three Cherokees were much affected.” One of these individuals was Charles Reece, who had been a distinguished warrior. Another was Catharine Brown, a young lady of amiable manners, and of a remarkably correct deportment.* Mr. Cor-

* Among the most interesting instances of the success of missions, is to be reckoned the conversion of the family of Browns. After Catharine had been with the missionaries two years, a younger brother, David, came to the school, and was religiously affected in consequence of the faithful instructions of Catharine. Both visited the paternal home together, and the worship of God commenced where heathenism had reigned without a rival. Eventually, both parents, two sons, three daughters, and a daughter-in-law, eight in all, became apparently the heirs of a glorious immortality. Some of them soon died in the triumph of Christian hope.

nelius was present at the formation of the church at Brainerd, the first which was formed among the Indians. The general influence which he exerted in favor of the missionary cause, it is not easy to estimate. His general character, and his manner of exhibiting the subject, were such as to command the respect and esteem of men in civil life. It is possible that the ardor of his feelings sometimes betrayed him into injudicious measures, but no evidence of it appears. He had repeated interviews with the heads of departments at Washington, with various Indian agents, and on one occasion, with the executive of Tennessee, and, it is believed, succeeded in gaining the confidence of all, by his integrity, courtesy, and general intelligence. A trust, involving great responsibilities, was assumed, and fully sustained, by an individual, hardly twenty-three years of age. Soon after his return, the following resolution was passed by the Board. "*Resolved*, That this Board cherish a very affectionate and grateful sense of the faithful, zealous, and highly important services of the Rev. Elias Cornelius, as an agent for the Board, for a length of time, and for various purposes." It has been stated previously, that Mr. Cornelius had early acquired a taste for natural history. At the formation of the American Geological Society, he had been unanimously appointed a member. In his tour from Boston to New Orleans, he made various observations upon the geology and geography of the country through which he passed, of an interesting character. These observations were afterwards published in the first volume of Silliman's Journal of Science.

In September, 1818, Mr. Cornelius was married to Miss Mary Hooker, of Andover, Mass. eldest daughter of the Rev. Asahel Hooker, formerly of Goshen, Ct.*

In consequence of the rapid enlargement of the missions of the Board, it became indispensable that the Corresponding Secretary should devote his whole time to his duties, and that a permanent support should be provided for his maintenance. It was felt to be desirable, on many accounts, that this officer should depend on a permanent income. His labors would in this way be more unembarrassed and efficient. A commission was accordingly given to Mr. Cornelius to endeavor to establish a permanent foundation for this purpose. He entered on the work with his accustomed energy, and labored, at intervals, for several years, in behalf of this object, and collected several thousand dollars. In the spring of 1819, Mr. Cornelius received an invitation from the first church and society in Charlestown, Mass., to become their pastor. After mature deliberation, he declined to accept the invitation. He was led to this decision, principally, on the ground that a pastoral engagement at Charlestown would allow him no time to perform those duties of a general benevolent character, in which his feelings had become warmly interested.

A few months in the early part of the year 1819, were passed by Mr. Cornelius in attending upon the public lectures and other exercises of the theological seminary in Andover. On the 21st of July, 1819, he was installed as colleague pastor with the Rev. Dr. Worcester, over the Tabernacle Church, in Salem, Massachusetts. The reasons which led to this connection with Dr. Worcester were the following. From 1812 to 1817, the concerns of the American Board of Commissioners for Foreign Missions had been increasing in number and in interest. The labor of main-

* Mr. Hooker was a native of Bethlem, Ct. graduated at Yale College in 1789, studied divinity under the direction of the Rev. William Robinson, of Southington, Ct. was ordained the minister of Goshen in 1791, dismissed, on account of ill health, in 1810, installed at Norwich, Ct. in 1812, and died in 1813. He was a lineal descendant of the fourth generation from the Rev. Samuel Hooker of Farmington, and of the fifth from Rev. Thomas Hooker, the first minister of Hartford.

taining an extensive correspondence, the responsibility of planning and commencing new missions, of providing for the comfort and usefulness of numerous missionary families, of laying before the public, frequently, the plans and prospects and wishes of the Board, devolved in a great degree upon Dr. Worcester. Many cases of much delicacy, and which required long and anxious deliberation, came before his consideration. In addition to this, he had the charge of a large and important church and congregation. He had for a long time been compelled to give up all seasons of relaxation; all that species of intercourse which is commonly denominated social and friendly, in distinction from the performance of solemn professional duty. In 1817, he informed his associates, that he could no longer continue to labor as he had done. He was not, however, essentially relieved till the summer of 1819, when Mr. Cornelius was associated with him as a junior pastor, with the express provision, that the senior pastor might devote three fourths of his time without interruption to the missionary cause. No arrangement could have been more satisfactory to Mr. Cornelius, provided his duty called him to leave his beloved missionary agencies. He was very reluctant to engage in any enterprise, which would prevent him from laboring directly for the salvation of the heathen. This was the subject which engrossed the strongest feelings of his soul. The conviction had been very deep in his mind, that he ought to devote himself personally and forever, to the foreign service. The last remark which Samuel J. Mills made to him previous to his departure to Africa was, "it is your duty to remain in the United States, and arouse the attention of the churches at home in behalf of the poor heathen." This observation of Mills had considerable effect in inducing him to abandon his original design of engaging personally in the missionary work. The settlement at Salem, was in many respects peculiarly congenial to his feelings. It associated him with Dr. Worcester, whom he loved and revered as he would an own father. It allowed Dr. Worcester to dedicate nearly his undivided energies to the duties of his secretaryship. It brought Mr. Cornelius into a relation with a church which had partaken largely of the benevolent spirit of their pastor; while it allowed him three months to plead directly the cause of Foreign Missions. As was before remarked, he entered on his duties in July, 1819. The ability and faithfulness with which he executed his trust, as a minister of Christ, will long be held in cherished remembrance in Salem. As he had not enjoyed those opportunities for thorough and systematic study with which many are now favored, his sermons, during the first years of his ministry, did not exhibit that fertility and richness of instruction which characterized his later efforts. Of this deficiency he was perfectly aware, and did as every wise man ought to do, set himself thoroughly to work to remove the cause. His improvement was consequently uniform and decided. As an impressive preacher, he was exceeded by very few. His pastoral labors were uncommonly systematic and acceptable. He kept a list of all the families in his congregation, duly arranged, and by means of some peculiar characters, was able to tell by the glance of an eye, *when* and *how often* he had visited every family. He had the power of interesting children to an uncommon degree. Says an officer of his church, "every little countenance brightened when he came in sight;—the children loved him indeed." Perhaps the most prominent object of his attention and solicitude was the promotion of eminent holiness in the members of the church. To attain this object he made unwearied efforts. In his view, the grand impediment in the way of the conversion of the world, is the want of deep and all-pervading piety in the church. He preached to pro-

fessing Christians on this point, frequently and with great pungency, and exhorted them to aim at nothing less than the holiness of their Lord and Master. The means which he adopted for this purpose were powerful and well sustained. Once in three months his church observed a day of fasting and prayer. He originated a Bible class, and interested all who attended it. There was a special revival of religion during his ministry;—as the fruits of which, 80 persons were added to the church while he was pastor, and 20 more soon after his dismissal. In the chamber of the sick, no one could surpass Mr. Cornelius. As soon as he learned that a parishioner was ill, he hastened to his bed-side. Those visits were characterized by a most tender sympathy, as well as by a faithful exhibition of the requirements of the gospel. On the 9th of June, 1821, his beloved father and friend, Dr. Worcester, died. This was to Mr. Cornelius a most afflictive event. Their fellowship was truly with each other, as well as with their blessed Lord. In the sermon which Mr. Cornelius published on occasion of his death, we meet with the following interesting passage. “You will doubtless expect that I should say something of the character of Dr. Worcester as an *associate* pastor. On this subject I scarcely dare to trust my own feelings. I may, however, be permitted to say, that I shall ever regard the period of my connection with him, as one of the happiest portions of my life. And whatever may have been the history of other connections of a similar nature, with heartfelt gratitude to God, I desire to record of this, that no incident ever occurred, which was known to interrupt its peace, or to mar its enjoyment for a moment. I weep while I think its endearments are at an end; and that I shall sit at his feet, and receive his paternal instructions no more.”

Among the objects which early engaged his attention, was that of preparing men for the Christian ministry, by means of EDUCATION SOCIETIES. Just before he commenced his south western tour in 1819, he received a commission from the American Education Society, to labor as he might have opportunity in their behalf. In 1824, he was appointed Secretary of the Society, but declined the appointment. Again in the spring of 1826, he was employed as an agent for three months, for the same Society. His efforts were attended with extraordinary success. About *forty thousand* dollars were subscribed in the form of permanent scholarships of one thousand dollars each. In the summer of 1826, he was again elected secretary of the Society. It had become apparent to all the friends of the institution, that without an efficient and responsible head, wholly devoted to its interests, it could not prosper. Upon Mr. Cornelius, not only the minds of the Directors, but of the Christian community generally were fixed. It was to him a question of overwhelming interest. On the one hand, was an important benevolent institution, having for its object the raising up of thousands of young men to preach the gospel of Christ through the land and through the world, but now languishing and comparatively impotent for want of a permanent secretary. On the other hand, was a church and congregation, one of the largest and most important in the country, warmly and increasingly attached to their minister, and unanimously opposed to his dismissal. He had become established in the affections of the people, and was looking forward to years of pastoral enjoyment and duty. He had also commenced plans of study and discipline, which promised him great mental benefit. After deep and devout consideration of the subject, he proposed to his church to submit the matter to a mutual council. To this proposal the church acceded with great reluctance. A council met in August, and devoted several days to the consideration of the subject. The

arguments in favor of the measure and in opposition to it, were exhibited at length. The result of their proceedings was, that Mr. Cornelius was dismissed from his pastoral charge, in the early part of October, 1826. He soon after removed his residence to Andover, and commenced his duties as Secretary of the American Education Society. In this office he continued till January, 1832, a period of a little more than six years.

In order to estimate the value of his services in this situation, a comparison of the periods of the commencement and close of his connection with the institution will be important. In the autumn of 1826, the American Education Society had been in existence eleven years. The Society had afforded aid to 550 men, 30 of whom were pastors of churches, and 30 more were licensed preachers. Six individuals had become foreign missionaries, and 12 or 15 were temporarily engaged as instructors in academies and colleges. The appropriations had been confined with few exceptions, to members of colleges and academies, the funds not allowing the Directors to furnish assistance to theological students. The sphere of the operations of the Society was confined in a great measure to New England. At the close of 1831, the Society had assisted about 1,300 men, of whom 20 were foreign missionaries, 380 licensed preachers in their native land, 540 were under patronage at that time, exclusive of licentiates, 65 were temporarily employed as teachers, but with the ministry in view, and 25 were permanently employed as professors or instructors. The remainder, with the exception of fifty-five from whom no information had been heard, had died, or failed for want of health, or given up the ministry for various reasons. Thus from those assisted by this Society, the church had received at the time referred to more than 400 ministers. This is more than the whole number of evangelical clergymen of the Congregational denomination in Massachusetts; and it is more than four-fifths of the whole number of Presbyterian ministers in the State of New York. About one-fifth of all the students connected with the theological seminaries of the United States are beneficiaries of this Society. The influence which Mr. Cornelius exerted in behalf of the American Education Society was as various as it was powerful. The weight of personal character and reputation, which he could throw into the scale of any institution with which he was connected, was very great. The fact that he was interested in an enterprise, was an assurance that the enterprise would succeed. Universal confidence was placed in his integrity and judgment, as well as in his energy and ardor of feeling. This was what the Education Society pre-eminently needed in an agent. The objects which it would accomplish are not palpable and immediate. They do not appeal directly to the feelings and sympathies of the community. The acquisition of an education occupies a great number of years, and the danger of a final failure is, by no means, inconsiderable. The Society has also had violent and deeply seated prejudices to meet. It has hundreds of representatives in every part of the country, who are exposed to the observation and scrutiny of a thousand communities. Of course, the moral or intellectual failure of one young man, is the theme of general remark, and operates, in many ways, to the prejudice of all the individuals who maintain their integrity, and in fact to the detriment of the whole enterprise. For these and for other reasons, the Education Society demands no ordinary talents in him, who would plead its cause successfully. To sustain it in that position in which it ought to be placed before the community, requires no little energy, moral courage, fidelity to Christ, comprehensiveness of view, wisdom, and patience. To this great work Mr. Cornelius was fully adequate. He had a grasp of mind, which

could comprehend its distant relations and its ultimate bearings. He knew how to meet the prejudices with which it was assailed, and to scatter the doubts and perplexities by which it was surrounded. At the same time, he attended, with equal industry and intelligence to the *details* of the whole system. His first object, after becoming connected with the Society, was to bring every thing which was capable of it, into an orderly arrangement. Some of his most exhausting labors were in the office. For weeks and months, he has toiled in arranging the numerous documents of the Society, with a patience and perseverance as if such were his appropriate and only duties. He had a great object before him, and he shrunk from no labor, however self-denying and wearisome it might be. The amount of labor and fatigue with which any duty was connected, did not seem to be an object of inquiry. If its performance would advance the cause, it was enough ; the work was sure to be done. But while he labored with unwearied assiduity to increase the number of ministers of the gospel, and to maintain the external prosperity of the Society, the burden which lay with the greatest weight upon his mind, respected the RELIGIOUS CHARACTER of the young men, whom he should be the means of introducing into the ministry. He longed, with unutterable desire, for the eminent holiness of every aspirant for the sacred office. Some of the letters which he wrote on this point, were marked with the deepest tenderness of spirit, and with a solemnity which was truly awful. That he should solicit the charities of Christians for the purpose of raising up ambassadors of the Lord Jesus Christ, filled him with overwhelming emotions. When there has been a sad failure in moral principle in regard to any one assisted by the Society, (of which happily the instances are few,) his benevolent heart was pierced with inexpressible sorrow. His pastoral visits to the young men at the various institutions, will long be remembered. They were truly *pastoral* visits. The agent and secretary were lost in the friend and father. He used to observe a special season of prayer and fasting before he engaged in these duties. He consequently brought to his work a spirituality of affections, and an unction of soul, which rendered his visits seasons of rich spiritual advantage to all concerned. He sometimes spent two or three hours with a single individual, in the retirement of a college-room, there learned the spiritual condition of his young friend, gave that encouragement or reproof, that instruction or consolation which the case demanded, and closed the visit with fervent and solemn prayer to God. No young man who ever saw Mr. Cornelius forgot him, and it is not too much to say, that no one ever saw him, who failed to love him.

While engaged in the services of this Society, he travelled from fifteen to twenty thousand miles, and raised funds to the amount of between \$120,000 and \$150,000. He advocated its claims and defended its interests frequently through the medium of the press. His influence in inducing others to co-operate with him, was a most remarkable trait in his character, and it was one of his principal means of doing good. It was exceedingly difficult for any man to resist his arguments, especially when enforced by his personal presence and persuasive address. He sometimes influenced others to coincide with his views, not in opposition to their *existing* convictions of duty, but in opposition to their *previous* and apparently firm determination. While he devoted his main attention directly to the objects of the Education Society, he had no contractedness of view, nor want of fervent interest in any of the plans of Christian benevolence. In the course of his life, he advocated them publicly, and with his accustomed energy and intelligence. He once received an invitation to execute an important trust in a foreign

land. He was also chosen Professor of Divinity at Dartmouth College, and Secretary of the American Bible Society. He did not consider it to be his duty to accept of either of the three last mentioned trusts. An object, which he viewed to be of great importance, and which he took into frequent and anxious deliberation, was the plan of preserving the health and physical energies of our professional men, by means of the union of manual labor with study. The good which has been accomplished in this country by means of this plan is to be attributed to his agency more than to that of any other individual. The excellent arrangements at the Andover Theological Seminary, on this subject, and which have served to some extent as a model, owe their existence to his instrumentality. On one occasion, he gave an able and comprehensive exposition of this topic in a public address. He also corresponded with gentlemen in all parts of the country; and published the results of his inquiries.

Though his official pastoral labors ceased when he left Salem, he cherished the spirit of an affectionate minister of Christ,—ever ready to aid his brethren, or to bestow his labors in behalf of destitute and afflicted churches. During the years 1830, and 1831, he supplied successively, for several months, the pulpits of the Salem and Pine street churches, in Boston, both of which were destitute of pastors. His efforts were attended with a success which greatly encouraged his heart. A special seriousness followed his ministrations. His labors at the Pine street church, especially, were indefatigable. As a consequence, forty or fifty individuals, as it was believed, embraced the religion of the gospel. His name will long be cherished in sweet and blessed remembrance by multitudes in Boston. In this connection, it may be mentioned, that he was present at the annual meeting of the American Sunday School Union, in Philadelphia, in 1830, when the resolution was adopted to endeavor, within two years, to establish a Sabbath school, in every destitute place, wherever practicable, throughout the valley of the Mississippi. He made a powerful appeal to the vast assembly convened on the occasion, and pledged himself to see to the establishment of 100 Sabbath schools in the valley. This pledge has been nearly or quite redeemed.

On the 10th of May, 1831, Jeremiah Evarts, Esq. Secretary of the American Board of Commissioners for Foreign Missions, died at Charleston, South Carolina. At the meeting of the Board in October following, Mr. Cornelius was chosen to fill the vacancy. This was one of the most important moments of his life. To resign at once, and without deliberation, his office at the head of the American Education Society, he could not, of course, for a moment, contemplate. At the same time, he did not feel at liberty to return an immediate answer to the invitation from the Board. The course which he took, was evidently in accordance with those elevated principles, which had long governed him. He thus expresses himself in answer to a letter which he received. All our readers will be struck with the solemnity of the spirit which it breathes. "Hitherto I have felt more like *praying* than either *writing* or conversing. The most I can or dare say at present, is, that with my eyes turned to heaven, and death and the judgment before me, I am trying to ask, Lord, what wilt thou have me to do. Next, I desire to have my ears open to every thing which is likely to make known His will. Lastly, I aim to put a seal on my lips till He permits and directs me to speak. I beg you to remember me in your prayers. It is the best proof of love which any dear friend like yourself can give me. I entreat my friends to pray for me. I think I never wished so earnestly to do the thing which *Christ* will approve. Every thing else appears to me

comparatively of no moment. His plan is *perfect*. You and I are objects of his thought and attention. He has his will concerning *our* field of labor. We had better be in our graves, than to be in any other field than he has chosen for us." Possessing such feelings as these, he must of necessity, we would almost say, come to a just decision. The question indeed, demanded unusual deliberation and prayer. The interests depending on its right determination, transcend all human calculation. The Secretary of the principal missionary society in this country, has in his hands, in an important sense, the eternal destiny of millions of souls. To him, more than to any other individual on this continent, the dying heathen look for the gospel. To discharge its duties properly, requires a forethought, a sagacity, a wide reach of observation and reflection, a spirit of dependence on God, and a knowledge of human nature, such as very few men possess, and such as are required to direct the resources of the mightiest monarchies of this earth. The salvation or perdition of millions is depending on the energy and faith of one man. Mr. Cornelius looked at the subject in this light. He felt its immense responsibilities press upon him with mountain weight. We have never known or heard of a question of duty upon which such solemnity of feeling was expended. Facts will fully justify this assertion. In most of the letters which he wrote for two months, he entreated the prayers of his friends with an earnestness, which would not be denied. For the last three months of his life he observed *every* Friday as a day of fasting and prayer. Besides, he set apart several entire days for this purpose. He examined all the passages of Scripture which have reference to the question which he was considering, and arranged the results of the examination under distinct heads. He wrote a communication to a number of the most judicious and intelligent Christians in the country, and received a formal reply from about twenty. He also conversed with a great number whom he did not address by letter. The results of his investigation, drawn up with great care and regularity, fill more than *seventy* quarto pages of manuscript. From his answer to the Prudential Committee, we quote the following sentence. "To this new field of labor and responsibility, once occupied by men whose praise is in all the churches of Christ, and the last, perhaps, which I am to cultivate in this world, I advance with trembling steps. My decision is with the Lord, and my work is with my God. Henceforth, if it please Him, I am to consecrate myself, my soul and body, and all I have, to a direct effort to execute, in union with others, the last command of the ascended Saviour. May his promised presence and grace sustain us in every time of need. May the spirit of the primitive ministers and martyrs of Jesus be ours! And may our aim like theirs be, to publish as far, and as fast as possible, the gospel to every creature." It is proper here to remark, that he had the fullest confidence that he had come to that decision which would stand the scrutiny of the final judgment. The answer to the Prudential Committee of the Board, was transmitted on the 19th of December, 1831. He resigned the secretaryship of the American Education Society, in a few days subsequently, and entered upon the duties of his new office. About the middle of January, he visited Boston, for the purpose of devising and maturing with the other secretaries of the Board, and with the Prudential Committee, an extensive plan of operations for the coming year, and also for the purpose of presenting the subject of Missions before several churches in Boston and its neighborhood. For four weeks he labored with unparalleled energy. It seemed as if the claims and interests of the heathen world had become identified with his very being. The prominent subject of his addresses in Boston, was the fearful spiritual con-

dition of the pagan nations. He did not present the arguments in the case, but he depicted the real condition of the heathen, as lying under the condemnation of God's law, and as exposed to eternal death, and urged Christians, by this most affecting consideration, to do all in their power to send them instant, ample relief—the gospel. He had a degree of solemnity and imploring earnestness, which was altogether unusual in him, and which was noticed by every person who listened to his appeals.

On the fourth of February, he left Boston for New York. He remained at Worcester on the Sabbath, and reached Hartford, Connecticut, on Monday, February 6th. Though seriously ill, he attended the monthly concert in the evening. From Monday evening till Saturday noon, though he was very sick, yet little apprehension was entertained of the fatal nature of the disease. On Saturday it became evident that the disorder was seated in the brain, and would soon terminate his life. At the close of the first of the distressing spasms, with which he was attacked, he commenced praying audibly,—the leading feature of which prayer was to obtain entire faith in the merits of Christ for acceptance, dwelling especially on the atonement, and asking with great earnestness to be washed in the blood of Christ. He soon after expressed his views of the Redeemer's power and grace with much energy and feeling. At another time, he prayed for submission to the divine will respecting his sufferings, entreating his attendants to join with him in asking that he might not in any moment of agony, be left to dishonor his God. There was an evident shrinking of the flesh from the suffering laid upon him, while in the spirit of his divine Lord, he strove to say, "the cup that my Father hath given me, shall I not drink it?" Decisive evidence was given before he closed his prayer, that he could add, "nevertheless, not my will but thine be done." After this period of suffering, he remained, as it were, with the quietness of a child in the hands of its father, expressing his thanks to those about him, and his willingness that anything should be done, which was thought to be desirable either for him or for others. About this time he said, "Why am I continued here? There must be something yet for me to do or to say. I think I could willingly remain until to-morrow in all this distress, if I could do any good to any one." At one time on awaking from a short slumber, he inquired what o'clock it was. On being answered, he expressed surprise that he still lived, and again dwelt on the idea that God had something for him to do. A friend at his bed-side remarked, "that if God had yet work for him to do, He would himself lead him in the way he should go, and show him what he yet required of him," adding, "though we consider that your present state is exceedingly critical, we are not entirely without hope, that you may yet be restored to health and usefulness." For a moment, a gleam of joy seemed to pass over his countenance, but he immediately raised his eyes and said, "oh, stop, my dear, there are temptations on a dying bed, that you know not of." He soon after prayed for humility, that he might be emptied of himself, and that he might have a disposition to place God on the throne of his affections. His prayer seemed to be answered while he was yet speaking. The Holy Spirit appeared to be rapidly preparing him for the glory which was soon to be revealed. "Sweet submission," said he, "was the language which first brought joy to my heart at my conversion, but this is a new scene. I am like a bullock unaccustomed to the yoke. If you notice anything improper in me tell me of it." Sometime on Saturday, he said that he felt himself to be near his end. The impression had been on his mind for several days, that this was his last sickness, and he blessed God that he could look to the change before

him with composure and hope. "I feel," said he, "that I am a poor sinner. I need to be washed from head to foot in the blood of atonement; but I hope that I may be saved, through Christ. Within the last year, and especially of late, Christ has been becoming more and more precious to my soul, and I feel that I can commit my immortal all to him. Here I wish to bear my dying testimony, that I go to the judgment, relying on nothing but the blood of Jesus Christ. Without that I should have no hope. He then proceeded to mention what he would wish to have sent as messages to some of his friends. "Tell my dear wife that I praise God, and hope *she* will praise him, that he gives me peace, and I trust a humble, thankful, penitent frame of mind in this trying hour. Tell her not to indulge in immoderate grief, and thus sin against God. If she could see the whole glorious plan as God sees it, she would bless his holy name for removing me now. He will take care of her and of the dear children. I have not a doubt of it." "Give my best thanks" said he, addressing the Rev. Dr. Hawes, "to the good people in Hartford, for their kindness to me for Jesus' sake. Tell your own dear people from me, that they hear for eternity. Last Monday, I was in the world, active, but now am dying. So it may be with any one of them. O if they could but realize the solemn truth, that they hear for eternity, it would rouse them all from slumber, and cause them to attend without delay to the things which belong to their everlasting peace. Tell Christians to aim at a high standard of piety, and to live more entirely devoted to God and his cause. To one who is dying, there is an immeasurable disparity, between the standard of piety as it now is, and as it ought to be. When one comes to die, this subject appears to be of infinite importance." He then spoke of the cause of missions with great tenderness and affection. He said that he had determined to write to the missionaries at the different stations to engage them to observe the Friday preceding the monthly concert, as a day of fasting and prayer for higher qualifications in themselves, and a higher tone of piety in Christians throughout the world. "I have hoped, if it should please God to remove me now, that it may be the means of promoting his cause among the heathen more than if my life were preserved. It is needful that the church should feel more deeply her dependence on God, and pray to him with more fervency and faith for the advancement of his cause. Send my best love to my dear brethren at the missionary rooms. Tell them to gird on the whole armor of God, and give themselves entirely to the work. It is a good work, and God will prosper it." Supposing that he would live but a few hours, Dr. Hawes said to him, "My dear brother, your conversation has been abundantly gratifying to my heart, and it is proper that you should prepare for the change, which you apprehend to be near, but there is still hope in your case, and I wish you to admit to your bosom all the hope which exists, and to lie in the hands of God like a little child." With inexpressible tenderness and solemnity, he replied, "Now, brother, there is one thing which I wish to say, If it please God to bring me thus far, and then to say, Tarry thou here a while longer, or to take me away now, **LET HIS GLORIOUS WILL BE DONE.**"

He died on Sabbath morning, February 12th, at 8 o'clock, in the thirty-eight year of his age.

NOTE.—We shall offer some remarks on the character of Mr. Cornelius in our next number. An engraved likeness will also be inserted in the same number, or in the one following.

For the Quarterly Registrar.

QUESTION OF PERSONAL DUTY IN REFERENCE TO FOREIGN MISSIONS.

§ 1. A RATIONAL free agent should not be deceived by fictions of his imagination, coerced by groundless fears, nor heated by enthusiasm.—Neither should such an one be impeded in prosecuting the dictates of right reason by unjustifiable indulgence in any of his affections or desires. But, being accountable as well as rational, it is both his privilege and duty to lend a willing and attentive ear to dispassionate reasoning, and be influenced by a just exhibition of proper motives.

§ 2. Each possesses influence over his fellow-man :—and he abuses that influence, who employs it in persuading others to the commission of acts or formation of judgments, when the motives thereto which he urges are not, in the eyes of strict justice, of sufficient intrinsic weight ;—when the means employed in persuasion are not rigidly honest ;—when the arguments adduced are not in reality of adequate force, but are rendered efficient by wilful, though perhaps well intended device, or, by actual misapprehension of their due import and value on the part of him who thus improperly uses them to produce results which they ought not, and would not of themselves, effect on a well regulated mind.

§ 3. But, if he who deludes the understanding, and perverts right judgment, by falsifying motives, does abuse the influence which he may exert, certainly there is a corresponding, and oftentimes greater, dereliction from simplicity and sincere rectitude in the conduct of that man who refuses to be influenced by proper considerations :—who labors to avoid conclusions to which light and the impartial exhibition of unalloyed motives would conduct his unbiassed reason, either by giving an unjust preponderance to arguments which coincide with, or by diminishing the

real force of those which may oppose his inclinations.

§ 4. There have been, and there will yet be, instances, where men, who profess to love the light, have closed their eyes on that light in reference to certain points of duty. There may have been cases, where, when the entrance of light has been so sudden, as to anticipate obstruction ;—the illumination of the path of duty so clear, as to preclude mistake ;—and when the voice which said “ this is the way, walk ye in it,” has been as emphatic as solemn ;—a resistance has been made to such unequivocal indications ; and he who prayed, “ thy will be done,” cried out, in agony of spirit, “ let me alone.”

§ 5. It is however neither an absolute, determined, exclusion of light, nor a positive refusal of compliance with obligations rendered palpably manifest, which is so much to be feared among candidates for the Christian ministry. The danger consists partly in this, that, in inquiring after duty, we do not permit *simple, undivided* light to shine upon our path. The sun’s light, when unrefracted, is clear, without a tinge. But if a prism be interposed, immediately the ray is broken, and no longer transmitted colorless. So with the light of duty. It emanates in purity ; and in purity and simplicity would it beam calmly on the inquiring eye, conveying certain and delightful intelligence to the candid, willing soul. But prejudice and passion constitute a prism, through which, too often, we eagerly look, and receive an erroneous, because not a simple, view of duty. By this, however, it is not intended to assert that many, and even complex considerations may not render the way in which we ought to go dubious for a time :—but, it is asserted, that many and complex considerations are frequently brought to view which have little to do in deciding duty ; that predilections and desires sadly

derange the mental vision ; and that "simplicity and godly sincerity," which will bring light out of darkness, are greatly to be desired in investigations concerning personal moral obligations.

§ 6. Not to mention that timorous spirit which would refuse, or even hesitate, to examine the claims of any particular part of the vineyard, lest such examination should result in the discovery of a call of Providence thither, it may be well to notice another source of danger in arriving at decisions in relation to personal conduct ; which is, *the tendency to magnify obstacles*. The child knows that the surface of one square inch, when brought almost in contact with the eye, will entirely, exclusively, occupy that vision which before comprehended mountains in but a part of its range. Thus an obstacle, real, but, when viewed in its proper place, comparatively small, may, by continual presentation to the mind, exclude other considerations of far greater magnitude ; till at length it occupies the whole mental vision, and, though much inferior to other motives which ought to have exerted their weighty influence, is permitted to decide a momentous question. This is a manifest perversion of influences. Yet the individual may be unconscious of such perversion : for, although he may be sensible of entertaining predilections, he does not discern their operation, and is blind to the fact that in him is exemplified the maxim,—What we wish to be our duty, will generally soon appear so.

§ 7. How productive of evil may be such a tendency to magnify obstacles, because of desires or disinclinations :—how, if indulged in, it may lead to the formation of decisions utterly erroneous—appears from this simple consideration—that we may be exceedingly unfit for that very field to which our inclinations are strongest, while that to which we are in reality best adapted may have

little of our thoughts, and less of our affections.

§ 8. But although many a stream of influence may have been diverted, by the exaggeration of impediments, from that channel in which it would have flowed most energetically and efficiently, doubtless we do *more* frequently swerve from the path of duty, not by filling it with apparently insurmountable difficulties, but, by looking *so steadily* at some particular field, that, in our intense and protracted gaze, the *field to which duty points* vanishes. It is not difficult to drive one field from our mind by occupying it with another : and that, thus excluded, may be the identical one which should engage our thoughts.

§ 9. A candidate for the Christian ministry has no right, prior to a candid examination, determinately to fix his attention on any one special field, considering *that* the area of his future exertions. Nor will one with an enlightened, candid, reflecting mind, persevere in the plea that he has always expected and intended to direct his ministerial attention to a certain portion of country ; because, consideration will make it obvious to such a man, that *all his expectations and intentions may have been erroneous* : and, that whereas he has always intended to labor in this field, perhaps the finger of duty has *always* pointed in an *opposite* direction ;—but, has never been noticed. Expectation does not always coincide with duty. A man may have always expected to preach the gospel in that place to which duty never called him.

§ 10. It is easy, by continually revolving the claims to evangelization of some portion of our own beloved country, to invest it with a comparative importance, to which it proffers no just claim. Patriotic affection, however, is not gospel charity. He who has thought much and often of his native valley, will readily suppose it the most important in the world. And though he may have

crossed the mountains which bound his home, still the feelings of home go with him:—still he thinks and speaks of **THE VALLEY**. Enlighten such an one, and let him thus be placed on that eminence of information whence he can behold all the kingdoms of the world. Let him know that there are innumerable isles of the sea, and, beyond the ocean, valleys broad and long as his own, and, **BESIDES** these, boundless plains, and continents, all which are “to bud and blossom as the rose,” with their hundreds of millions to “bow the knee to Jesus.” Tell him of believing nations in embryo, and Christian myriads about to burst from the teeming womb of futurity:—and let him realize, by short anticipation, the “solitary places” becoming “vocal with the high praises of our God.” Then his local feelings will subside; and, if predilections do not warp and obscure the exercise of his judgment;—if he is willing to make the same accurate calculation, both of the present and future; for the *world*, as he does for his home; he will be more competent to judge of the comparative claims of his own and foreign lands, and, as a Christian minister, to act accordingly.

§ 11. But here observe, that when each one is deciding whither he himself is called, it is not the field *alone* which ought to be examined, but also *his own qualifications*. From this it is plainly manifest that, because any one may believe that a certain portion of the world utters the most urgent call, he cannot therefore legitimately infer that he himself is most loudly called to that particular field; because, he may not be fitted for it. Now, by continually contemplating the wants of his own country, or, more particularly, some part of it, and, by a calculation of the influences which he supposes it will hereafter exert—which calculation, be it remembered, he has not yet made in reference to pagan lands—a man may, possibly, arrive at the conclu-

sion that his native land—or, specially, some portion of it—does really present a more importunate demand for ministerial supplies than the heathen world. Suppose, for a moment only, this to be the real state of the comparative claims, it does not decidedly prove that his duty, as an individual minister, is to remain at home and occupy one of those posts to which so loud a general call is made; because, he may be much better fitted to go to the heathen. To deduce a *personal* call *solely* from the circumstance of the *most imperious* GENERAL call would be erroneous for this reason,—that a *personal* call to any field cannot be entirely decided upon merely from the urgent necessities of that field;—but, the general and particular qualifications and disqualifications of the individual must be considered.—Each must examine for himself.—There is this difference between a general and a particular call;—that every general demand necessarily furnishes many individual commissions, but, every particular commission is not found in a general demand. The most emphatic call which reaches his ear is not the most importunate upon each individual indiscriminately; for, no one knows that his line of duty is parallel to any ever yet traced on the globe. So then, our pre-determinations may be contrary to duty; an inquiry is necessary;—and, should any one ever arrive at the conclusion that his native land proffers the most imperious claim to evangelization, yet let him bear in mind, that he,—*he*—may, even now, be divinely called to the high honor of declaring the gospel on the plains of Africa. We are aware that the argument here employed admits a twofold application; and that it may be responded—“the soul-stirring demand for the gospel from six hundred millions of heathen is not, *of itself*, a sufficient ground upon which a personal call can be predicated.”—This is granted.—Each one must examine *him-*

self, as well as the field. But it is maintained that the vastly superior claim which the pagan world presents proves first, that *many more* are called (and of course that it is the duty of many more to go) thither, than to remain in this land: and, secondly, that therefore, prior to the examination of personal qualifications, the presumption, for every one who views the comparative claims of the home and foreign service, is that he is called to the latter. But is this the presumption usually made? Duty is not a matter of presumption nor supposition: but is it not a clear evidence of great insensibility to the claims of the heathen that, when candidates for the ministry are as yet undecided, we do so generally find the supposition and presumption in favor of home?—And on which side of this question is there most danger of a mistake being made? On which side HAS IT *for years and centuries been made*?—“Every one is not obliged to engage *personally* in the foreign field.” Admitted:—but ought not many more to engage? And is there not reason to fear that this proverb—for a proverb it has become—has been, and may yet be, carried too far, and made the excuse for neglecting the duty of investigating this most interesting and important subject? This consideration demands the attention of every candid Christian mind. If the office of a missionary of the cross is solemn and responsible, much more solemn is the thought of disobeying the summons to engage therein! *For*, in performing *duty*, however responsible, we have the promise “my grace is *sufficient* for thee:” but if, like Jonah, we endeavor “to flee from the presence of the Lord,” may we not fear that the waters of chastisement shall compass us also, “even to the soul!”

§ 12. Nor let it be asserted that, *by preparing himself* for any particular service, a candidate for the ministry may consider himself called to any quarter of the globe. Did quali-

fications depend entirely on a man's self, there might perhaps be some ground for such an affirmation. But it certainly does not. He may inherit, or may have acquired, in body or mind, that which renders him unfit for, and unworthy of, the missionary privilege. But, if there exists no material disqualification, if there be no insurmountable barrier, the call, absorbing all other calls, which rolls so mightily and incessantly from pagan nations, should induce each of us to consider seriously, willingly, and solemnly, “in simplicity and godly sincerity,” “Am not I called to preach Jesus Christ to the benighted?” And when a commission to heathen lands has thus been ascertained, we may next examine to which country, and to what division of missionary labor we are best adapted;—in which we may accomplish most good. *One* talent may, among the heathen, produce a more glorious result than ten in Christian lands, and he who possesses *ten* talents, will wish that he had “beside them ten talents more.” For, experience declares that while the feeblest may effect incalculable good, there is scope for the mightiest mind, and ample opportunity for the full application of talents of the highest order, and attainments the most general.

§ 13. If duty is not a matter of presumption, and if the path in which we ought to walk is sometimes clouded, it is obvious that there exists not only a possibility, but a *strong probability*, that, unless a careful, conscientious search is instituted, many will *mistake* their duty. When we are not at liberty to choose *any* road which may *please* us, and when there are many besides the right road, the probability is great, that, except an inquiry is made, we shall fall into that way wherein another should have walked. And, is an error in the matter of personal obligation of *small* moment? It is of *great* importance, on this account;

that in the path of duty, happiness—peace of mind—is found. Who does not desire to enjoy “the perpetual festivities of a mind at peace with itself!” Why is it that ministers, whose labors a marked blessing has crowned, have felt their happiness marred, and their minds agitated, with this reflection,—“perhaps you are not now acting in accordance with duty”—“perhaps you ought now to be far hence, among the heathen”—?—God may bless the exhibition of his own truth in America, even when made by one who should be proclaiming “glad tidings” in the isles of the *Ægean*:—but, “a conscience void of offence” is the portion of him, and him alone, who treads the path where duty sheds her light.

§ 14. But if the consideration of personal happiness should influence us in this inquiry, the more serious reflection, that we shall be *most useful* also in the way of duty, should present a most efficient inducement to an impartial investigation. To say that a man will be most useful where duty calls him, is *not* to deny that he may be the instrument of much good when out of the path of duty; but, it is *to assert*, that he who desires to effect all the good he possibly can, should carefully regard the leadings of Providence, and search diligently for them where they may not be evident: for, in thus, and thus alone, acting, will the desired end be secured. And should examination determine that it is the duty of any one to depart and dwell among the Gentiles, let him remember that the conversion of one soul in a region of darkness, inflames a taper, the light of which, though in Christian lands it would be almost unnoticed, yet, in the gloom of paganism, “*cannot be hid*,” but illuminates far and widely. It is like the seed dropped from the bill of the unsuspecting bird, which, in a few years, propagates a forest where not a shrub before was seen. A heathen

convert is a little leaven, but leaveneth a mighty mass. And he who bears the “lamp of life” into the midst of “darkness and the shadow of death,” is influencing the destinies of millions; kindling a light which shall be reflected from surface to surface, till darkness flies away; and sounding a trumpet-note which shall be echoed over plain and valley,

“Till earth’s remotest nation
Has learnt Messiah’s name.”

§ 15. He who expects ere long to become a herald of the cross, is, in the exercise of a Christian spirit, willing to spend his life in *any field* to which the will of his Lord and Redeemer directs him. He confesses that he is “not his own,” and that “the vows of God are upon him.”—Now he who is willing to pass his life any where for the sake of Christ, will certainly desire to understand what the will of the Lord in this respect is, that he may obey it. And inasmuch as suspense produces inquietude, he will wish to know at an *early period*, that he may also have time for preparation. Moreover, it is manifest, that if any one is *sincerely desirous* to ascertain the will of God concerning him, he will readily, and perseveringly, *employ means* for that purpose; not expecting a miracle to be wrought in his special case. Such an one will also endeavor to avoid so *entangling* himself, previous to ascertaining his duty, as to be *incapable of complying with* that duty when ascertained;—as this would, virtually, be *deciding for himself*: but, being anxious to give the subject a thorough investigation, he will receive all light, and hear every argument.

§ 16. Now as it is our duty not to “lean to our own understanding,” but ask direction of God; so, if sincere, we may expect to receive an answer. He who makes it his prayer, “for thy name’s sake lead me and guide me,” may appropriate the promise, “I will instruct thee in the way which thou shalt go.”—And,

doubtless, one great reason why so many are wavering,—in painful suspense,—is, that they have not exercised entire and cheerful unreservedness—calm and candid self-devotement,—and, with “*simplicity and godly sincerity*,” resolved to abide by the result of a prayerful investigation.

§ 17. But a determination *cannot be absolute*. It can only be made conditionally—in view of the existing circumstances and prospects of the individual. Whenever these change, a re-examination must be instituted. And, if such a material alteration in circumstances has taken place as to affect the ground on which his prior condition was built, that decision, unless there is still other ample basis on which it may rest, must be changed.

§ 18. Thus has an effort been made to present a few considerations which may cast some light upon the method of ascertaining the path of duty. But, for that path, let each, as in the light of eternity, himself search. Any studied attempt to desert reason, and merely enlist the feelings, has been avoided. We repeat the sentiment with which this essay was commenced, that it is the privilege and duty of rational, accountable beings, to be influenced by a just exhibition of proper motives. If anything which approves itself to the ear of unsophisticated reason has been advanced, it claims for itself, in common with all truth, attentive consideration.

§ 19. Certain it is that the posts of real hazard and danger in the host of the Lord:—the ranks of the true church militant of Christ; remain unoccupied. This surely does not argue an elevated standard of piety in the soldiers of Immanuel:—for, true bravery and zeal in a soldier are not evinced by a fondness for the region of security: neither is the courage of a commander so clearly manifest from his exhorting, *at a distance*, his troops to press nobly on-

ward, as when *he himself* unsheaths his sword, and, taking the head of his army, cries “follow me.”

§ 20. In conclusion; let it be remarked that not only is it important that the considerations which influence us in deciding our duty be of the right kind, but, *the state of feeling*, at the time when these motives are exerting their influence, is a matter of moment. If an individual approaches the question with a tremulous, desponding frame of mind,—with a heart partly reserved,—almost fearing to discover duty, yet hoping that it may coincide with his inclinations—need it be said that he is in a most improper state? Or, should he indulge a reckless disposition, this is entirely inconsistent.—It is the meek that God will guide—“the meek will he teach his way.” And when, with an “eye single” to the glory of God, and the spirit of self-devotement, is joined the sincere desire, and endeavor to know, and humble, cheerful willingness to obey, the will of our Lord; then, surely, we shall learn whether “he who hath bought us with a price” fixes our lot here, or directs our course to where they bow the knee to idol gods: and we shall be useful and happy.

True, it is joyful to hear the soft accents, and meet the beaming eye, of those we love,—it is sweet to let the affections twine gently, and warmly, around those who have a kindred soul to ours: but there is a friend above all others; His smile is peace; His approval, perfect joy: and when pointing to some distant shore, He says to the blood-bought soul, “follow thou me;” quietly and willingly do the tendrils of earthly love unclasp their tender hold, and, elevated, fix a permanent embrace on Him who loves as never man loved;—never, never more, to be torn away:—and, the language of that soul now is,

—“I cannot rest:—there comes a sweet
And secret whisper to my spirit, like

A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows or pluck earthly flow'rs,
'Till I my work have done, and render'd up
Account. The voice of my departed Lord,
'Go TEACH ALL NATIONS,' from the eastern world
Comes on the night air, and awakes my ear.

"And I will go. I may not longer doubt
To give up friends, and idol hopes,
And every tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrow'd sweets? I sure
Have had enough of bitter in my cup,
To show that never was it His design
Who placed me here, that I should live in ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not, if storm or sunshine be
My earthly lot—bitter or sweet my cup;
I only pray, God fit me for the work,
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
'Till I my weary pilgrimage have done,—
Let me but know I have a friend that waits
To welcome me to glory,—and I joy
To tread the dark and death-fraught wilderness.

"And when I come to stretch me for the last
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toil'd for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one that hath so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan hath struggled as he hath for me,
Should ever reach that blessed shore! O how
This heart will flame with gratitude and love!
And through the ages of eternal years,
Thus sav'd, my spirit never shall repent
That toil and suffering once were mine below."

[This article was written by a member of
the Princeton Theological Seminary.—Ed.]

TWO ADVANTAGES OF THE STUDY OF HISTORY.

THE study of History throws a
flood of light on the events which
are now occurring in the providence
of God.

These events are not isolated:
they are not disconnected. They
are but a part of a series. They
have strong links connecting them
with ages past. The revolution in
France of 1830, has palpable rela-
tions not only to the years 1796, and
1775, but to the days of feudal aris-
tocracy. The chains which were
broken on the 5th of July, 1830, were
forged in the darkness of the middle
ages. Whoever would have an in-
telligent understanding of the scenes
which are made known to us with

every gale from the Atlantic, must
not only have some acquaintance
with the civil history of other times,
but with the ecclesiastical. The
papal church in Europe, is not an
appendage which may be brushed
off at pleasure. It has intertwined,
it has interlocked itself around all the
nerves, and among all the folds of
the civil system. It has poisoned
the fountains of political health. It
is an enormous gangrene at the heart
of national prosperity. It has united
church and state with a vengeance.
Political and ecclesiastical tyranny
will fall together. They have sucked
the life blood of the nations together.
They will be buried in the same
grave of ignominy and oblivion. In
the records of the papal church, then,
there are innumerable facts and doc-
uments which may be made to bear
with amazing force, not only on the
papacy of the present times, but on
the political thralldom in which most
of the nations are involved. The
weapons which will demolish both
these usurpations are the same—argu-
ment—*light and love*. They will
shrink away forever under the blaz-
ing and intolerable light of truth.
Let him that readeth, understand, and
let him who would understand, *read*.
The volume of history is open before
him, full of impressive admonition,
instinct with awful truth.

Again, History furnishes valuable
knowledge of the plan of God's moral
government.

I will present but one illustration
of this remark. This world is a state
of probation in regard to individuals,
but of retribution in respect to na-
tions. Every sinner *knows*, that
there are in this world the begin-
nings of retributive justice. Every
nation of sinners has *felt* this. The
Spaniard, who, with the heart of a
tiger, ravaged Mexico, had some ex-
perience before his death that God
is just. The Spanish nation for a
century, has felt this truth, like a
saw on the tenderest fibres of the
soul. The white man who sells

whiskey to the Indian, may experience the curse of God in his habitation. This country, unless it stops in its career of perjury in regard to the Indians, may expect to take the cup from the hands of crushed and guilty Spain. An individual suffers very frequently by a connection with another, and not through any special fault of his own. It is far less so with nations. They are independent in a much higher degree. What they suffer is more directly a consequence of their own folly. Righteousness exalteth a man, much more a nation. The nearer we approach God's universal government, the more distinctly we shall see the principles by which it is regulated. In the life of an individual, those principles are like a stream of water half hidden from view by the grass and willows on its banks. In the history of a nation, they are like a body of water always open to the light of heaven. Let him then who would enlarge his knowledge of the laws and principles of his Maker's government, study them as developed in the past history of the world. A good history is an index forever pointing to the throne of God.

CHANCELLOR KENT'S OPINION OF CLASSICAL LEARNING.

AT the last commencement in Yale College, Chancellor Kent, of New York, delivered an oration before the Phi Beta Kappa Society. It is one of the most interesting productions of the kind which we ever read. It contains several touching reminiscences of the former friends and patrons of the Institution, and a sketch of its history. We rejoice that the Chancellor has given his opinion so decidedly in favor of classical learning. No question can be more triumphantly determined by an appeal to facts.

NOR is there any reasonable ground for the suggestion that the classics are deleterious in their influence upon the formation of the mind and

character, or that the study of them is injurious to the progress or relish of Christian truth. No proposition can be more thoroughly refuted by universal experience. The most distinguished Christian teachers have always been the most distinguished classical scholars, and the most zealous advocates for classical learning. The mythological machinery and enchanting fictions which pervade the poetical classics, have proved to be quite as harmless, if not entirely as interesting, as any of the legendary lore or romantic adventures, on which the muse of fiction has, in every age, seduced young minds and mature minds to dwell with rapture. It is in vain to condemn fictitious story, so long as we all remain bound to the glens, and lakes, and highlands of Scotland, by the spell of a mightier magician than *Æschylus* or *Shakspeare*. Classical literature is the established standard throughout Europe of high intellectual and liberal attainments. The leading puritans of New England, and the great body of the protestant clergy every where, no less than the fathers of the primitive church, were scholars of the first order. Let us take as a sample from among ten thousand, the Reverend John Cotton, styled *the father and glory of Boston*. He was advanced in early life by reason of his great learning as a scholar, to a fellowship in the English university of Cambridge. His skill in the Hebrew, Greek and Latin languages, as well as in textual divinity, was unrivalled. His industry was extraordinary. He wrote and spoke Latin with ease, and with Ciceronian eloquence, and yet can any one doubt of his religious zeal? He was distinguished as a strict and orthodox preacher, pre-eminent among his contemporaries for the sanctity of his character and the fervor of his devotion. He died as he had lived, in the rapturous belief, that he was immediately to join in the joys and worship of the saints in glory.

STUDY OF GREEK LITERATURE.

BEFORE the world advances much farther in its career of improvement, there are several grand fundamental principles which must be thoroughly investigated, and universally understood and acknowledged as established truths. In this country, the question in regard to the utility of classical literature, involves one of these fundamental principles. It is vitally connected, not only with the formation of individual character, but with our dignity, improvement, and happiness, as a whole people. While colleges are rapidly multiplying among us, it is becoming the one great question, on whose decision the progress of learning and religion in no inconsiderable measure depends. It is no less than a question whether the whole mind of the country shall hereafter be shallow and empty, or strong, deep, and richly fraught with wisdom. It is a question whether, in the times of trial that are coming, our spiritual leaders shall be puny, unfurnished, superficial, or men of iron mental constitutions, deep research, generous discipline, expanded views, and ability to grapple with the most learned and malignant infidels. It is a question whether the profound knowledge of the Bible, and, of inevitable consequence, the union of learning and piety, shall hereafter flourish or decay. We ought not to go a step farther in our multiplied measures of improvement, till the right principle in regard to this important subject shall have been established on an immoveable foundation.

Our imperfect and very slight commencement of the study of classical literature, is the grand cause of most of the prejudices that exist against it. In Germany and England they have very few prejudices, because they are such thorough classical scholars as to possess universal experience of the vast and manifold advantages of this kind of discipline and erudition. Here we merely remove the first difficulties, and then relinquish the work; advancing just far enough to find that like every great and noble acquisition, its attainment is laborious, we then return to say that it is useless. In this we are unwise, as well as unjust.

We shall not here dwell upon a general subject which has been heretofore discussed with so much ability in this Journal. Our object is to bring into view the claims of GREEK LITERATURE—and to show, that a moral obligation rests upon every student, especially if he be looking to the ministry, to make himself a profound Greek scholar. We shall prove that Greek Literature ought to be profoundly studied—First, for the native excellence of the Greek classics; Second, for the invigorating discipline which this study affords the mind; Third, for the practical knowledge and mastery of our own native language; Fourth, and last, and most important, as a preparation for the study of theology.

There are many reasons why impartiality has been rare in judging the native excellence of any portion of the classics. A great many individuals leave the study so early, as to carry with them no delightful recollections of enjoyment in its pursuit, but only the memory of difficulty and tediousness. 'Then farewell Horace, whom I hated so.' The multitude of minds that pass through college, never learn to think or to criticise, but in a perfectly vague and indefinite manner. There has been, moreover, a veneration paid to the great minds of antiquity, amounting almost to idolatrous excess. Ficinus, the friend of Lorenzo de Medici, kept a bust of Plato in his bedroom, and a light burning before it continually. The rhetorical, indiscriminate, artificial praises lavished on the ancients, have been a great obstacle to the heartfelt appreciation of their excellence. There has been a gross inattention to the universality of the principles of criticism, as founded in the nature of the human mind. Students have not read the Greek poets as they do the English, continuously, for the pure pleasure of the poetry, but with the application of formal precepts about sublimity and beauty, kept so constantly before the mind as to repress all movements of natural admiration. The imagination, which transfigures all images, paints whole landscapes in single epithets, pervades and quickens all materials, lights up the rudest with splendor, surrounds the meanest with dignity, makes the sim-

plest magnificent with mind, has not been, as in Milton, Spenser, Shakspeare, the object of notice. In judging of an ancient composition, we ought to set aside as far as possible all the qualities and features resulting from peculiarities of time and place, and inquire to what degree those characteristics, which are not the growth of artificial circumstances, but belong to the world of cultivated mind, imagination, fancy, good sense, pathos and nobleness of feeling, purity of thought and language,—have been embodied by the genius of the writer.

Our limits will permit us to do little more with this part of our subject than just to recall to the mind an array of names, which as long as the world preserves any true admiration of intellectual power and refinement, will be regarded as the symbols of genius:—Xenophon, Herodotus, Thucydides, Plato, Aristotle, Demosthenes, Homer, Pindar, Theocrytus, Æschylus, Sophocles, Euripides. In their works we possess a collection of volumes, both in prose and poetry, unrivalled for energy of thought and language, for sublimity and beauty, for richness, profundity, and comprehensiveness, for conciseness, vigor, and muscular power, for every kind and variety of material to discipline the mind, enrich the imagination, and polish the taste into refinement. Take for instance, from the works of the first of these writers, the *Anabasis* of Xenophon;—where in all modern literature can be found characters drawn with stronger discrimination and relief than those of Clearchus, Proxenus, Menon, Cyrus? They are like the old portraits of Vandyke. How perfectly familiar the perusal of that work makes us with the character of the Greek soldiery. Where shall we look for a finer exhibition of a firm mind contending with great difficulties, and overcoming them by native perseverance, energy, and sagacity, or for more masterly examples of practical good sense and integrity, than in Xenophon's own conduct during the retreat of the ten thousand?

Herodotus, the venerable Father of History, has gained a story-telling reputation, for which he may thank those judicious scholars, who have gathered into one parcel for the use of the pupil, all the garrulous tales and curious anecdotes to be found in his whole writings, excluding every thing grave and dignified in this familiar and delightful historian. The fact is, the very pleasing manner in which Herodotus intermingles biography, description, geography and anecdote, interweaving them in the body of the history, like romantic figures in the old rich tapestry, together with the sweet natural simplicity and purity of his style, renders his work admirably calculated for the mind's early study, and for an introduction to the history of all Greece.

We should owe not a little to Thucydides, if his only merit was that of having preserved the funeral oration of Pericles. But what a masterpiece of energetic representation in his whole history! What grasp of mind, what a strong massive style, what deep reflection! Thucydides in Greece, and Tacitus in Rome—can the literature of all modern nations produce historians of such power?

Plato and Aristotle are names which we often hear mentioned by the ignorant, the superficial, and those unacquainted with austere study, in a style of self-complacent contempt, which is truly amusing. "The Greeks indeed were a fine people in works of taste; but as to their philosophers, the writings of Plato are smoke and flash from the witch's cauldron of a disturbed imagination! Aristotle's works, a quickset hedge of fruitless and thorny distinctions. And all the philosophers before Plato and Aristotle, fablers and allegorizers!" Now there can be little doubt that the day is coming when the Grecian philosophy will be generally viewed with an admiration more solid because less idolatrous, than that which nearly deified it three centuries ago. At all events, before we arrogantly conclude that the philosophical systems of Plato and Aristotle were *utterly* obscure, false, mystical, it might become us to remember that these men have ruled the whole world of intellect for ages, and to inquire, each for ourselves, whether it be possible or true, that two individual human minds have really exercised this mighty despotism by sheer falsehood, mysticism, and absurdity. Even if it were so, their very errors are not useless. *Primus sapientiæ gradus est falsa intelligere.* "Much thanks are due," said Aristotle, "not only to those who have established truths worthy of reception, but to those who have given us opinions worthy of examination. They set our faculties to work, and even their errors are useful to their successors. Had Phrynis never lived,

we should not now enjoy the charming melodies of his scholar Timotheus." This is perfectly true in a more important point; for if, through contemptuous neglect of the writings of old philosophers, we forget their errors, we shall be sure to commit them over again. In philosophy as in religion, we must know the ancient heresies, or under new forms they will perpetually spring up, to keep the human mind in a manifold labyrinth of deception, forever recurring, yet forever the same.

The declarations of S. T. Coleridge, in his various works, in regard to the philosophy of Plato, demand attention, as the opinions of a man who is the perfect master of his subject. "It was not altogether without grounds," says he, "that several of the Fathers ventured to believe that Plato had some dim conception of the necessity of a Divine Mediator, whether through some indistinct echo of the patriarchal faith, or some rays of light reflected from the Hebrew prophets through a Phœnician medium, (to which he may possibly have referred in his phrase *θεοπαράδοτος σοφία*, the wisdom delivered from God,) or by his own sense of the mysterious contradiction in human nature, between the will and the reason, the natural appetences and the no less innate law of conscience, we shall in vain attempt to determine. It is not impossible that all three may have co-operated in partially unveiling these awful truths to this plank from the wreck of Paradise, thrown on the shores of idolatrous Greece, to this divine philosopher.

'Che in quella schiera andò più presso al segno
Al qual aggiunge, a chi dal cielo è dato.'"^{*}

Again;—"The doctrine of the *Novum Organum* of Lord Bacon, agrees in all essential points with the true doctrine of Plato. The apparent difference being for the greater part occasioned by the Grecian sage having applied his principles chiefly to the investigation of the mind, and the method of evolving its powers, and the English philosopher to the developement of nature. That our great countryman speaks too often detractingly of the divine philosopher, must be explained partly by the tone given to thinking minds by the Reformation, the founders or Fathers of which saw, in the Aristotelians, or schoolmen, the antagonists of Protestantism, and in the Italian Platonists the desperate and secret enemies of Christianity itself; and partly by his having formed his notions of Plato's doctrines rather from the absurdities and phantasms of his misinterpreters than from the unprejudiced study of the original works."

"If it be a fact," says the American Editor of 'The Friend,' and the 'Aids to Reflection,' "that the system of Plato, and that of Lord Bacon are essentially one and the same, and that both have been grossly misinterpreted, while a system of superficial and idealess materialism has been unwarrantably associated with the name and authority of the latter, it is surely time for the students in our colleges and universities to seek a knowledge of Plato's *ideas*, and of Bacon's *laos*, from Plato and Lord Bacon themselves, rather than from the popular philosophers of the day."

We shall have occasion again under another part of our subject, to advert to the great importance of a knowledge of the Platonic philosophy. In regard to the native excellence of Plato's writings, every reader would be gratified, if our limits permitted it, with a statement at length of the opinion of the revered and lamented Professor Jardine of Glasgow, who will not be suspected of prejudice in favor of the ancients. Speaking of Plato's Socratic Dialogues, "I am not aware," says he, "of any compositions so admirably fitted to accomplish the end which the author had in view, as most of these memorable dialogues. They are particularly calculated to interest the minds of the young, and to lead by an easy path to trains of thinking and feeling, which conduce to knowledge, truth, and virtue." He goes on to particularize their excellencies in detail, and to show their ameliorating influence over the manners, the mind, and the heart.

"When I contemplate," said Mr. Felton in his excellent lecture on classical learning, "the noble doctrines of Plato, and his noble manner of maintaining them; when I reflect that he taught the immortality of the soul, the corrupting power of vice, the stain which sin fixes on the heart; that he supported his

^{*} Translated.—Who, in that band, approached most nearly to that point, to which he attains, to whom it is granted by heaven.

tenets by arguments which still serve as a basis to the best reasonings of the moderns; that he showed an unrivalled acuteness of intellect in his dialogues, as in the 'Sophist;' and joined to this a high toned and uncompromising morality, inculcating adherence to duty at the cost of life itself, pointing out the path of honor and virtue in the most trying situations,—I cannot but think it much more fashionable to condemn than it is to study the philosophy of Athens."

At this day, it is a melancholy truth that there is not a writer so ignorantly talked about and completely misunderstood as Plato. How few are there that go to listen to the wisdom of this poet-philosopher in his own melodious language! In his words, "or nowhere, are to be heard the sweet sounds that issued from the Head of Memnon, at the Touch of Light." If his speculations were all useless, they would deserve to be studied, were it only for the incomparable harmony, accuracy, and richness of his style, the fascinating grace of his imagination, the playful delicacy of his fancy. But how few there are, who know anything more of the interesting qualities of his mind, than they meet with in the scanty extracts in the *Græca Majora*! What multitudes even of those who are called scholars, would be astonished, if all his moral beauties, his religious sentiments, his affectionate and healthful thoughts, could be brought to their attention, to find in him a being of so superior an order, sensibilities so susceptible, a heart so gentle and frank, sympathies so friendly, playful, and social, a mind at once so profound, so magnificent, so refined. If our limits permitted, we would enrich these pages with quotations from various parts of his writings. It would be well, if before passing judgment on the Platonic philosophy, or in self-ignorance taking for granted the opinions of others, the reader should examine the sixth book of the *Republic*, and reflect on the absurdity of basing a *philosophical system* on the *common sense* of mankind, and consider the admirable illustration by which Socrates shows why "the best of those who apply to philosophy are useless to the bulk of mankind." "For this," said he, "bid them blame such as make no use of these philosophers, and not these philosophers themselves."—"The best pursuit is not likely to be held in esteem among those who pursue studies of an opposite nature; but by far the greatest and most violent accusation of philosophy is occasioned by means of those who *profess* to study it." It would be well too, if every student would peruse the 'First Alcibiades' of Plato, and learn the meaning of the 'heaven descended *γνωθι σεαυτον*.' And not a few modern theologians might gather a useful hint from the following sentiment, which indeed sounds little like a heathen philosopher. "Our good things are much fewer than our evil; and no other than God, is the cause of our good things; but of our evil things we must not make God the cause, but look for some other." To all who are searching for a better system of philosophy than the physics and mechanics of the present age can furnish, the following extract from Coleridge's *Biographia Literaria* will be full of interest.

"In the perusal of philosophical works, I have been greatly benefited by a resolve, which, in the antithetic form, and with the allowed quaintness of an adage or maxim, I have been accustomed to word thus: *until you understand a writer's ignorance, presume yourself ignorant of his understanding*. This golden rule of mine, does, I own, resemble those of Pythagoras, in its obscurity rather than in its depth. If, however, the reader will permit me to be my own Hierocles, I trust that he will find its meaning fully explained by the following instances. I have now before me a treatise of a religious fanatic, full of dreams and supernatural experiences. I see clearly the writer's grounds and their hollowness. I have a complete insight into the causes, which, through the medium of the body, had acted on his mind; and by application of received and ascertained laws, I can satisfactorily explain to my own reason all the strange incidents which the writer records of himself. And this I can do without suspecting him of any intentional falsehood. As when in broad day-light a man tracks the steps of a traveller who had lost his way in a fog or by treacherous moonshine; even so, and with the same tranquil sense of certainty, can I follow the traces of this bewildered visionary. I UNDERSTAND HIS IGNORANCE.

"On the other hand, I have been re-perusing, with the best energies of my

mind, the *Timæus* of PLATO. Whatever I comprehend, impresses me with a reverential sense of the author's genius; but there is a considerable portion of the work, to which I can attach no consistent meaning. In other treatises of the same philosopher, intended for the average comprehensions of men, I have been delighted with the masterly good sense, with the perspicuity of the language, and the aptness of the illustrations. I recollect, likewise, that numerous passages in this author, which I thoroughly comprehend, were formerly no less unintelligible to me, than the passages now in question. It would, I am aware, be quite *fashionable* to dismiss them at once as Platonic jargon. But this I cannot do with satisfaction to my own mind, because I have sought in vain for causes adequate to the solution of the assumed inconsistency. I have no insight into the possibility of a man, so eminently wise, using words with such half-meanings to himself, as must perforce pass into no-meaning to his readers. When, in addition to the motives thus suggested by my own reason, I bring into distinct remembrance the number and the series of great men, who, after long and zealous study of these works, had joined in honoring the name of PLATO with epithets that almost transcend humanity, I feel that a contemptuous verdict on my part might argue want of modesty, but would hardly be received by the judicious as evidence of superior penetration. Therefore, utterly baffled in all my attempts to understand the ignorance of Plato, I conclude myself IGNORANT OF HIS UNDERSTANDING."

We need not attempt to demonstrate that the few productions of the orators of Greece which have come down to us, are worthy to be studied for their native excellence. Demosthenes is only another name for the perfection of condensed eloquence, in which the passionate pervades, penetrates, and electrifies the intellectual, while at the same time the vast energy and strength of mind make the intensity of the passion so calm, that we are almost insensible to its presence. None ever really *studied* this orator, whose minds did not undergo a mighty and strength-giving discipline; a discipline which indurates the mental constitution, gives it muscle and energy, makes it like iron, girds the intellect with power, and teaches it to concentrate its energies. Yet, what multitudes there are, who can relish, perhaps, the *comparatively* spiritless orations of Cicero, to whom the thunder and energy of Demosthenes are all an unintelligible mystery!

When we come to the Grecian poets, the argument from the excellence of the materials for study is equally powerful. For a just, scholar-like, minute, and delightful criticism on HOMER, we refer our readers to the first volume in an intended series of Introductions to the study of the Greek Classic Poets, by Henry Nelson Coleridge; a book which every student ought to purchase, for it is written with great beauty, good sense, and refined taste, and is crowded with classical information. Homer's genius, judgment, power of description, beauty of language, strength and discrimination in the delineation of character, are admirably instanced and illustrated in particular passages from all the Homeric poems. "Here," says the author, "are truth, good sense, rapidity and variety, bodied into shape by a vivid imagination, and borne upon the musical wings of an inimitable versification. It is the muses' purest and sweetest stream, one while foaming in fury, at another sleeping in sunshine, and again running a cheerful and steady course; here gliding between bare and even banks, there overarched by forest trees, or islanded by flowers that lie like water-lilies in the bosom of the current." For early study, he remarks with truth, that the *Odyssey* is even to be preferred to the *Iliad*. There is more imagination in the *Iliad*, and therefore we admire each individual passage more deeply; there is more sweetness in the *Odyssey*, more attractive interest in the story; and even where the imagination is not roused, the affections are drawn out and the curiosity animated by a gentler and more varied and constant pleasure.

Of Homer's rich language and melodious versification who can adequately speak! Almost every epithet he uses, discloses the power of his imagination, revealing whole pictures, and landscapes, and groups of magnificent images to the mind. At the same time his language is perfect in grace, purity, freshness and simplicity, and to its versatile mercurial combinations, under the power of his plastic intellect, there seems to be no end. The very movement of his lines

seems etherialized with the spirit of the poet. His sweet and noble harmonies are ever an intellectual *Nepenthe* to the soul.

In passing from Homer to the 'lofty grave Tragedians' of Greece, we breathe the same atmosphere of etherial poetry, though the scene is darker, and its features partake more of the wild and terrible. It is somewhat like passing out from a gallery hung with the paintings of Titian, into the midst of the wild creations of Salvator Rosa, intermingled here and there with the richest sunset landscapes of Claude Lorraine. For sometimes in the Grecian tragedy there is a softness, delicacy, and pathos, which even Homer, in the Mourner at the Scæan Gate, has hardly equalled. Æschylus, Sophocles, Euripides,—what a world of glorious poetry did those minds create! The daring sublimity of the first, the dignity, majesty, elegance, and pathos of the second, and the richness of the third, surpass description. They possessed, moreover, a lyrical spirit, which is hardly inferior to Pindar's. Nothing affords a more astonishing proof of the great and peculiar genius of each of these tragedians, than their power of presenting the same story to the mind, according to the character of each one's taste and imagination, yet without either repetition or sameness, in all the splendor of the richest poetry. They do not indeed exhibit the same departments of the same subject, but rather the same sublime landscape viewed from different elevated points, so that while the great features of the scene, the mountains, the lakes, and the forests, remain unchanged, and leave on the mind a like general impression from the vastness and sublimity of the whole, the change of position, and the magic power of light and shade falling in variety, offer to the eye in each situation the enchantment and novelty of a separate view. The *Chœphoræ* of Æschylus, the *Electra* of Sophocles, and the *Electra* of Euripides, while each is a perfect tragedy in itself, and full of the peculiar grandeur, pathos, and richness, separately characteristic of each of these poets, yet seem in the mind one vast and complicated scene—the image of a high and stately tragedy, evolving and shutting up and intermingling her solemn scenes and acts, where mighty beings sweep before the eye, and images of mysterious import in a solemn succession of almost interminable grandeur.

Where the field is so wide, minute criticism would be useless in these pages; we cannot even attempt it. A single tragedy would afford occasion for much interesting thought; to extract passages, would be only selecting a few of the largest and brightest from a whole valley of diamonds. Yet the three great tragedians of Greece, were as distinguishable in their peculiar excellence, as the three great English Poets, Milton, Spenser and Shakspeare. The genius of Æschylus seems like a bald mountain, piercing the heavens and garmented with black thunder clouds. That of Sophocles is like an interminable city of Grecian palaces and temples. That of Euripides is like a vast tropical forest, with the sun shining on it, and the wind sweeping its masses of foliage.

The spirit of the Grecian tragedy has been often and admirably compared with that of the Grecian sculpture. We should read these majestic compositions before the statues of Niobe and Laocoon. The Apollo Belvidere is not a more sublime creation and realization of the ideal of the god, than some of these tragedies, of all that the mind can imagine perfect in intellectual conception. All is calm, majestic, severe, thoughtful, simple, serene. Those ancient poets never overstepped the modesty of nature, or sought to pamper a diseased, heterogeneous taste. In the works of Sophocles, especially, the most severe simplicity characterizes all the exhibitions of passion; its representation is concise; its energy like the concentrated intensity of galvanism. External ornament is not sought after, nor is admiration excited by the costliness of the imagery. The poet's genius is too vivid and intense to turn aside for mere effect; it goes straight onward to its purpose, and when that is accomplished, adds nothing.

The writings of Pindar occupy an elevated place in this great department of Grecian poetry. The lofty beauty and musical softness of his language, and the external dignity of the associations with which he invests his subjects, are circumstances of familiar remark. Nor does his obscurity arise, as that in the odes of Collins, so much from the extreme fineness of the threads that connect his associations, as from our own ignorance of many circumstances familiar to

his mind, and from his wide sweep of mythological allusions. To judge of his odes from modern imitations, is like mistaking the rumbling of a cart wheel for the distant peal of thunder. A masterly philosophical critic characterizes such imitations as "the madness prepense of psuedo-poesy, or the startling hysteric of weakness ever exerting itself, which bursts on the unprepared reader in sundry odes and apostrophes to abstract terms. Such are the odes to Jealousy, to Hope, to Oblivion, and the like, in Dodsley's collection, and the magazines of that day, which seldom fail to remind me of an Oxford copy of verses on the two Suttons, commencing with

‘ INOCULATION! heavenly maid, descend!’”

He relates that in a company of sensible and well educated women he once read Cowley's "free version of the second Olympic, composed for the charitable purpose of rationalizing the Theban Eagle. One of the company exclaimed, with the full assent of the rest, that if the original were madder than this, it must be incurably mad. I then translated the ode from the Greek, and as nearly as possible word for word; and the impression was, that in the general movement of the periods, in the form of the connections and transitions, and in the sober majesty of lofty sense, it appeared to them to approach more nearly than any other poetry they had heard, to the style of our Bible in the prophetic books."

The question has sometimes been asked, (and it is the question of an indolent mind, if put by one who had time and opportunity to make himself a classical scholar; and what industrious individual has not?) if the Greek classics are so transcendent in native excellence, why not become familiar with them through the medium of a translation? Applied to every theological student, this question involves an absurdity; for it is not merely a knowledge of the Greek literature, important as this is, but a perfect mastery of the Greek language, which he wishes to attain. But the answer is very plain, for all. Because, in the first place, you lose one great object for which the Greek literature ought to be mastered,—the study—the discipline which familiarity with such an etherial language gives to the mind; and in the second place, it is impossible through the medium of a translation to gain any adequate conception of the richness and beauty of the original. That this is peculiarly true with the products of the imagination, we need not say. There is as much difference between the poetry of Greece in the native language of the bard, and in another and a foreign, especially a modern tongue, as between the song of the nightingale in the woods and in a cage. It is only of a calm summer's evening, hid in the embowering bosom of a shady and fragrant grove, where the voice of the bird seems that of some indwelling spirit, the invisible soul of the foliage, that the deep melody of its music can be perfectly known. Confine it to a gilded prison, and hang it up in a fashionable drawing room, and if it sing at all, the notes will be drooping, spiritless, and sad.

This is true not only of the restless, subtle, *untranslatable* spirit of poetry, but also of products more exclusively belonging to the pure intellect. The grand prominent feature of all Grecian literature, its ruling spirit, its distinctive character, is **THOUGHT**, profound, energetic thought. Now in every original writer, there are rays of thought which a translator cannot gather up, any more than he could chain the lightning, or paint the roar of the ocean. Even in history it is impossible to translate a work of genius from such a language as the Greek, without losing its native freshness, life, fascination, and commanding power. It becomes what a dead painting is to the eye. Moreover, experience has proved that translations will not become popular. Why else is not Beloe's Herodotus, confessedly a good translation, and accompanied with a very great mass of interesting and valuable information in the notes, a book of reference and use? Why are not Smith's Thucydides, an admirable specimen of dignified, vigorous, and correct translation, or Francis's Demosthenes, containing so much of his own thunder, interesting to the reader? Because, the more admirable the original language, the more impossible it is to transfer the peculiar spirit and fire of the orator, poet, or historian, into another. It needs both a

genius equal to that of the original author, and a language in every respect as powerful and rich as his. And even then, there are numberless beauties, that would utterly escape and defy all translation. The fact is, that language used by genius, becomes so subtle an instrument, that it seems an original element of thought; it is impossible to separate them, they are melted into one. And this is the case just in proportion to the richness and power of a writer's imagination. The power and beauty of Plato's language, constitute half his fascination. That it is so with the poets we need not say. The style and language of the Greek tragedians were perfectly adapted to be the fiery vehicle of their genius. Sometimes the language seems like linked thunder bolts. Then it passes into the softest and most mellifluous strains of harmony. Again it is smooth and polished as the pale Pentelican marble. Now who would lose those *soft and solemn breathing sounds*; strains, often of such musical sweetness,

As would almost have won the ear
Of Pluto to have quite set free
His half-regained Eurydice.

Or who will say that the pleasure derived from such exquisite language is an inferior enjoyment, a mere accompaniment to a higher delight. Surely if the music of sweet *sounds* be an intellectual pleasure, then is the *silent* music of sweet language still more so.

A translation even from one modern tongue to another, is rarely happy. There are perhaps not more than two in all our literature;—Carey's Dante, and Coleridge's Wallenstein; and we could wish that this consummate master of thought and language had translated some of the tragedies of Æschylus from the Greek, as he has those of Schiller from the German. But undoubtedly it is far more difficult to translate from an ancient to a modern language. The beautiful scenery of Greece, would lose half its beauty, if enveloped with English mists and fogs, and no longer invested by an atmosphere of transparent purity and clearness. The glorious landscape to be seen from mount Olympus, would no longer enchant the eye with its varied magnificence, or elevate the feelings as it does, not more by its sublimity, than its images of silence, purity, and repose. Just so the productions of Grecian intellect and imagination need to be viewed in their native, original garb; they have an atmosphere of language in its very self intellect and poetry, and in a foreign climate suffer an immense loss. A man may know about as much of the Apollo of the Vatican, by looking at a cast of the god in plaster, as he can of Demosthenes or Æschylus, through the medium even of a good translation. Indeed, to invest those compositions with any modern language, is little better than it would be to clothe the majesty of that ancient statue in the broadcloth dress of a modern gentleman.

Would any of us be willing to study the Paradise Lost in any other dialect than Milton's vernacular tongue, or to read the Canterbury Tales in any other words but those of Chaucer's own pure English undefiled? Many of Milton's tremendous lines, and many of his sweetest, are utterly *untranslatable*. "But see," says this mighty poet,

"But see! the angry victor hath recalled
His ministers of vengeance and pursuit,
Back to the gates of heaven: the sulphurous hail
Shot after us in storm, o'erblown hath laid
The fiery surge, that from the precipice
Of heaven received us falling: and the thunder,
Winged with red lightning and impetuous rage
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless deep!"

Whoever wishes to know how a little change in language will strip this vast conception of all its infinitude, need only consult the translation by the French poet, De Lille. Yet this translation of Milton into French rhyme is celebrated through the nation. Now our language is as inferior to the Greek, as the French is to ours; a translation of the Iliad into the jingle of English hexameters, even with all the elegance of Pope, would appear perhaps a barbarous burlesque to the ear and soul of an Athenian. How could any man transfuse into any other

language the beauty of the Allegro and Penseroso, consisting, as it does, scarcely so much in the thought, beautiful as this is, as in the exquisite lightness and melody of the verse,

Untwisting all the chains that tie
The hidden soul of harmony.

Much less would it be possible to translate the impetuous rage of Milton's thought and language, in the sublimer parts of his poetry, its eye that glares lightning, its whirlwind roll;—*chained thunder bolts, and hail of iron globes*;—the smoke, the bickering flame, the sparkles dire! That awful Sunrise Hymn of Coleridge in the Vale of Chamouny would lose half its power in any other language, though that power in this instance resides so peculiarly in the dilating grandeur of the conception. The eloquent *prose* of men of genius, its spirit, its soul, is almost equally *untranslatable*. No man in his senses would think of *studying* either Demosthenes or Æschylus in a translation; he might as well attempt to *study* the Cataract of Niagara at a copper plate engraving in a modern annual.*

Here it is proper to examine the common objection against classical literature,—its alleged immoral tendency. The objection has been much exaggerated. If we would think a little more closely on the dangers connected with an intimate acquaintance with modern literature, and the necessity of a hardy discipline and preparation of the mind as well as heart, to meet them, we should perhaps be glad of such a refuge as the greatest and best part of ancient literature affords us. There are some men who declaim as if a profound knowledge of the Classics could not be gained, without a familiar acquaintance with all the adulterers and adulteresses of antiquity; as if the true scholar passes through the fire to Moloch, and cannot be a scholar without encountering a shocking mass of immorality. The representation is palpably unjust. Such is the character of our present facilities for classical study, that if the student, especially in the early and therefore most important part of the course, will surround himself

* It is a melancholy truth, that, notwithstanding the superior strength, depth, beauty, richness, comprehensiveness, and moral purity of the Greek language and literature, a Latin scholar is comparatively common, while a profound Greek scholar is a prodigy. The study of Greek is commenced too late; perhaps it would be well, if, in every instance, it were the first language studied. Some of the profoundest and most practical philologists, among whom are the names of Hemsterhusius, Ruhnken, and Erasmus, were of opinion, that the classical course of the pupil ought to commence with Greek. Wyttenback, who in so short a period made such surprising acquisitions, began with Greek.

The contracted compass of Greek study required, and the nature of the selections used, may have contributed not a little to prevent large attainments in Greek scholarship. A book has been put into our hands, containing a little from Plato, a few pages from Xenophon, an extract from Demosthenes, a chapter from Longinus, a few passages from Thucydides, a story from Herodotus, an episode from Homer, some stanzas from Anacreon and Pindar, a tragedy from Sophocles, a few musty epigrams, &c. &c. &c.—and this motley assemblage of shreds and patches has constituted the whole course! Such a collection of scraps, from writers widely dissimilar and distant from each other, over periods of hundreds of years, may exercise the patience of the student, and teach him to plod, and wear out his grammar and lexicon:—it can never animate his mind, awaken enthusiasm, advance him amidst the richness of Greek literature, or lead to a thorough knowledge of any one Greek style. It is very much as if a foreigner, wishing to learn English, should be directed to a volume, composed of extracts from old Chaucer down to Washington Irving; and after laboring with difficulty and danger through the Chaos,

"O'er bog and steep, through strait, rough, dense, and rare,"

should congratulate himself on having compassed the whole language and literature of England and America.

In consequence of studying extracts instead of authors, the pupil scarcely forms the resolution of becoming a master of the Grecian literature: the conquest of one or two volumes constitutes his whole ideal of excellence, and it is rare to find him advancing with enthusiastic animation to the study. He begins cautiously, keeps close to land, dares not sail out into the deep, but coasts along like the old navigators without a compass, prying into every little indentation and creek, a few miles embracing his whole extent of navigation. The memory, the dictionary, and the grammar have too often been the sole instruments in classical study, and the whole process has been a mechanical one. To what torture has the youthful mind been subjected, in the dry, painful, unintelligible study of grammatical abstractions. Well do we remember when we committed to memory the jingle in Adam's old Latin Grammar:

From o are formed am and em,
From i, ram, rim, ro, see and æm,
U, us, and rus are formed from um,
All other parts from re do come,

with such perfect stolidity of mind, such vacuity of all meaning, that we connected the syllables re and do, and imagined them to stand for a Latin word, redo!—And the reading of Greek, even in our Colleges, is made too exclusively a trial of philological skill and grammatical accuracy, which, however important, must be considered as only the stepping stones to wider views—the perception of universal criticism, the cultivation of taste and imagination, the attainment of a knowledge of the Poetry, the Philosophy, the History, the Oratory.

with immoralities, he has to hunt for them. Instead of being difficult to avoid them, it is difficult to discover them. To be a first rate classical scholar, he need no more touch the vile mysteries of the Pantheon, as exhibited in some publications which we will not even name, (such as the boiling cauldron of French Revolutionary madness, pollution, and impiety might naturally be expected to disgorge along with other shapes from its seething elements of depravity,) than to be a good English scholar a man must pollute his spirit with the draff and filth of Byron's contemptible obscenity and blasphemy. He may master all that is good in the Greek Classics especially;—he may love his Homer, Xenophon, Thucydides, Demosthenes, Plato, Æschylus, Sophocles, Euripides, and Pindar; and still be quite a stranger to the depravities of heathen mythology. Accordingly in all our colleges it is not the man who keeps Homer, Sophocles, and Virgil on his table, in whose bosom one might expect to see the foulness and damp of impurity, but he who has neither industry to learn, nor elevated feeling to appreciate the productions of such minds, and who finds his lazy level in communion with the demoralizing novels of Fielding, or the poetry of Byron and Moore. It is not the profound classical scholar, but the man who refuses that robust and hardy and exalting discipline, and betakes himself exclusively to a modern literature which relaxes and enervates his spirit, and offers a thousand inducements to sensuality, where the literature of the ancients offers one.

In defending the literature of Greece against this objection we have an advantage ground which we should not possess so fully in regard to classical literature in general. We have both unjustly and unfortunately spread our idea of the manners and writers of imperial and licentious Rome, over both departments of ancient literature; taking our conception of immorality from the Latin, with which we are somewhat conversant, and applying it indiscriminately to the Greek, about which we know comparatively nothing. It is incontrovertible that the Grecian literature, as a collection, is purer in point of morality than that of any other people in the world. We would rather be left in the midst of it, without a word of warning or advice, than in that of England, Germany, France, Spain, or Italy. Its purity indeed is astonishing—an anomaly, the more inexplicable the more we study it—for it grew up amidst great corruption of manners, and under the full influence of a voluptuous mythology. We have the Bible and worship God, and all modern literature has grown up amidst, though not beneath, the influences of Christianity; and yet the moderns have exhibited a depraved ingenuity in licentious writings of which the ancients never formed a conception. We may become masters of the Greek literature, and perfectly revel in its richness, and yet scarcely know that an impure author exists, or have the spirit submitted to anything gross or licentious in its tendency. A bare list of the names of the most important Greek authors would be the best answer to the objection we are considering. Every scholar knows that an equal number of miscellaneous volumes could hardly be gathered from all English literature, so free from moral poison, from anything that might degrade the imagination and corrupt the heart. Who would not more willingly put his mind under the control of Herodotus and Thucydides, than expose it in the same manner to the influence of Hume, Gibbon, or Robertson? It is just as foolish to say that because Aristophanes, with all his genius, wrote vulgarly, or Anacreon voluptuously, therefore we ought never to learn Greek and read Demosthenes, Sophocles, or Plato, as it would be to assert that because Sedley, Rochester and Byron wrote indecently, therefore we must abstain from Burke, Milton, Shakspeare, and a hundred others. And if we would exclude the classica, because they are not Christian, to be consistent we must also exclude the mathematics and other branches of science, and commit the mass of English literature to the flames.

This is eminently a practical subject. Were the moral influence of the classics half so injurious as has been asserted, it must have left its stamp most deeply on the character and writings of those most familiar with the study. Let us examine this point. Of the names that have shed a lustre over the moral and literary character of England, the purest and noblest are those of the profoundest classical scholars. The Divines of the seventeenth century, those gigantic pillars of English literature, as a set of scholars are celebrated for their

profound Greek erudition. We shall have occasion to notice this fact under another part of our subject, more minutely. Hard study of any kind is in itself a powerful antagonist to anything like impurity of mind. Profound Greek scholarship and licentiousness of soul are almost incompatible. There is a spirit in the literature of Greece, before which the lurid fires of impure passion go out like stagnant midnight exhalations before the powerful action of the sun. We are not to ask, we do not wish to know, what sciolists think, or to what unhallowed use a dabbler in the classics may have put the little knowledge he has obtained; we want to know the opinion of those who have been really profound and noble scholars, not merely tinged but ingrained, as it were, with the spirit of ancient literature. We want to know what Milton, and Burke, and Johnson, and Parr, and Sir William Jones, and Cudworth, and Leighton, and Hall, and Lowth have thought of this subject.

We are to take men whose education has embraced the fullest and most comprehensive list of the ancient classics, and in the intellectual and moral expression of their character and writings we may read the legitimate influence of a deep, worthy and venerable scholarship. And from the earliest period to the present moment in English Literature, we shall find that with some exceptions the most immoral writers have been the poorest classical scholars. On the contrary, the most virtuous authors, the men of powerful, elevated, commanding genius, the men of practical integrity and wisdom, have been celebrated for their classical attainments. In the very age when licentiousness was ripest, and poetry, with the whole herd of rhyming parasites, but a mere ornament to render the seductive forms of sensuality more alluring and familiar, an outside covering of apparent grace, refinement and delicacy, an artificial paint to spread over the pallid, sunken cheeks of the harlot, in that age, the poet, who of all poets was the profoundest classical scholar, wrote the *Paradise Lost*. The very worst books in the language have been written by miserable, idle, superficial students; men who have neither energy to master, nor worthiness to appreciate the richness of a literature so hardy in its constitution, and so lofty in its spirit: mere vagabonds in literature, who have no conception what a vigorous intellectual discipline means: impure minds, into which every thing that enters becomes a poison. It is the men of extensive classical study, who now, as the sceptred monarchs of the intellect, 'still rule our spirits from their urns.' It is such minds, that have sent out in their works a redeeming influence through our whole literary system, an influence which broods over and pervades and strengthens the general mind, as the atmosphere encloses all vegetation, and silently is at the same time received into its being, to circulate through the branches and give life and freshness to the leaves. To this argument, which is not speculative, but practical, we shall have occasion to advert under another division of our subject.

If the objection we have now noticed existed in all its exaggerated power, it might still be obviated in practice, and at the same time the benefit of a classical discipline secured. Under a teacher of learning, taste, and Christian feeling, this study may be converted into one of the most powerful and impressive engines of moral instruction. Let the blaze of the gospel be on every occasion contrasted with the darkness of paganism, and the result will be salutary to the whole character. Truths that are made to appear by contrast fasten themselves of all others the deepest in the soul. We have not yet begun to experience the manifold advantages of a really Christian method of studying the classics.

It is possible to exercise too fastidious a caution and delicacy on this subject. He who expects, by taking away all external temptation, to destroy all sin, is woefully mistaken. A Christian education is a commanding Christian duty: but whether this appellation would exclude from the course of the pupil every thing but what has an immediate tendency in itself to make him morally better, may be doubted. "For God sure esteems" says Milton, "the growth and completion of one virtuous person more than the restraint of ten vicious. As therefore the state of man now is, what wisdom can be to choose, what continence to forbear, without the knowledge of evil. He that can appreciate and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly virtuous, he is the true warfaring Christian."

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat. 'That which purifies is trial, and trial is by what is contrary.' The whole Speech for the Liberty of Unlicensed Printing is an admirable answer to the objection we have been considering. The fact is, that an impure mind would draw poison from the sweetest rose. And he who could find temptations to sin amidst the severe and chaste literature of Greece, what would he become, abandoned exclusively to the enervating spirit of modern literature !

He that has light within his own clear breast
May sit in the centre, and enjoy bright day :
But he that hides a dark soul and foul thoughts,
Benighted walks under the midday sun ;
HIMSELF IS HIS OWN DUNGEON !

The language and literature of Greece should be studied, in the next place, for the enlargement of the mind, for its vigorous discipline, and for the introduction of a better system of intellectual philosophy. Whoever learns a new language, opens to himself a new world. The sphere of his imagination is enlarged, his thoughts take a wider flight, he uses all his mental powers with greater elasticity and freedom. Confined to our own literature we become prejudiced and contracted in our views, and are apt to think that all who have gone before us were mere drivellers, wandering about in the dark. An acquaintance with other literatures, especially one so rich and so far back as that of the Greeks, conquers this intellectual bigotry, gives us a wide prospect, makes the mind comprehensive, and teaches intellectual humility. It accustoms us to habits of liberal investigation. He who possesses two rich languages, possesses two minds ; minds, moreover, of a different order, and of the most various powers. He learns the simplicity and universality of truth, and learns to separate what is essential from what is accidental. He learns the profoundness and universality of the principles of criticism. He learns that poetry is not a thing of circumstance, but a portion of the being of man. There is as much difference between one who knows only his native tongue, and one who is familiar with the languages and literatures of other times and nations, as between the rustic, who never journeyed beyond the precincts of his paternal farm, and the citizen of the world, whose mind is a panorama of all lands, and whose manners wear the grace of a perfect gentleman.

Familiarity with Greek literature tends very strongly to train the mind to habits of patient industry. The ancient scholars and philosophers were impressed with a deep, abiding, practical conviction of the necessity of labor, repetition, and perseverance, to form an intellect perfectly trained. Energetic sentiments on this subject are common throughout their works. Aristotle considered the whole of philosophy, viewed in relation to the student, as consisting of habits moral and intellectual, acquired by means of a regular process of mental discipline. The whole atmosphere of Greek literature is indeed too bracing for an indolent, debilitated habit of mind. No lazy, self-indulgent valetudinarian can live in it : that intellectual clime is a region of strong thought ; the place for giant minds to thrive in.

Whatever tends to invigorate and sharpen the intellect, prepares us for the prevalence of a better system of intellectual and moral philosophy. The general mind in our age is under the baneful influence of an unacknowledged, invisible materialism ; it is mechanical in its speculations, and yet indefinite in its view. It is comprehensive in the sense of embracing a vast variety of objects, but it loses in depth what is gained in surface. Distracted by a multiplicity of engagements, it thoroughly encompasses and penetrates no one subject, nor gives perfect symmetry and polish to any performance. It is ever in a hurry. And the physical sciences have advanced so rapidly, that intellectual, spiritual power is less relied upon than the material power of external machinery. The soul of man almost quails beneath the wonders of the world of art, which itself has opened to the light and set in motion, and amidst which it ought to preside with an absolute, uncontrolled, unquestioned despotism. The world is turned into a vast factory, and the voice of the soul is silent amidst the

confused whirring of ten thousand noisy engines. The contemplation of the deep spiritual world within us, which gives to the external world all its importance, is abandoned for the marvels of the material universe. Its profound phenomena that wear the impress of eternity, its inborn ideas, independent of sensation, and which the external universe could no more call into being than matter can beget spirit, are put on a level with steam engines, and explained and classified like any material machinery. The philosophy of the age is a grovelling, sensuous philosophy. It degrades the soul from its dignity, dims the eye of faith, envelopes the objects of religion in the fog and haze of metaphysical speculation, blinds the understanding and then sets it on the throne of reason, and spreads contradiction through the whole science of theology. It is diffused like malaria through the intellectual and moral atmosphere, nowhere tangible, but every where exerting its pernicious energies, and dwarfing the universal intellect. It deprives the Bible of its authority, sends the soul to hunt for external evidences of revelation, brings in the mere understanding to sit in judgment on the mighty mysteries of another state of existence, and shutting up the mind to the world of sense and external experiment, leaves the understanding to declare that no truths are to be credited, whose authority lies beyond the circle of its own scanty experience.

A profound acquaintance with Greek literature, and the study of the old philosophy in the light and under the guidance of a practical Christianity, would perhaps be the best preparation of the general mind for a release from its errors, and for the embrace of a better philosophical system. It is time to have done with attempts to force the reason into quiet before the presence of absurdities consequent on philosophical errors. It is time to acknowledge and examine the distinction between the Reason and the Understanding, to know how wide asunder are their peculiar provinces and modes of action, (as far asunder as the soul's spirituality and the sagacity of the brute,) what are the objects with which each is appropriately conversant, what is the nature of their connection, and what their influence upon each other, and what are the practical errors of permitting their known union in the human being to pass into a supposed sameness and oneness of essence.* It is time habitually to feel and practically to acknowledge, in philosophy as well as in religion, the separate existence and spirituality of the soul, and to contemplate its being and examine its powers with spiritual vision, by self consciousness, with reference to its origin, and not by blind experiments on the tenement and the world it inhabits, with reference to its phenomena through the medium of sense. The prevailing intellectual philosophy examines and *analyzes* the soul, very much as natural philosophy might examine and analyze a piece of pure carbon.†

* An acquaintance with the distinction between the Reason and the Understanding, and a knowledge of the peculiar province of each of these faculties, throws as much light over the whole system of intellectual philosophy, as an acquaintance with the law of gravitation does over the system of the universe. A book tracing out and developing this distinction minutely and fully, would be, in relation to the spiritual world, something like Newton's Principia in relation to the natural world. If COLERIDGE possessed Newton's industry, to complete, arrange, and demonstrate the discoveries of his own philosophic genius, his would be as great a name in the science of the spiritual, as the name of Newton in that of the natural universe.

† "The eye is not more inappropriate to sound, than the mere understanding to the modes and laws of spiritual existence." The understanding belongs to the temporal part of our nature, reason to the eternal: the former, grows out of our connection with the body, and is the medium and interpreter by which reason converses with the things of sense: the latter, is the being of the soul, is intuitive, and beholds spiritual truth. A most instructive volume might be written, to exhibit the instances in which universal error has sprung from the confusion of these two powers, and the vast evil of permitting the one to usurp the peculiar sphere of the other. The Unitarians, for instance, embrace their delusions and distorted views of the gospel, in a great measure, from looking with the bat's eyes of the understanding at religious truths, which reason only can contemplate, and which, in the view of reason only, are not contradictory.

† "The leading differences between mechanic and vital philosophy may all be drawn from one point: namely, that the former demanding for every mode and act of existence real or possible *visibility*, knows only of distance and nearness, composition (or rather juxtaposition) and decomposition, in short, the relations of unproductive particles to each other; so that in every instance, the result is the exact sum of the component quantities, as in arithmetical addition. This is the philosophy of death, and only of a dead nature can it hold good."

"What then but *apparitions* can remain to a philosophy, which strikes death through all things visible and invisible; satisfies itself then only, when it can explain those abstractions of the outward senses, (which by an unconscious irony, it names indifferently fact and phenomena,) *mechanically*—that is, by the laws of death; and brands with the name of mysticism, every solution grounded in life, or the powers and intuitions of life?" The habit of living for time and sense, instead of eternity, is, more than anything else, at the foundation of this 'philosophy of death.' It weakens man's spiritual being, puts out his

If great and wise minds, the greatest and wisest of this and of past ages have not been wholly blinded, the writings of PLATO abound with truths fetched from the deepest well-springs; truths that followed out and brought from the land of dimness and shadows into the clear light of the Bible, reveal to man the profoundest depths of his being. And it is remarkable that those English Philosophers and Divines, whose fondness for Platonism has been conspicuous, are distinguished above all their fellows for the profundity and comprehensiveness of their wisdom. The intellectual and religious aspect of their writings is majestic. The works of Leighton, Howe, More, Cudworth and others, are inexhaustible treasuries of deep, powerful, magnificent thought; truths come to view every where in all their pages, that not merely please and instruct, but strongly arrest the soul and break up its slumbers; and turn it in upon itself with intense energy of reflection, and accustom it to the profound contemplation of Spiritual Life.

Truths that have power to make
Our noisy years seem moments in the being
Of the Eternal Silence: truths that wake,
To perish never.

It is not wonderful that the love and faithful study of one who like Plato always directs the attention of his readers away from sensible things, and things taken for granted, immediately to their own inward being, endeavoring to make them *know themselves*, and not the objects of their senses, should be followed by such a noble result in the discovery and exhibition of imperishable principles. We need to retreat for a while from the external world of science and art, and to forget its distractions in the presence of men whose attention was almost confined to the phenomena of soul, before we can even profitably meditate on those truths. Those educated under the full influence of the modern philosophy, and the multitude, who have received as an heir-loom a habit of contempt for the philosophy of Athens, regarding it but as another name for the essence of visionary absurdity, but who know no more about it than the inquisitors who condemned Galileo knew of the true system of the universe, will continue to raise the cry of mysticism, whenever any psychological writer shall attempt to advance by its light.* "To remain unintelligible to such a mind, exclaims

spiritual vision, and degrades him to be a creature of the understanding merely, and a slave of the body and the world he inhabits but is so soon to leave, accustoms him to view all truth through a physical coloring, and begets in him an inveterate tendency to sensualize, and render gross, and convey by physical images, all his conceptions. If man will degrade reason, forget immortality, and live with no higher aim than the beasts that perish, what can be expected but that he should act and speculate under the guidance of that faculty only, which "the dog possesses in kind at least with his master;" and under such guidance, how can he do otherwise than grope about in moral and intellectual darkness? To such an extent has the deadening influence of the mechanical philosophy proceeded, that men even of piety and thought will reject all that wears the appearance of speculation (as to *common sense* and external experimentalism, every thing truly spiritual, every thing *real* in philosophy must) as visionary and incomprehensible: you cannot *see* it, *touch* it, *taste* it. "I am not able to conceive," says Plato, "that any other discipline can make the soul look upwards, but that which respects *being*, and that which is *invisible*; and if a man undertakes to learn anything of sensible objects, whether he gaze upwards or bellow downwards, never shall I say that he learns, for I aver he has no science of those things."

* PLATO's celebrated comparison, with which the seventh Book of the Republic opens, illustrates most beautifully the source of the complaints of "mysticism," uttered by men on whom physical custom lies with a weight, "heavy as frost, and deep almost as life." We give it in Taylor's translation.

"Consider men as in a subterraneous habitation, resembling a cave, with its entrance expanding to the light, and answering to the whole extent of the cave. Suppose them to have been in this cave from their childhood, with chains both on their legs and necks, so as to remain there, and only be able to look before them, but by the chain incapable to turn their heads round. Suppose them, likewise, to have the light of a fire, burning far above and behind them; and that between the fire and the fettered men there is a road above. Along this road, observe a low wall built like that which hedges in the stage of mountebanks, on which they exhibit their wonderful tricks. I observe it, said he. Behold now, along this wall, men bearing all sorts of utensils, raised above the wall, and human statues, and other animals in wood and stone, and furniture of every kind. And, as is likely, some of those who are carrying these are speaking, and others silent. You mention, said he, a wonderful comparison, and wonderful fettered men. But such, however, as resemble us, said I; for in the first place, do you think that such as these see anything of themselves, or of one another, but the shadows formed by the fire, falling on the opposite part of the cave? How can they, said he, if through the whole of life they be under a necessity, at least, of having their heads unmoved? But what do they see of what is carrying along? Is it not the very same? Why not? If then, they were able to converse with one another, do not you think they would deem it proper to give names to those very things which they saw before them? Of necessity they must. And what if the opposite part of the prison had an echo; when any of those who passed along spake, do you imagine they would reckon that what spake was anything else than the passing shadow? Not I, said he. Such as these then, said I, will entirely judge that there is nothing true but the shadows of utensils. By an abundant necessity, replied he. With reference then, both to their freedom from these chains, and their cure of this

Schelling, on a like occasion, is honor and a good name before God and man." We shall not be likely to come to a better result, until we become more humble; until we are willing to go and sit at the feet of those we are accustomed to despise; until, with unprejudiced minds, wise scholars,

Piercing the long neglected holy cave,
The haunt obscure of Old Philosophy,
Shall bid with lifted torch its starry walls
Sparkle as erst they sparkled to the flame
Of odorous lamps, tended by saint and sage!

Indefiniteness and want of precision and acuteness in the use of language are one powerful cause of error in philosophy, and thus, as well as directly, of immense deleterious influence in the science of theology. The want of mental discipline induced by the extension of mental effort over a great variety of subjects, none of which can be thoroughly fathomed, is another. To counteract these evils, what can be better adapted than the study of a noble language, and a hardy literature like the Greek. There is needed in the early stage of education, an intellectual discipline which shall inure the mind to patience in pursuit of truth, and perseverance in overcoming difficulties, and by which the pupil at the same time shall be accustomed to high ideal standards of excellence. There is needed a discipline that will make it painful to leave any subject on a superficial investigation, or to dismiss any task till it has been wrought and polished with the utmost labor and skill. In the study of Greek while the mind is living in the midst of the most admirably finished models, so that the general taste is becoming more and more refined, the separate powers of the intellect are invigorated, and habits of industry and energy in their application, formed and established. The study of language is not merely mechanical; it learns the pupil to *think* while he is studying. Other studies may occupy only single

ignorance, consider the nature of it, if such a thing should happen to them. When any one should be loosed, and obliged on a sudden to rise up, turn round his neck, and walk, and look up towards the light; and in doing all these things should be pained, and unable, from the splendors, to behold the *things* of which he formerly saw the shadows, what do you think he would say, if one should tell him that formerly he had seen trifles, but now, being somewhat nearer to reality, and turning toward what was more real, he saw with more rectitude; and so, pointing out to him each of the things passing along, should question him, and oblige him to tell what it was; do you not think he would be both in doubt, and would deem what he had formerly seen to be more true, than what was now pointed out to him? By far, said he. And if he should oblige him to look to the light itself, would not he find pain in his eyes and shun it; and, turning to such things as he is able to behold, reckon that these are really more clear than those pointed out? Just so, replied he.

"But if one, said I, should drag him from thence, violently, through a rough and steep ascent, and never stop till he drew him up to the light of the sun, would he not, whilst he was thus drawn, both be in torment, and be filled with indignation? And after he had even come to the light, having his eyes filled with splendor, he would be able to see none of these things now called true. He would not, said he, suddenly, at least. But he would require, I think, to be accustomed to it some time, if he were to perceive things above. And first of all, he would most easily perceive shadows, and afterwards the images of men and of other things in water, and after that the things themselves. And with reference to these, he would more easily see the things in the heavens, and the heavens themselves, by looking in the night to the light of the stars and the moon, than by day looking on the sun, and the light of the sun. How can it be otherwise? And last of all, he may be able, I think, to perceive and contemplate the sun himself, not in water, nor resemblances of him, in a foreign seat, but himself by himself, in his own proper region. Of necessity, said he. And after this, he would now reason with himself concerning him, that it is he who gives the seasons, and years, and governs all things in the visible place; and that of all those things which he formerly saw, he is in a certain manner the cause. It is evident, said he, that after these things he may arrive at such reasonings as these. But what? when he remembers his first habitation, and the vision which was there, and those who were then his companions in bonds, do you not think he will esteem himself happy by the change, and pity them? And that greatly. And if there were any honors, and encomiums, and rewards, among themselves, for him who most acutely perceived what passed along, and best remembered which of them was wont to pass foremost, which latest, and which of them went together; and from these observations were best able to presage what was to happen; does it appear to you that he will be desirous of such honors, or envy those who among these are honored or in power? Or will he not rather wish to suffer that of Homer, and vehemently desire,

As laborer to some ignoble man
To work for him,

and rather suffer anything, than to possess such opinions and live after such a manner? I think so, replied he, that he would rather suffer and embrace anything rather than live in that manner. But consider this farther, said I:—if such an one should descend, and sit down again in the same seat, would not his eyes be filled with darkness, in consequence of coming suddenly from the sun? Very much so, replied he. And should he now again be obliged to give his opinion of those shadows, and to dispute about them with those who are there eternally chained; whilst yet his eyes are dazzled, and before they recovered their former state, (which would not be effected in a short time) would he not afford them laughter? And would it not be said of him, that, *having ascended, he was returning with vitiated eyes, and that it was not proper even to attempt to go above, and that whoever should attempt to liberate them and lead them up, if ever they were able to get him into their hands, should be put to death?* They would by all means, said he, put him to death."

faculties of the mind at a time ; this study exercises them all. And it *beguiles* the mind into the habit of close thinking, with scarce a consciousness of the labor. It forms the mind to habits of accurate distinction, and to coolness and impartiality of judgment, and thus prepares it for the calm and liberal investigation of moral and philosophical subjects. It is favorable to clearness of view. It is utterly impossible to translate an author with misty conceptions of his meaning. The precise thing for which the words stand, must be more clearly imaged to the mental vision, than natural objects are to the sensible vision, in the clearest atmosphere of the brightest morning in Autumn. Thus, the habit of clear view and precise knowledge becoming a part of the mental constitution, is carried into all the other intellectual pursuits. A keen philologist is not in the custom of being satisfied with cloudy indefinite views on any subject. This advantage has been gratefully acknowledged by some of the most eminent critical scholars.

If much has been said on the excellence of the study of language as a mental discipline, there never was a time when so much is needed to be said. We are now more than ever in danger of forgetting that the purpose of education is not so much to fill the mind with knowledge, as to prepare it for vigorous action in every department of life. At present we are beginning to think that an education is nothing unless the youth be an abridged walking Encyclopedia. The grand question ought to be—what kind of education will best develope and strengthen all the intellectual faculties. “In vain,” says a distinguished French philosopher,* “will they put into the head of the child the elements of all the sciences ; in vain will they flatter themselves they have made him understand them ; if there has been no endeavor to develope his faculties by continual yet moderate exercise, suited to the yet weak state of his organs, if no care has been taken to preserve their just balance, so that no one may be greatly improved at the expense of the rest, this child will have neither genius nor capacity ; he will not think for himself ; he will judge only after others ; he will have neither taste nor intelligence nor nice apprehension ; he will be fit for nothing great or profound ; always superficial ; learned, perhaps, in appearance, but never original, and perpetually embarrassed whenever he is put out of the beaten track ; he will live only by his memory, which alone has been diligently cultivated, and all his other faculties will remain, as it were, extinct or torpid.” The more experience we gain, the more we become practically convinced that intellectual and moral *discipline* ought to be the sole object of education. The *knowledge* we obtain while young does not remain with us as knowledge, (for we forget it, save in the general outline,) but in its results as mental discipline : and we have to re-commence and re-examine, at a time when our powers, by such discipline, have become manly and vigorous, and our view comprehensive, the very knowledge we acquired at college, in order to make it of practical utility.

As a means of developement to the intellectual faculties, “the study of the dead languages (this quotation is from the same philosopher) is really in itself, and independently of the matters of which these languages are the vehicle, the best and most useful subject of public instruction ; so that no other species of instruction can with advantage be substituted for it, whatever may be the destination of those who learn ; and that, to say all in one word, if by some prodigy or natural disease, a scholar could find himself on leaving the first class, bereaved all at once of all the ideas he had acquired, and reduced to know nothing, not even a single word of Latin or Greek, provided he might preserve his faculties in the same state of developement and perfection they had attained at the moment of this change, this scholar, ignorant as he would be left, would probably be better educated and better prepared for whatever vocation he might be destined to in life, than any other boy of his age, to whom the best possible education with the exclusion of Latin and Greek had been given, and who should have, moreover, the advantage of having lost nothing of the ideas he had acquired.”

That is sometimes said to be lost time which is spent upon the dead languages.

* Professor Pictet. Appendix to Carpenter's Principles of Education.

"The real way to gain time in education is to lose it ; that is, to give it up to the natural developement of the faculties ; not to be in haste to construct the edifice of knowledge, but first to prepare the materials and lay deep the foundations. The time that is yielded to the mind for unfolding itself, though slowly, is not lost ; but to derange its natural progress by forcing on it premature instruction is to lose not only the time spent, but much of the time to come. Give your pupil memory, attention, judgment, taste ; and believe, whatever his vocation of life may be, he will make more rapid and more certain proficiency, than if you had loaded him with knowledge which you cannot answer for his bringing to any result, and which his organs, weak and variable, and his unconfirmed faculties are as yet little able to bear."

Many men think no employments practical, but those that are immediately mechanical ; or those that minister to our bodily necessities ; or those that afford knowledge, whose application is immediate and evident. To such men, God himself cannot appear, as Creator of the universe, an architect of practical wisdom ; for he has covered the earth with objects, and the sky and the clouds with tints, whose surpassing beauty is their only utility ; but whose beauty is eminently *useful*, because man, who beholds it, is immortal ; because it wakes the soul to moral contemplation, excites the imagination, softens the sensibilities of the heart, and throws round every thing in man's temporal habitation the sweet light of poetry reflected from the habitations of angels, telling him both of his mortality and immortality, giving him symbols of both, and holding with him a perpetual conversation of the glory and wisdom and goodness of God.

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

To such men, the employment of Milton, while writing *Paradise Lost*, would have seemed less practical than that of the shoemaker at his next door ; nor would it alter their views to represent that all the shoes the man could possibly make in a whole lifetime, would be worn out in a very few years, while the Divine Poem would be a glorious banquet and a powerful discipline to all good men and great minds for ages. Whatever in any degree disciplines the mind for effort is practical, though for every thing else it be utterly useless. Sir Humphrey Davy, when studying the grammar at school, was not engaged in a less practical business, than Sir Humphrey Davy when meditating on the nature of the fire-damp, and constructing his celebrated invention. The youthful James Ferguson was employed as practically while making his little models of mills and spinning wheels, and thus developing his genius, and exercising the energies of his mind, as he was while exercising the energies of his body in tending his flock of sheep. Whatever exercises the immortal part of man's being, whatever calls him away from sense, fixes his attention on what is spiritual, reminds him of eternal instead of temporal realities, directs him to the cultivation and refinement of his intellectual faculties, or in any way awakes his energies of self-consciousness, turns his eye inward, fires and strengthens his imagination, breaks the lethargy and fetters of materialism, and makes him conscious of Life by the power of Truth and Being, instead of the movements and experiments of sense, whatever does this, is, in the noblest and best sense of the word, practical. Thus, PLATO was a more practical philosopher than LOCKE. Thus, Poetry and Painting are among the most practical arts with which men can be conversant. While Bloomfield, sitting in his garret, and hammering the leather on his lapstone, amidst his fellow workmen, was at the same time wandering in imagination among the fields in the open air, and composing the "*Farmer's Boy*," was the work of his hands, or the labor of his mind, the most practical ? Wordsworth is engaged in business at least as practical as that of any village blacksmith. So was Coleridge, when he wrote the "*Rhyme of the Ancient Mariner*." So is Washington Allston. The study of "*Spalatro's Vision of the Bloody Hand*," rouses the imagination, speaks to the conscience, personifies guilt, reads truth to the soul, and awes it into solemn and deep thought, quite as much as the contemplation of the busiest threshing machine. The picture is practical so far as it wakes the soul's energies, and faithfully answers the purpose for which God has made man capable of receiv-

ing pleasure and instruction from the art of the painter. The *instrument* is practical so far as it enables the soul to dispense with the labors of the body, and leaves man at leisure to cultivate the nobler part of his being. And every employment that will be in its results for the growth of the human mind or the benefit of society, is practical, though attended not only with no advantage, but perhaps with injury and loss to the individual so employed.

The study of the dead languages would then be practical and useful, though all its multiplied advantages were reduced to one; the admirable discipline it affords the mind: nor will any scholar be inclined to deny that the Greek, of all other languages, affords such discipline in the greatest variety and degree. It is a perfect prodigy, a marvellous wonder of the world for its versatile strength and beauty. The very act of carrying a Greek verb through the synopsis is one of the best intellectual exercises we can mention. How many faculties are called into operation, what different, yet simultaneous efforts of attention, memory, comparison, judgment, taste, and even imagination, are involved in the simple act of following one word through all the niceties and combinations of its different meanings, in the voices and moods of a Greek Paradigm.

The study of the Greek, as a language merely, enriches the imagination almost as much as the study of the poetry of modern nations. Its musical construction fills the mind with harmony; its manifold and infinitely various compounds let the spirit loose in a wilderness of tangled sweets. There are volumes of poetry even in its epithets; its words are the key notes to whole strains of invisible music. The very sight of a page of Greek letters, to one familiar with the language, speaks melody to the ear of his soul; the print is full of fragrance, like the breath from a forest of spices to one wandering by it; if the presence of other pursuits has exiled him from the beloved studies of his youth, it carries him, as in a dream, back to the country and company of Homer, Socrates, and Plato, and reminds him of the intellectual treasures of that wonderful people, as the scent of a citron would recall to an exiled native of the tropical isles, the luxuriant groves where he has gathered the fruit with his own hand, and breathed perfumes, reclining under the shadow of the trees. If the power of words is to be learned any where, it is in this wonderful tongue. When we look at its inexhaustible beauty, richness, and energy, it seems made on purpose for the poet and the orator. It is the winged servitor and handmaid of the imagination, by the speed with which it accompanies the mind in its excursions, keeping pace with the utmost rapidity of thought, passing from sensible to spiritual, and from spiritual to sensible, or mingling images of both, and with indestructible vigor sustaining the movements of the soul and embodying her visions, as she soars from one ideal world to another of excessive light and glory. With what surprising clearness does it depict the most timid, retiring, shadowy abstractions! With what grace does it shape, and as with a Fairy's wand, detain before the eye the wildest creations of fancy! Again, with what concentrated force does it compress powerful thought, or, in the province of the imagination, bring vast regions at once to the mind, comprehending almost the infinite in the finite, even in a single epithet, as 'the cope of heaven is imaged in a dew drop.' And with what profundity and power does it sustain the soul's speculations concerning her own being, unfolding psychological truth through a medium of such spiritual transparency, that intuitive vision could scarcely behold it with less uncertainty or indistinctness. It is moreover the world's storehouse for scientific nomenclature; and when we look at the ease, subtilty, and variety of its compounds, its power and flexibility in abstract reasoning, and the readiness with which it adapts itself to the advancement of knowledge, so that whatever unheard of accessions are made, it is at no loss to exhibit them, one might imagine that it was given to the explorer of all science and philosophy for the perfect classification and communication of his discoveries. Who, that has opportunity to discipline his mind by the use of such an instrument, is willing to forego it?

[To be concluded in our next number.]

HISTORY OF REVIVALS OF RELIGION,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

[Continued from page 213.]

PERIOD THIRD. *From 1720 to 1750 ; thirty years.*

THE house of Brunswick now filled the British throne. George I. was crowned in 1714, and died in 1727. George II. immediately succeeded, and reigned till his death in 1760. The policy of the administrations under both these kings was very nearly similar. It was the favorite object of Horace Walpole and other ministers, to preserve the balance of power in Europe. This involved the nation in almost constant wars with France. The North American colonies were the frequent scene of operations between the two contending powers. Louisburg, the Gibraltar of North America, was taken from the French, by the New England troops. The wars which raged at different times, in various parts of the country, exerted, of course, a deleterious effect on public morals.

Several events in the providence of God, excited great attention at the time, and were productive of considerable changes in society. In 1721, the small pox was very fatal in Boston, and in some of the surrounding towns. Of 5,889, who were attacked by it in Boston, 844 died. The Rev. Dr. Cotton Mather, who had read of inoculation as practised among the Turks, recommended it to the physicians. Dr. Zabdiel Boylston alone complied with the recommendation. He was very successful in the application of the remedy, but was finally compelled to desist from his benevolent work by an act of the General Court! The year 1727 was remarkable for the greatest earthquake, which had ever been known in New England. It occurred in the night of October 29, when the heavens were perfectly clear, and the moon shining brightly. It extended several hundred miles. At Newbury, Essex county, Massachusetts, the earth opened in several places. The public mind was greatly alarmed, with the apprehension that the day of nature's final dissolution had come. In 1735, a fatal epidemic, known by the name of the *throat distemper*, raged in many parts of New England. In the province of New Hampshire alone, which had then only fifteen towns, *one thousand* persons, nine hundred of whom were under twenty years of age, fell victims to this terrible malady.

During this period, the last of the thirteen original colonies was planted. In 1732, a charter was obtained for settling that part of South Carolina, which was afterwards named Georgia. In 1733, the emigrants, under General Oglethorpe, arrived. In 1720, the population of all the colonies was between four and five hundred thousand. In 1750, the close of the period, the number of inhabitants was about 1,100,000. The resources of the country were greatly augmented, and that wealth and that character were accumulating, which were to sustain the people of the country in the trying times which were approaching.

In the mean time the different Religious Denominations were establishing themselves in the country, and employing various means to extend their influence. The first Baptist association formed in the United States, was that formed in Philadelphia, in 1707. Churches had been gathered for some time in Providence, Boston, and elsewhere. Episcopacy was early established in Vir-

ginia, and churches were founded in many other parts of the country. No organization of the Episcopal church, in this country, was effected till after the revolutionary war. The Dutch Reformed was the established religion of New York, till 1642, when the colony was taken by the English. The first organization of the Dutch church was not effected till 1757. The first Presbyterians in America, came from England, Scotland, and Ireland, about the year 1700. They settled in what is now a part of New Jersey and Delaware. The first Presbyterian church in Philadelphia, was the first which was formed in the country. The first Presbyterian church in New York city, was formed in 1716. The first Presbytery—that of Philadelphia—about the year 1706. The General Assembly was not established till 1788. The great body of the Christians in the country, in 1720, were Congregationalists.

The earthquake, which happened in 1727, was the occasion of a temporary revival of religion. The ministers of Boston, in their preface to the third edition of President Edwards's narrative of surprising conversions, thus speak. "Yea, we need look no higher than our own times, to see abundant occasion to celebrate the wonderful works of God. Thus when God arose and shook the earth, his loud call to us in that amazing providence, was followed, so far as man can judge, with the still voice of his Spirit, in which he was present to awaken many and bring them to say trembling, 'What must we do to be saved?' Yea, as we hope, to turn not a few from sin to God in a thorough conversion. But when the bitterness of death was past, much the greater part of those whom God's terrors affrighted, gave sad occasion to remember those words, 'When he slew them, then they sought him; and they returned and inquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless, they did flatter him with their mouths, and they lied unto him with their tongues.' And there has since been great reason to complain of our speedy return to our former sins, notwithstanding some hopes given of a more general reformation."

On the 23d of August, 1723, the venerable Increase Mather slept in Jesus. He was in the eighty-fifth year of his age. He was a man of great learning, and of extensive influence and usefulness. He was also an eminently holy man. As President of Harvard College, he was careful not only to give the students direction in their literary pursuits, but also to impart to them religious instruction. He frequently called them one by one into the library, and there, with the affection of a parent, and the fidelity of a minister of the gospel, he conversed with them on the salvation of their souls, and solemnly charged them to renounce their sins, to embrace the gospel, and devote themselves to the service of God. A main object in his sermons was to impress the conscience. Though in the last years of his life, he had been in favor of the admission of unconverted persons into the church, according to the decision of the synod, yet the influence of his character and preaching upon the cause of piety in Boston, and through all New England, was very great and salutary. His name will be had in everlasting remembrance. In 1728, his son, Dr. Cotton Mather, followed him to the grave. Though wanting very much in judgment, discrimination, and taste, yet he was a man of unequalled industry, of vast learning, and of most comprehensive benevolence. No person in America had so large a library, or had read so many books, or retained so much of what he read. As a minister of the gospel, he was most exemplary. He kept a list of the members of his church, and frequently prayed for each separately. His success corresponded with his fidelity. In the first year of his ministry, about thirty were added to his church; and he received the benedictions of many dying believers, who spoke of his labors as the means of their salvation. He arranged the business of every day in the morning, always inquiring by what means he could be useful to his fellow men, and devising new methods of doing good. Dr. Mather's publications amounted to three hundred and eighty-two. In 1727, another illustrious man rested from his labors—the truly Reverend Solomon Stoddard, of Northampton. Hardly any individual, who had lived in the country, perhaps no one, had wielded so great and so happy an influence as Mr. Stoddard. He was the minister of Northampton for nearly sixty years. As a preacher, his discourses were plain, searching, experimental, and argumentative.

He was blessed with great success. He used to say that he had five harvests ; and in these revivals, there was a general cry, What must I do to be saved ? He was so diligent in his studies that he left a considerable number of sermons which he had never preached. As is well known, he was the most distinguished advocate for the decision of the synod, asserting that the sacrament of the Lord's Supper is a converting ordinance, and that all baptized persons, not scandalous in life, may lawfully approach the table. Upon this subject he wrote and published more than any other individual. In other respects his influence was most decidedly evangelical. It was very much owing to him, as Mr. Edwards, his grandson and colleague, asserts, that the western part of Massachusetts was kept comparatively free from the inroads of sectarians and errorists.

The labors of Stoddard, of the Mathers, and of a few others, in the early part of this century, were undoubtedly connected with the extensive revivals of religion, which soon followed. Many clergymen, however, instead of clearly preaching the fundamental doctrines of the gospel, contented themselves with a cold, lifeless morality ; for where these great truths were perspicuously and powerfully preached, and distinctions were made between the common morality of men, and that which results from evangelical principles, they were offended and became violent opposers.*

In February, 1727, the Rev. Jonathan Edwards was settled in Northampton, as colleague with Mr. Stoddard. "At the time of Mr. Stoddard's death," says Mr. Edwards, in his narrative of surprising conversions, "the greater part of the people of Northampton seemed to be very insensible of the things of religion, and engaged in other causes and pursuits. Licentiousness, for some years, greatly prevailed among the youth of the town. It was their manner very frequently to get together in conventions of both sexes, for mirth and jollity, which they called frolics ; and they would often spend the greater part of the night in them, without any regard to order in the families to which they belonged. And indeed family government did too much fail in the town. But in two or three years after Mr. Stoddard's death, there began to be a sensible amendment of these evils ; the young people showed more of a disposition to hearken to counsel, and by degrees left off their frolics, and grew observably more decent in their attendance on the public worship, and there were more that manifested a religious concern than there used to be. At the latter end of the year, 1733, there appeared a very unusual flexibility, and yielding to advice in our young people. It had been too long their manner to make the evening after the Sabbath, and after our public lecture, to be especially times of their mirth and company-keeping. But a sermon was now preached on the Sabbath before the lecture, to show the evil tendency of the practice, and to persuade them to reform it ; and it was urged on heads of families that it should be a thing agreed upon among them, to govern their families, and keep their children at home at these times ;—and withal it was more privately moved, that they should meet together the next day, in their several neighborhoods, to know each others' minds ; which was accordingly done, and the motion complied with throughout the town. But parents found little or no occasion for the exercise of government in the case ; the young people declared themselves convinced by what they had heard from the pulpit, and were willing of themselves to comply with the counsel which had been given. And it was immediately, and I suppose almost universally complied with ; and there was a thorough reformation of these disorders thenceforward, which has continued ever since.

"Presently after this, there began to appear a remarkable religious concern at a little village belonging to the congregation, called Pascommuck, (now in Easthampton,) where a few families were settled, at about three miles distance from the main body of the town. At this place a number of persons seemed to be savingly wrought upon." The sudden death of two individuals increased the solemnity. In the autumn, conference meetings were commenced in various parts of the town. A great excitement was occasioned about this time in regard to the spread of the doctrines of Arminianism. Many who regarded themselves as in an unconverted condition, were alarmed lest God was about to

withdraw from the land, and lest heterodoxy was about to take the place of correct principles. Mr. Edwards now preached his sermon on "Justification by faith alone." "At that time," says Mr. E., "while I was greatly reproached for defending this doctrine in the pulpit, and just upon my suffering a very open abuse for it, God's work wonderfully broke forth among us, and souls began to flock to Christ, as the Saviour in whose righteousness alone they hoped to be justified. So that this was the doctrine, on which this work in its beginning was founded, as it evidently was in the whole progress of it." In the latter part of December, the Spirit of God was manifest in great power. "All other talk but about spiritual and eternal things was soon thrown by; all the conversation in all companies, and upon all occasions, was upon these things only, unless so much as was necessary for people carrying on their ordinary secular business. They seemed to follow their worldly business more as a part of their duty, than from any disposition they had to it; the temptation now seemed to lie on that hand, to neglect worldly affairs too much, and to spend too much time in the immediate exercise of religion. The only thing in their view was to get the kingdom of heaven, and every one appeared pressing into it. The engagedness of their hearts in this great concern could not be hid; it appeared in their very countenances. It then was a dreadful thing amongst us to live out of Christ, in danger every day of dropping into hell; and what persons' minds were intent upon, was to escape for their lives, and to fly from the wrath to come." "There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest, and loosest, and those that had been most disposed to think and speak lightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus Christ." A great change was soon made in the town. "In the spring and summer of 1735, the town seemed to be full of the presence of God. It never was so full of love, nor so full of joy; and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation's being brought unto them. The goings of God were then seen in his sanctuary. God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautified; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly were in general, from time to time, in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors." "Our young people when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ, the gloriousness of the way of salvation, the wonderful, free, and sovereign grace of God, his glorious work in the conversion of a soul, the truth and certainty of the great things of God's word, the sweetness of the views of his perfections, &c." Many that occasionally came from abroad, were deeply affected by what they heard and saw. Some of them returned rejoicing in hope of the glory of God. A similar revival soon commenced in many of the towns in the neighborhood. "In the month of March, the people of South Hadley began to be seized with deep concern about the things of religion, which very soon became universal; and the work of God has been very wonderful there; not much, if any thing short of what it has been here, in proportion to the bigness of the place. About the same time, it began to break forth in the west part of Suffield, (where it has also been very great,) and it soon spread into all parts of the town. It next appeared at Sunderland, and I believe, was, for a season, not less remarkable than it was here. About the same time it began to appear in a part of Deerfield, called Green River, and afterwards filled the town, and there has been a glorious work there. It began also to be manifest in the south part of Hatfield, in a place called the Hill, and after that, the whole town, in the second week of April, seemed to be seized, as it were at once, with concern about the things of religion; and the work of God has been great there. There has also been a very general awakening at West Springfield, and Long Meadow; and in

Enfield, there was, for a time, a pretty general concern amongst some that had before been very loose persons. About the same time that this appeared at Enfield, the Rev. Mr. Bull, of Westfield, informed me, that there had been a great alteration there, and that more had been done in one week there, than in seven years before. Something of this work, likewise appeared in the first precinct in Springfield, principally in the north and south extremes of the parish. And in Hadley, old town, there gradually appeared so much of a work of God on souls, as at another time would have been thought worthy of much notice. For a short time there was also a very great and general concern of the like nature at Northfield. And wherever this concern appeared, it seemed not to be in vain. But in every place, God brought saving blessings with him, and his word attended with his Spirit, as we have all reason to think, returned not void. It might be well said at that time, in all parts of the county, Who are these that fly as a cloud and as doves to their windows?" "This remarkable pouring out of the Spirit of God, which thus extended from one end to the other of this county, was not confined to it, but many places in Connecticut have partaken in the same mercy; as for instance, the first parish in Windsor, under the pastoral care of the Rev. Mr. Marsh, was thus blest about the same time, as we in Northampton, while we had no knowledge of each other's circumstances. There has been a very great ingathering of souls to Christ in that place, and something considerable of the same work, began afterwards in East Windsor. My honored father's parish, (the Rev. Timothy Edwards,) which has in time past been a place favored with mercies of this nature, above any on this western side of New England, excepting Northampton; there having been four or five seasons of the pouring out of the Spirit to the general awakening of the people there, since my father's settlement among them. There was also the last spring and summer, a wonderful work of God carried on at Coventry, under the ministry of the Rev. Mr. Meacham. I had opportunity to converse with some of the Coventry people, who gave me a very remarkable account of the surprising change that appeared in the most rude and vicious persons there. The like was also very great in a part of Lebanon, called the Crank, where the Rev. Mr. Wheelock, a young gentleman, is lately settled. And there has been much of the same at Durham, under the ministry of the Rev. Mr. Chauncey; and to appearance no small ingathering of souls there, and likewise among many of the young people in the first precinct of Hartford, under the ministry of the Rev. Mr. Gould; where the work was much promoted by the remarkable conversion of a young woman that had been a great company-keeper, as it was here." The revival of religion extended also to the parish in Stratford, under the care of the Rev. Mr. Mills, to New Haven, old town, under the ministry of the Rev. Mr. Noyes, to Mansfield, where Mr. Eleazer Williams was settled, also to Tolland, Hebron, and Bolton. The same was true also, of the towns of Preston, Groton, and Woodbury. Some parts of New Jersey were also visited with these gracious manifestations of the presence of the Holy Spirit. Three individuals in that State, the Rev. Messrs. Cross, Frelinghuysen, and Gilbert Tennent, were especially blessed in their ministry. At Northampton, however, the work seemed to be far more deep, general, and soul-transforming than any where else. It reached all classes in the community, sober and vicious, high and low, rich and poor, wise and unwise. On one occasion, one hundred were received into the church; on another, sixty. Of all these Mr. Edwards says he had sufficient evidence of the conversion of their souls. In six months, there were, at least, three hundred conversions in Northampton, and about as many males as females. "And I hope," continues he, "that by far the greater number of persons in the town, above sixteen years of age, are such as have the saving knowledge of Jesus Christ; and so by what I heard, I suppose it is in some other places, particularly at Sunderland and South Hadley." In Northampton, there were fifty persons above forty years of age, who became pious; more than twenty above fifty; ten above sixty; and two above seventy; thirty between fourteen and ten; two between ten and nine; and one (Phebe Bartlett) only four years of age. Several entire families became pious. Several Africans were also visited by that God who is rich unto all those who call upon him. There were many

instances of very sudden conversion. For about five or six weeks together, there were conversions, as is supposed, at the rate of thirty a week.

There was a great variety in the manner of the Spirit's operations. Persons who were awakened, immediately renounced all outward sins, and applied diligently to the use of the means of salvation. Some had ten times less distress than others, when the result seemed to be the same. "The drift of the Spirit of God in his legal striving with persons, has seemed most evidently to be, to make way for, and to bring to a conviction of their absolute dependence on his sovereign power and grace, and universal necessity of a Mediator, by leading them more and more to a sense of their exceeding wickedness, and guiltiness in his sight; the pollution and insufficiency of their own righteousness, that they can in no wise help themselves, and that God would be wholly just and righteous in rejecting them, and all that they do, and in casting them off forever." "In some instances it seems easy for our reasoning powers to discern the methods of divine wisdom, in his dealings with the soul under awakenings. In others his footsteps cannot be traced, and his ways are past finding out." "I think I have found that no discourses have been more remarkably blessed, than those in which the doctrine of God's absolute sovereignty with regard to the salvation of sinners, and his just liberty, with regard to answering the prayers, or prospering the pains of mere natural men, continuing such, have been insisted on. I never found so much immediate saving fruit, in any measure, of any discourses I have offered to my congregation, as some from these words, Romans iii. 19, 'That every mouth may be stopped;' endeavoring to show from them that it would be just with God forever to reject and cast off mere natural men."

"While God was so remarkably present amongst us by his Spirit, there was no book so delighted in as the Bible; especially the book of Psalms, the prophecy of Isaiah, and the New Testament. Some by reason of their esteem and love for God's word, have been at some times greatly and wonderfully delighted and affected at the sight of a Bible; and then, also, there was no time so prized as the Lord's day, and no place in this world so desired as God's house."

In the latter part of May, 1735, this great work of the Spirit of God, began obviously to decline, and the instances of conversion to be less numerous, both at Northampton and the surrounding villages. One principal cause of this declension was doubtless that the *physical excitement* had been greater than the human constitution can, for a long time, endure.* Another reason is unquestionably to be found in the fact that those who had long witnessed this remarkable display of divine power, without being effected by it, became hardened in sin. Mr. Edwards also attributes it, in part, to two striking events of Providence at Northampton, and to two remarkable instances of enthusiastic delusion, in two of the neighboring villages. He mentions also a third cause, and one far more powerful, and more extensive in its influence, than either of the two last. In 1735, the first church in Springfield having elected a pastor, invited the churches in the southern parts of Hampshire, by their ministers and delegates in council, to proceed to his ordination. The council when convened, after examining the qualifications of the candidate, refused to ordain him, and assigned two reasons for this refusal—youthful immorality, and anti-scriptural opinions. Mr. Edwards, though invited to this council, for some reason or other, was not present. The church, in August, called a second council, consisting chiefly of ministers and delegates from the churches in Boston, which immediately proceeded to the ordination. The first council, finding their own measures thus openly impeached, published a pamphlet entitled "A Narrative and Defence of the Proceedings of the Ministers of Hampshire." The second council defended themselves in a pamphlet entitled, "An answer to the Hampshire Narrative." Mr. Edwards, at the request of the first council, wrote a reply to this, entitled, "A letter to the author of the pamphlet called, An answer to the Hampshire Narrative." This concluded the written controversy. It, however, engrossed the attention of both ministers and people to such an

* Dwight's Life of Edwards, page 124.

extent, that it hastened the termination of the Revival of Religion, in the county of Hampshire.

In other parts of the country, however, the work of grace continued. By the revival at Northampton, a strong impulse had been given to the churches extensively throughout the colony. The style of preaching became more direct, pungent, and adapted to awaken the feelings, and enlighten the conscience. In consequence of the high reputation which Mr. Edwards had acquired as a successful preacher, and as a wise counsellor to the inquiring, he received frequent invitations from churches far and near, to labor among them for a little period. With the consent of his people, he frequently went forth on these missionary tours. There was an extraordinary instance of his success in Enfield, a town on Connecticut river below Springfield. The people of that place had remained unaffected, while all the surrounding region was visited by the influence of the divine Spirit. On a certain day a meeting was appointed, and Mr. Edwards invited to preach. The preceding night was passed by many Christians in the neighboring towns in fervent prayer. The meeting was attended by several ministers and by others, from distant places. At the commencement of the service, the appearance of the people was thoughtless and vain. Mr. Edwards preached his well known sermon, entitled "Sinners in the hands of an angry God." Before the sermon was ended, the whole assembly seemed to be overwhelmed with strong emotion, and prostrated with awful convictions of their sin and danger. There was such a breathing of distress and weeping, that the preacher was obliged to speak to the people, and desire silence, that he might be heard.

"At New London, Groton, Lyme, Stonington, Preston, and Norwich," remarks Dr. Trumbull, "as well as in other parts of the colony of Connecticut, and in some portions of Rhode Island, the work was general and powerful. In a parish in the north part of New London, it is estimated that not less than twenty were born again, in one week." The church in Groton, under the pastoral care of the Rev. John Oliver, was favored with an accession of eighty members, in the term of five or six months. The Rev. Mr. Parsons, and the Rev. George Griswold, of Lyme, were very successful. Mr. Griswold admitted into his church one hundred whites and thirteen Indians. Mr. Fish, of Stonington, admitted to his church one hundred and four persons. In the town of Westerly, Rhode Island, previously to the revival, there was not known to be one pious family, nor one person who professed religion, or even one who believed some of the peculiar doctrines of the gospel. A clergyman by the name of Park, was sent thither. He took great pains to preach the doctrines of the gospel, faithfully, to the English and Indians. A great change was by divine grace effected. A church of between thirty and forty members was formed. About one hundred Indians became the constant hearers of Mr. Park.

It is the opinion of Dr. Trumbull, that in many places the converts were received too soon into the communion of the church. One reason was, that a great proportion of the clergy, at that time, were of opinion, that unregenerate men, if externally moral, ought to be admitted to all the ordinances of religion. Another reason was, that that was considered to be evidence of a real change of heart, which was no evidence at all.

About this time the Rev. GEORGE WHITEFIELD began to attract considerable attention. He was born at Gloucester, England, in December, 1714. He first visited this country in 1738, and preached in some of the southern colonies, and after his return to England, in various parts of the island, with great applause and success. He came over the second time into this country, in November, 1739. Great effects immediately resulted from his preaching. Such was the eagerness in Philadelphia to listen to religious instruction, after Mr. Whitefield's visit, that there was public worship, regularly twice a day, for a year; and on the Lord's day, it was celebrated generally three, and frequently four times. An aged man, deeply interested in the scenes, which were there witnessed, and who was living in 1806, said that there were *twenty-six* societies for social prayer and religious conference. On his way from Philadelphia, Mr. Whitefield preached at Elizabethtown, Maidenhead, Abington, Neshaminy, Burlington, and New Brunswick in New Jersey. Many followed him twenty,

and some sixty miles from Philadelphia. After preaching in New York, he went by land to Georgia. He soon after returned to Philadelphia. In August, 1740, he sailed for New England, having received letters of invitation, from the Rev. Dr. Colman, and Mr. Cooper, ministers of Boston. He arrived at Providence, Rhode Island, on the 14th of September. Ten miles from Boston, he was met by the governor's son, and a train of the clergy and principal inhabitants. The ministers, Prince, Sewall, Foxcroft, Gee, and Webb, were his warm friends. He commenced preaching in Dr. Colman's meeting-house. He then preached in the other churches, and sometimes on the common. The governor, (Belcher,) the Secretary, and several of the council, generally attended. Dr. Colman said "it was the happiest day he ever saw in his life." He preached also at Cambridge, Marblehead, Ipswich, Newbury, Salem, Malden, Hampton, Portsmouth, York, and many other places. In about a week, he preached sixteen times, and rode one hundred and seventy miles. He returned to Boston on the sixth of October. Here, the number of his hearers was exceedingly increased. It was supposed that at his last sermon, they amounted to 20,000. The revivals of religion which had existed in the western parts of Massachusetts, in Connecticut, and elsewhere, had not extended to Boston, until after Mr. Whitefield's arrival. The ministers of the town had appointed lectures, and taken much pains to call the attention of the people to the concerns of eternity; but they were unsuccessful. The lectures were so thinly attended, that the ministers were greatly discouraged. Mr. Whitefield took notice of it, and pressed the people to reform; and through his instrumentality, there was a remarkable change. The congregations became crowded and solemn. Public notice was given that there would be a lecture on the Tuesday evening, weekly. It was the first stated evening lecture ever appointed in that part of New England. When the evening came, the house was as crowded as if Mr. Whitefield had been there. Dr. Colman preached a most interesting sermon. This was the beginning of a very great revival of religion. Multitudes resorted to their ministers for spiritual advice. Never had any thing been experienced to be compared to it. Mr. Whitefield left Boston, for Northampton, and preached on his way, at Concord, Sudbury, Marlborough, Worcester, Leicester, and Hadley. Pulpits and houses were every where opened for him, and the same happy influence attended his labors.

On the evening of Thursday, the 16th of October, 1740, Mr. Whitefield came to Northampton to see Mr. Edwards, and to converse with him respecting the work of God in 1735, and remained there until the morning of the 20th. In this interval, he preached five sermons, adapted to the circumstances of the town, reproving the backslidings of some, the obstinate impenitence of others, and summoning all, by the mercies with which the town had been distinguished, to return to God. His visit was followed by the conversion of some individuals. The attention to religion increased during the winter; and in the spring of 1741, it became the object of general attention. On Monday, Mr. Edwards, with the Rev. Mr. Hopkins of West Springfield, and several other gentlemen, accompanied Mr. Whitefield, as far as East Windsor, to the house of the Rev. Timothy Edwards. While they were thus together, Mr. Edwards took an opportunity to converse with Mr. Whitefield alone, at some length, on the subject of *impulses*, and assigned the reasons which he had to think, that he gave too much heed to such things. Mr. Whitefield received it kindly, but did not seem inclined to have much conversation on the subject, and in the time of it, did not appear convinced by anything which he heard. Mr. E. also took occasion, in the presence of others, to converse with Mr. Whitefield about his too common practice of judging others to be unconverted. The whole interview was an exceedingly kind and affectionate one. At New Haven, Mr. Whitefield preached in presence of the governor, and other magistrates. He continued to preach in most of the towns till he came to Philadelphia. In seventy-five days he preached *one hundred and seventy-five times* in public, besides exhorting frequently in private. He travelled to Georgia, and soon after returned to England. In the autumn of 1744, he visited this country again. He passed through the whole land from Maine to Georgia, every where preaching to large congregations. Though near death, several times, yet he travelled 1,100 miles, and preached

daily. In 1754, he once more visited this country. In his next visit he died at Newburyport, Massachusetts. This event took place on Monday, Sept. 30, 1770. He was not quite fifty-six years of age. He preached in the course of his ministry, which included thirty-four years and a quarter, EIGHTEEN THOUSAND sermons; which was somewhat more than FIVE HUNDRED sermons a year. The day preceding his death, he expressed a great desire to enter into his eternal rest; at the same time saying, "Lord, thou knowest I am not weary of thy work, though I am weary in it."

The effects of Mr. Whitefield's labors were very great. The number of souls, who were truly converted to God, in this country, by the instrumentality of his preaching, doubtless, amounted to several thousands. Many others, like President Finley, the two Tennents, and Rowland, were encouraged by his example to preach the gospel with unwonted faithfulness, and with great success. Very much was also done in exciting a benevolent spirit. Whitefield plead, almost with the persuasiveness of a seraph, in favor of various religious and philanthropic enterprizes. No speaker ever had such astonishing power to unclasp the most inveterate avarice. The most stoical philosophy, the most hardened indifference, melted before him, as wax before the fire. He also exerted great influence by his noble, catholic spirit. He labored for no sect, nor party, but for the common cause of Christianity.

At the same time, various evils, and some of them of most pernicious tendency, visited the American churches, partly from his example and agency, but especially from the heated zeal and indiscretion of his imitators. As is commonly the fact, those things which are faulty in a leader, will be exaggerated and caricatured, by the crowd of copiers.

To exhibit the true nature of these revivals, we will give some statements of the proceedings of a convention of ministers, who assembled in Boston, agreeably to previous notice in the Boston Gazette, of May 30, 1743. The following is the original invitation. "It is desired and proposed by a number of ministers both in town and country, that such of their brethren as are persuaded that there has of late been a happy revival of religion through an extraordinary divine influence, in many parts of this land, and are concerned for the honor and progress of this remarkable work of God, may have an interview at Boston, the day after the approaching commencement, to consider whether they are not called to give an open, conjunct, testimony to an event so surprising and gracious; as well as against those errors in doctrine, and disorders in practice, which through the permitted agency of satan have attended it, and in any measure blemished its glory, and hindered its advancement; and also to consult the most likely method to be taken, to guard people against such delusions and mistakes as in such a season they are in danger of falling into, and that this blessed work may continue and flourish among us." Those who could not be present were invited to send written attestations. The convention met in Boston, to the number of ninety persons, on Thursday, July 7th. Rev. Dr. Sewall, of Boston, acted as Moderator, and the Rev. Messrs. Prince of Boston, and Hobby of Reading, as Scribes. Letters were read from twenty-eight persons, who were absent. A committee was appointed, consisting of the Rev. Dr. Sewall, Messrs. Wigglesworth, Prince, Adams, Cooper, Nathaniel Rogers, Leonard, and Hobby, to prepare a report. On the next morning this committee presented a document, which, after full discussion, was signed by all present; and the meeting was dissolved. The following sentences will show the nature of the report. "We, whose names are undersigned, think it our indispensable duty, (without judging or censuring such of our brethren as cannot at present see things in the same light with us,) in this open and conjunct manner, to declare, to the glory of sovereign grace, our full persuasion, either from what we have seen ourselves, or received upon credible testimony, that there has been a happy and remarkable revival of religion in many parts of this land, through an uncommon divine influence, after a long time of great decay and deadness, and a sensible and very awful withdrawal of the Holy Spirit from his sanctuary among us." "The present work appears to be remarkable and extraordinary, on account of the numbers wrought upon. We never before saw so many brought under soul

concern, and with great distress making the inquiry, What must we do to be saved? And these persons were of all ages and character. With regard to the suddenness and quick progress of it, many persons and places were surprised with the gracious visit together, or near about the same time, and the heavenly influence diffused itself far and wide, like the light of the morning. Also in respect to the degree of operations, both in a way of terror, and in a way of consolation, attended in many with unusual bodily effects. Not that all who are accounted the subjects of the present work, have had these extraordinary degrees of previous distress and subsequent joy. But many, and we suppose the greater number have been wrought on in a more gentle and silent way, and without any other appearances than are common and usual at other times, when persons have been awakened to a solemn concern about salvation, and have been thought to have passed out of a state of nature into a state of grace. As to those whose inward concern has occasioned extraordinary outward distresses, the most of them, when we came to converse with them, were able to give, what appeared to us, a rational account of what so affected their minds." "The instances were very few in which we had reason to think these affections were produced by visionary or sensible representations, or by any other images than such as the scripture itself presents to us. Of those who were judged hopefully converted, and made a public profession of religion, there have been fewer instances of scandal and apostacy than might be expected." "There appears to be more experimental godliness and lively Christianity, than most of us can remember we have ever seen before." "And now we desire to bow the knee in thanksgiving to the God and Father of our Lord Jesus Christ, that our eyes have seen and our ears heard such things. And while these are our sentiments, we must necessarily be grieved at any accounts sent abroad, representing this work as all enthusiasm, delusion, and disorder. Indeed it is not to be denied that in *some places* many irregularities and extravagances have been permitted to accompany it, which we would deeply bewail and lament before God, and look upon ourselves obliged, for the honor of the Holy Spirit, and of his blessed operations on the souls of men, to bear a public and faithful testimony against; though at the same time, it is to be acknowledged with much thankfulness, that in other places where the work has greatly flourished, there have been few if any of those disorders and excesses. But who can wonder if at such a time as this, satan should intermingle himself to hinder and blemish a work so directly contrary to the interests of his own kingdom."

The Convention go on to say, "that they do not make secret impulses on their minds, without a due regard to the written word, the rule of their duty; 'a very dangerous mistake, which we apprehend some in these times have gone into.' That to avoid Arminianism, they do not verge to the opposite side of Antinomianism; while we would have others take good heed to themselves, lest they be by some led into, or fixed in, Arminian tenets, under the pretence of opposing Antinomian errors. That laymen do not invade the ministerial office, and under a pretence of exhorting, get up preaching; which is very contrary to gospel order, and tends to produce errors and confusion in the church. That ministers do not invade the province of others, and in ordinary cases preach in another's parish, without his knowledge, and against his consent; nor to encourage raw and indiscreet young candidates, in rushing into particular places, and preaching publicly or privately, as some have done, to the no small disrepute and damage of the work in places where it once promised to flourish. Though, at the same time, we would have ministers show their regard to the welfare of their people, by suffering them to partake of the gifts and graces of able, sound, and zealous preachers of the word, as God in his providence may give opportunity therefor; being persuaded God has, in this day, remarkably blessed the labors of some of his servants, who have travelled, in preaching the gospel of Christ. That people beware of entertaining prejudices against their own pastors, and do not run into unscriptural separations. That they do not indulge a disputatious spirit, which has been attended with mischievous effects, nor discover a spirit of censoriousness, uncharitableness, and rash judging the state of others; than which, scarce anything has more blemished the work of God amongst us."

"Finally, we exhort the children of God to continue instant in prayer that He, with whom is the residue of the Spirit, would grant us fresh, more plentiful, and extensive effusions, that so this wilderness, in all the parts of it, may become a fruitful field; that the present appearances may be an earnest of the glorious things promised to the church in the latter days, when she shall shine with the glory of the Lord arisen upon her, so as to dazzle the eyes of beholders, confound and put to shame all her enemies, rejoice the hearts of her solicitous and now saddened friends, and have a strong influence and resplendency throughout the earth. Amen. Even so, come, Lord Jesus. Come quickly."

This paper was signed by 18 ministers in the county of Suffolk, among whom were Colman, Sewall, Prince, Webb, Cooper, Foxcroft, Checkley, Gee, Eliot, and Moorhead of Boston: 12 in the county of Essex; 9 in Middlesex; 6 in Worcester; 10 in Plymouth; 1 in Barnstable; 3 in Bristol; 3 in York; 5 in New Hampshire; 1 in Rhode Island. There were 114 in all who gave attestations, either by signing their names to the above document, or by sending written attestations. Ninety-six of the one hundred and fourteen took their first degree of Bachelor of Arts more than ten years previously—consequently before the revival commenced. Twenty-six took their first degrees above thirty years before. Attestations were received from but twelve ministers in Connecticut, as the proposal did not reach them seasonably.

The Rev. John Rogers, of Ipswich, thus writes:—"And now I desire, as I have utmost reason, to bless God, who has given me to see a day of such marvellous power and grace, particularly in this place, and since the Rev. Mr. Whitefield and Tennent came among us; wherein great numbers of our young people, and others of more advanced age, give clear evidence of a saving change wrought in them, and by the fruits of the Spirit, show that they are born of the Spirit." The Rev. Peter Thacher, of Middleborough, in the county of Plymouth, has the following paragraph:—"There have been above two hundred, in a judgment of charity, savingly wrought on since November, 1741. Diverse, before that, had been met with under the ministry of the Rev. Mr. Daniel Rogers, and the Rev. Mr. Wheelock, not included in this number. But on one day in November, aforesaid, above eighty were pricked at the heart by a sermon, heard from the Rev. Mr. Josiah Crocker, founded on Rom. viii. 1. Scarce a sermon delivered after that wonderful day, but the hearts of some seemed to be reached by conviction, conversion, or consolation. The aforesaid number is exclusive of many scores, who have been awakened by the word in the late showers, and yet, I fear, have rested short of Christ." The Rev. William Shurtleff, pastor of the church in Portsmouth, New Hampshire, says, "there has, for some time past, plainly appeared to be a remarkable revival of religion, and a marvellous work of God's grace going on in Portsmouth. That among the very many who have been awakened and deeply convinced, there is a goodly number that are giving all the evidence which can be expected, of a real and saving change." Six ministers of the Eastern Association of the county of York, declare, that "there hath been a happy revival of religion in our land. We dare not but publicly speak out our grateful sense thereof, to the honor of the free and sovereign grace of God." The Rev. John Rogers, jun. pastor of the second church in Kittery, writes:—"For my own part, I want a heart to conceive, and a tongue to express the obligations I am under, to admire, adore, and praise the name of the Lord for the great things he has done, and the yet, I trust, greater things he will do for his people in this land; and that he has spared me, the chief of sinners, to see this day of his wonderful grace. Oh praise, praise him, on my behalf; and also wrestle for me when nearest to his seat, that I may know the love of Christ, which indeed passeth knowledge, and that it may constrain me to love and live to him." The Rev. Stephen Williams, Peter Reynolds, Jonathan Edwards, Samuel Allis, John Woodbridge, David Parsons, jun. Edward Billing, Timothy Woodbridge, and Chester Williams, of Hampshire county, Massachusetts, sent in a joint attestation, because, "living at a great distance, and their circumstances not well allowing so great a journey," they could not be present. They assert, that there has been a happy revival of religion in the congregations under their care, and that there are many who give abiding evidence of a real conversion to God. The Rev. Daniel Putnam of Reading, near

Boston, says, "that for the space of five or six weeks more or less of my people, younger and elder, came to my house every day in the week, except Sabbaths, and manifestly under a work of conviction." There were large additions to his church. The Rev. Oliver Peabody, of Natick, says, that many were hopefully converted in Medfield, Dedham, Needham, Medway, Sherburne, and other places in the vicinity. About fifty Indians and English were added to the church in Natick in four months. He says that many were convinced of sin before Mr. Whitefield came there. The Rev. Benjamin Bradstreet, of Annisquam parish, Gloucester, says, that "in his small parish, consisting of about eighty families, we have had in about twelve months past (previous to June, 1743), where we had before more communicants than families, about forty added to the church." Twelve ministers of Connecticut thus write:—"We are abundantly satisfied, that there has been of late, for about three years past, a great and wonderful revival of religion in the several places to which we minister, and in diverse others, with which we are acquainted; wherein, through the mighty power and grace of God, great numbers of persons of all sorts, but especially young people, have been greatly awakened, deeply convinced of sin; and many, as far as we can judge from careful observation and examination, truly humbled at the foot of a righteous and sovereign God, and savingly brought to believe on the Lord Jesus Christ for everlasting life." A great revival of religion was experienced in both of the parishes in Wrentham. "There were very few houses, if any, in the town, in which there was not some observable spiritual concern. In the period between April, 1741, and August, 1743, two hundred and twenty-five persons were added to the churches." There was scarcely a cessation of the work for three years. Only one sermon was preached by an itinerant minister. It was the regular and stated preaching of the gospel which produced the effect, through the grace of God. In reference to Newark, in New Jersey, the Rev. Jonathan Dickinson, afterwards President of the New Jersey College, thus writes:—"There was a remarkable revival of religion in Newark, in the autumn of 1739, (the summer before Mr. Whitefield first came into these parts). In the following March, the whole town in general was brought under an uncommon concern about their eternal interests, and the congregation appeared universally affected under some sermons which were preached to them. "In February, 1740-1, they were again visited with the special and manifest effusions of the Spirit of God." The same glorious scenes were witnessed in Mr. Dickinson's own congregation, Elizabethtown. More persons visited him in a single day, to converse on the subject of personal religion, than had been to see him for half a year before the revival of religion commenced. About sixty persons were supposed to have passed from death to life. In other towns in New Jersey, and in the contiguous parts of Pennsylvania, many became truly devoted to the Lord.

Particular individuals, besides Mr. Whitefield, were eminently successful in their work. Mr. William Cooper, of Boston, (colleague with Dr. Colman in Brattle-street church,) said, that six hundred persons called upon him for religious conversation, in six months. Mr. Webb, another of the Boston ministers, had, in the same space of time, above one thousand. Mr. Cooper frequently preached in other places. Mr. Gilbert Tennent spent about two months in Boston, and the vicinity. He seemed to have as deep an acquaintance with the experimental part of religion, as any person whatever, and his preaching was searching and rousing to an extraordinary degree. He aimed directly at the hearts and consciences of people, and laid open their various delusions. He was truly a son of thunder. Rev. Dr. Benjamin Pomeroy, of Hebron, was a man of powerful pulpit talents. His sermons were solemn and weighty, and delivered with great animation. He set the terrors of the Lord in awful array before sinners; yet he would melt into tears when speaking of the wonders of Christ's love. Doctor Wheelock, afterwards President of Dartmouth College, was a gentleman of a mild and winning aspect, his voice smooth and harmonious, his addresses pungent and powerful. Both Mr. Pomeroy and Mr. Wheelock were often invited to preach in distant parts of New England. Dr. Bellamy, of Bethlem, Connecticut, who studied divinity with President Edwards, had a commanding appearance, a smooth and strong enunciation, and could fill the largest house with his voice.

He had great reasoning powers, and was a most able vindicator of the doctrines of grace. "It is difficult for any man who never heard him," says Dr. Trumbull, "to form a just idea of the beauty and force of his preaching."

"This glorious work of God," continues Dr. Trumbull, "which had effected such a wonderful reformation through the country, was marred and greatly injured by many imprudences and irregularities, and was most violently opposed by ministers, by magistrates, by cruel and persecuting laws, by reproach and misrepresentation, and all other ways and means which its adversaries could invent."

Mr. James Davenport, of Southhold, on Long Island, who had been esteemed a faithful minister, became zealous beyond measure, made a visit to Connecticut, and preached in New Haven, Branford, Stonington, and various other places, and went on as far as Boston. He gave an unrestrained license to noise and outcries, both of distress and joy in time of divine service. He spoke himself in the highest tone of voice, and practised the most violent agitations of body. Those persons who were the subjects of these violent contortions and distress, he would declare to be converted. He also encouraged public exhorters to speak with ministerial assurance and authority. He also undertook to examine his brethren in the ministry in regard to their spiritual state, and publicly to decide concerning them, whether they were converted or not. Some whom he had privately examined, he would declare in his prayers to be unregenerate. His brethren remonstrated against these measures, but without producing any effect. At Charlestown, Massachusetts, he withdrew from the communion on the Sabbath, pretending that he had scruples as to the conversion of the minister. He was complained of and brought before the General Court of Massachusetts, and dismissed as not being of a sound mind. His conduct had a pernicious influence on the people, and gave rise to many errors which sprang up in the churches; and he seems to have been instrumental in the separations which took place, and to have given great occasion of scandal to the enemies of religion. Every thing reproachful was said of religion, which its enemies could devise. Under the administration of Jonathan Law, in Connecticut, a number of severe and persecuting laws were enacted. By one of these laws, every minister, who should preach in the parish of another, without an invitation from the minister, and a majority of the inhabitants, should be deprived of the benefit of the law for the support of the clergy. No association should license a candidate for the ministry, belonging to another association, under a similar penalty. Such as should transgress might be bound to keep the peace in the sum of one hundred pounds. These laws were probably passed by the instigation of the Arminian (or Old Lights, as they were called) part of the General Association of Connecticut. They were an outrage upon every principle of justice, and a palpable violation of the bill of rights. Episcopalians and Baptists, even in Connecticut, were allowed to preach in the parishes of other ministers. It was the occasion of a great and fixed disaffection between the different classes of ministers, and was a means of separation and division in the churches. In 1742, Mr. Davenport, and Rev. Dr. Pomeroy were arrested by order of the Legislature. Mr. Davenport was transported to Long Island. Dr. Pomeroy was dismissed. This was a period of fearful interest in the churches. Most dangerous errors were greedily adopted by many of the *separates* as they were called. If an honest man doubted of his conversion, and only said that he did not know that he had faith, he was upon that declared to be unconverted. If a person was filled with great joy, that was considered as a sure evidence of his being a Christian. They maintained that one Christian could certainly know another, not so much by external evidence, as by inward feeling, or fellowship, as they called it. Sometimes they pretended to have a witness of the conversion of others, who now were in a state of sin. In their religious conduct, they were influenced more by inward impressions, than by the plain word of God, or by the manifest intimations of Providence. They pretended that if they did not feel a minister's preaching, he was either unconverted or legal and dead. There was also a remarkable haughtiness and self-sufficiency, and a fierce and bitter spirit of censoriousness, and an impatience of instruction and reproof.

It ought, however, to be mentioned that these errors were not general. In

Connecticut, they were mostly confined to the counties of New London, and Windham, and to a part of the county of Hartford. The towns in which separations took place, were Stonington, Lyme, Norwich, Preston, Canterbury, Plainfield, Mansfield, Middletown, Suffield, and Windsor. In 1744, Rev. John Owen of Groton, and Rev. Dr. Pomeroy, were arrested by order of the General Assembly. Dr. Pomeroy was bound to his good behaviour in a bond of fifty pounds. Mr. Owen was dismissed on paying the costs of prosecution. Mr. Finley, afterwards President of the college of New Jersey, was transported from the colony as a vagrant. Two members of Yale College, by the name of Cleaveland, were dismissed on account of their zeal and irregularities. In 1744, Mr. Davenport was convinced of his faults, principally by the labors of the Rev. Messrs. Williams and Wheelock. He made a most public and ample confession of his errors. This was published and spread throughout the country. But it did not reclaim those of whose delusion Mr. Davenport had been the cause. Both parties continued to contend with fierce and unrelenting zeal. Some of the churches were rent in sunder. Laymen took upon themselves the business of ordaining ministers, while on the other hand the General Association recommended to the ministers not to admit Mr. Whitefield and other itinerants, into their pulpits. In Massachusetts, the revival met with some violent opposition. The Rev. Dr. Chauncy, pastor of the first church in Boston, and great grandson of President Chauncy, wrote a book of between four and five hundred pages, in which he dwells at length on the irregularities of the work, all calculated to place it in a very disadvantageous light. He collected the most exaggerated accounts from those persons who were enemies of religion, and even condescended to copy anonymous newspaper paragraphs. He attempted to prove that it was not a divine work, and that the Spirit of God could not be in it. He calls upon all churches and ministers to unite to crush it. Dr. Chauncy was a gentleman of extensive reading, and a good scholar, but it is a little remarkable that he frequently falls into the same errors, which he condemns, censoriousness, and indiscriminate condemnation of others, and in fact, in many of his quotations insensibly gives up the whole argument. He travelled several hundred miles to collect information, but unhappily sought it, principally, of those, who were opposers of the revivals of religion. In the Presbyterian church, the controversy was equally protracted and violent. In 1741, the synod of Philadelphia, representing the whole Presbyterian church in the British provinces, after an ardent dispute among its members, was rent in sunder, and two rival synods were formed, New York, and Philadelphia. The synod of New York were to a man the warm friends and coadjutors of Mr. Whitefield, while the synod of Philadelphia were generally, if not universally, his opposers. The leaders of the New York synod, were Blair, Finley, Dickinson, the Tennents, &c.; of the Philadelphia synod, the Alisons and others. The synod of New York reproached that of Philadelphia, with introducing men into the Christian ministry without a due regard to their personal piety; while the synod of Philadelphia recriminated, by charging the synod of New York with licensing men to preach the gospel without the adequate literary attainments.

We cannot close the history of this period, without adverting to the almost unparalleled labors and sufferings of David Brainerd. This eminent missionary was born in Haddam, Connecticut, April 20, 1718. He was admitted a member of Yale College in September, 1739. In November, 1742, he was appointed a missionary to the Indians, by the correspondents of the British Society for Propagating Christian Knowledge. He commenced his labors at Kaunameek, an Indian village, about twenty miles from Stockbridge, Massachusetts, and fifteen miles from Kinderhook, New York. He spent one year in this place. The following year—1744—5—he passed at some Indian settlements on the Delaware river, in Pennsylvania. At a place called Crossweeksung, near Freehold, New Jersey, whither he went in 1745, he was favored with remarkable success. It was not uncommon for the whole congregation to be in tears, under the powerful and affecting preaching of Brainerd. In less than a year, *seventy-seven* persons were baptized, of whom thirty-eight were adults, who gave satisfactory evidence of having been renovated by the Spirit of God. Many, who had been very debased and profligate, seemed to be entirely reformed. In 1746, Mr.

Brainerd visited the Indians on the Susquehanna river. By this journey he was very much debilitated. His health gradually declined, till October 9th, 1747, when he entered into that rest which remaineth for the people of God. He was in the thirtieth year of his age. The exertions of Brainerd were of short continuance ; but they were intense, unremitted, and attended with extraordinary success.

Another name, worthy of honorable mention in this connection, is that of John Sergeant. He was born at Newark, New Jersey, in 1710. He graduated at Yale College in 1729. He was employed as a tutor four years at that institution. In October, 1734, he went to Houssatonnoc, an Indian village, in the western part of Massachusetts (now Stockbridge), and began to preach to the Indians. He was supported, in part, by the Society for Propagating the Gospel, and in part by individuals in England, whose liberality reached him, through the hands of the Rev. Dr. Colman, of Boston. He died at Stockbridge, July 27, 1759, in the forty-ninth year of his age. He had baptized one hundred and twenty-nine Indians, forty-two of whom were communicants at the time of his death. He translated the whole of the New Testament, except the Apocalypse, into the Indian language, and also several portions of the Old Testament. Soon after his death, the Indians removed to New Stockbridge, in New York. For many years they were under the care of the Rev. John Sergeant, the son of the individual just named.

We close the review of the religious history of this period with the following general observations.

1. *Extent of the revivals of religion.* The special religious attention commenced about the year 1729, and continued, with various interest, till 1745, and in some towns till 1750. The whole time was from fourteen to eighteen years. The white population of all the colonies in 1729, may be estimated at 500,000 ; and in 1745—the close of the period—at 900,000. About one half of this number resided in the States of Massachusetts and Pennsylvania. The revivals of religion were confined almost entirely to the Congregational and Presbyterian denominations. There were no Methodist churches in this country till 1766, when a society was collected in New York city. In 1707, there were but seventeen Baptist churches in this country ; and in 1740, the whole number was scarcely thirty-five. In the year 1700, there were, according to the estimates of Colonel Heathcote, not far from 6,000 individuals attached to the church of England. A large part of this number was found in the States of Maryland and Virginia. In the latter State there were forty parishes, and twenty clergymen. As late as 1775, there were but eighty Episcopal clergymen in this country, north and east of the State of Maryland. It is not known that any Episcopal churches were affected by the revivals of religion under consideration. The number of Presbyterian churches in 1730, was small compared with the Congregationalists. The first Presbyterian church in the United States was not formed till 1702. The first house of worship erected in New York city—the Wall-street church—was in the year 1719. The oldest synod established, and the only synod till 1741, was that of Philadelphia, in 1716. At the commencement of the revivals of religion, there were probably not far from one hundred Presbyterian churches, fifty ministers, and 10,000 communicants. A number of Dutch Reformed churches were established, and participated in the influences of the divine Spirit. In 1730, there were in Massachusetts, including Maine, not far from one hundred and thirty incorporated towns, and one hundred and sixty Congregational churches. Allowing the number of communicants on an average to have been 80 for each church, the sum would be 12,800. The number of churches in New Hampshire, Rhode Island, and Connecticut, may be estimated at 100, and the communicants at 10,000. Thus the whole number of communicants in the Presbyterian and Congregational churches in this country, in 1729, may be estimated at not far from 33,000. There is ample reason for believing, that the number of churches in these denominations, in 1745, amounted to 750 ; and that each church contained, on an average, 100 members, making the whole number of communicants, in 1745, 75,000. The *special* revivals of

religion were probably the means of adding from 20,000 to 30,000 members to the churches.

2. The genuine fruits of holiness appeared, according to the acknowledgment of all parties, in multitudes of those who professed religion. They were Christians who endured unto the end. This is the unanimous testimony of those men who were the best able to judge. Great numbers, who were convinced of sin by Mr. Whitefield's preaching, gave ample evidence, living and dying, of sincere and fervent love to the commands of God.

3. There is reason to believe that a *preparation* had been made for the descent of the Holy Spirit, many years before the revival commenced. The fasts and public reformatations, the prayers and tears of good men, from 1700 to 1730, were not in vain.

4. The same errors and irregularities existed in revivals of religion as exist now, and as were witnessed, within a few years after the settlement of the country. There seem to be no new errors, nor mistakes. Lay-preaching, censoriousness, self-confidence, harsh judgments, extravagant speeches, looking for evidence of grace in feelings and impulses, neglect of the written word, and other similar things, have always sooner or later, to a greater or less extent, attended general revivals of religion. The people of God have never yet been able to *bear* a continued divine influence. There has not been holiness enough. Revivals of religion will certainly be corrupted, till there is a great advance in liberality of views, and spirituality of feeling, among the churches and ministers of Christ.

5. It ought to be distinctly mentioned here, that much of the opposition to the revivals of religion, arose from the *fundamental error* which prevailed in many churches, of admitting unconverted members to the communion. The real church of Christ was paralyzed and shackled. There were enemies within her bosom more formidable than the enemies without. These individuals, if they were not affected by the divine influence, were ever to be found in the front rank of opposition. The venerable Stoddard accomplished a vast amount of good, but by his support of the practice in question, he was the means of a vast amount of evil.

6. In the instances of legislative interference in Massachusetts and Connecticut, we see the utter folly of controlling religious affairs, by the civil power. No man who will read the history of Governor Law's administration in Connecticut, will ever desire to unite "Church and State."

7. The necessity of preaching plainly and powerfully the great doctrines of the gospel, is most affectingly seen, in the history of those times. There was very little fanaticism in Northampton, in Hampshire county, in Bethlem in Connecticut, nor in Elizabethtown in New Jersey. Edwards, and Bellamy, and Dickinson, excluded error, by a powerful and uniform exhibition of the truth. The people were instructed. The excitement proceeded more from reflection than from sympathy. In those places where appeals to the feelings, and exhortations were most frequently made, fanaticism exhibited its most baleful fruits.

8. The right course for all Christians, and all Christian ministers to take, on the recurrence of such scenes, is most obvious. It is to join heartily and cordially in all scriptural and proper measures to promote revivals of pure Christianity, and steadily and calmly to oppose and discountenance all injudicious measures *at the beginning*. In resisting what is obviously wrong, they are not resisting the Spirit of God. The Convention of ministers who assembled in Boston, in 1743, took the proper course. They most unequivocally approved of the revivals as the work of God's Holy Spirit, while they were not afraid to lift their warning voice against whatever had an injurious tendency. Dr. Chauncy, and the warm partisans of Mr. Whitefield, were all in fault. One party indiscriminately condemned, and the other indiscriminately approved and admired.

9. An accurate knowledge of human nature, and of the laws of the human mind, was needed exceedingly during that revival. If the ministers of Connecticut had read and understood President Edwards's book on the Religious Affections, they would have avoided one half of the evils which rent many of the churches in sunder.

COMPLETE LIST

OF THE

CONGREGATIONAL MINISTERS OF CONNECTICUT.

From the Settlement of the Colony to the Present Time.

EXPLANATIONS.—The figures after the names of the towns show when they were incorporated; *n*, native place; *d*, place of studying divinity; *from*, points to the place where previously settled, and *to*, place where afterwards settled. Figures before names, time of settlement; and after names, time of death or dismissal; next column, time and place of graduation; *, died. The precise time of settlement and removal is not, in every instance, precisely known. In most instances, the data are accurate. In a few, I have found only some particular dates, when they were pastors, and not the precise time when settled or removed. Some inaccuracies in societies will occur, as the name of the town only is mentioned in the record.

HARTFORD, 1639.

Centre.

- 1633 Thomas Hooker *1647 Cambridge, Eng.
from Chelmsford, Eng.
n Marfield, Leicester, Eng.
1633 Samuel Stone *1663 Cambridge, Eng.
n Hartford, Eng.
1664 ? Joseph Haynes *1679 Harv. 1658
1685 Timothy Woodbridge *1732 Harv. 1675
Trustee Yale.
1782 Daniel Wadsworth *1747 Yale, 1726
Trustee Yale.
1748 Edward Dorr 1772? Yale, 1742
to Springfield.
1774 Nathan Strong *1816 Yale, 1769
n Coventry, Conn.
son of Rev. N. Strong.
1818 Joel Hawes Brown, 1813
d Andover.

North.

- 1824 Carlos Wilcox *1826 Mid. 1813
d Andover; n Newport, N. H.
1827 Samuel Spring Yale, 1811
from Abington, Mass.
n Newburyport, Mass.
son of Rev. Dr. S. Spring
d Andover.

South.

- 1669 Samuel Whiting 1709 Harv. 1653
Thomas Buckingham 1731 Harv. 1690
Trustee Yale; *1732.
1732 Elnathan Whitman 1776 Yale, 1726
Trustee Yale.
William Patten Harv. 1754
1780 ? Benjamin Boardman 1789? Yale, 1758
from Chatham.
1790 Abel Flint *1824 Yale, 1785
1824 Joel H. Linsley Mid. 1811
previously an attorney.

West Hartford.

- 1713 Benjamin Colton *1749 Yale, 1710
1757 Nathaniel Hooker 1771? Yale, 1755
1772? Nathan Perkins Prin. 1770

Avon, 1880, from Farmington.

- 1780? Rufus Hawley 1821 Yale, 1767
1820 Ludovicus Robbins 1822 Mid. 1815
to Ohio.
1824 Harvey Bushnell Not grad.

Second Society.

- 1819 Bela Kellogg 1830 Will. 1800
from Brookfield, *1831
1831 Francis H. Case Yale, 1821
from Goshen; n Canton; d Yale.

Berlin, 1785, from Farmington.

Kensington.

- 1712 William Burnham *1750 Harv. 1702
1756 Samuel Clarke 1775? Prin. 1751
1778? Benoni Upson *1824 Yale, 1776
Trustee Yale.
1816 Royal Robbins Yale, 1806
n Wethersfield.

New Britain.

- 1758 John Smalley *1820 Yale, 1756
1810 Newton Skinner *1825 Yale, 1804
n Granby.
1825 Henry Jones 1827 Yale, 1820
to Greenfield female high school
n Hartford; d Andover.
1829 Jonathan Cogswell Harv. 1806
from Saco, Me.; d Andover.

Worthington.

- 1780? Nathan Fenn *1799 Yale, 1775
1802 Evan Johns 1811 Not grad.
1811 Samuel Goodrich Yale, 1783
from Ridgefield; n Durham.
1831 Ambrose Edson Not grad.
from Brooklyn; d Princeton

BRISTOL, 1785, from Farmington.

- 1747 Samuel Newell *1789 Yale, 1739
 1790 ? Giles H. Cowles 1810 Yale, 1789
 n Farmington
 to Austinburg, Ohio.
 1811 Jonathan Cone 1828 Yale, 1808
 n Colchester; d Andover
 to Durham, N. Y.
 1829 Abner J. Leavenworth 1831 Am. 1825
 n Waterbury, Ct.; d Andover.

BURLINGTON, 1806, from Bristol.

- 1751 Ebenezer Booge Yale, 1748
 1782 Jonathan Miller *1831 Yale, 1781
 1823 Erastus Clapp 1829 Union, 1822
 n Southampton, Ms.
 to New Marlboro, Mass.
 1830 Erastus Scranton Yale, 1802
 n Madison; from Wolcott.

CANTON, 1806, from Simsbury.

- 1776 ? Aaron J. Booge 1785 Yale, 1774
 to Granville, Mass.
 1785 Jeremiah Hallock 1826 Not grad.
 1826 Jairus Burt Am. 1824
 d Auburn; n Southampton, Ms.

EAST HARTFORD, 1784, from Hartford.

- 1705 Samuel Woodbridge *1746 Harv. 1701
 Trustee Yale.
 1758 Eliphalet Williams 1803 Yale, 1743
 Trustee Yale.
 1800 Andrew Yates 1814 Yale, 1794
 professor, Union, and at
 Chitteningo, N. Y.
 1816 Joy H. Fairchild 1827 Yale, 1818
 n Guilford; to South Boston.
 1830 Asa Mead *1831 Dart. 1818
 d Andover; from Brunswick, Me.

EAST WINDSOR, 1765, from Windsor.

- 1694 Timothy Edwards *1758 Harv. 1691
 father of Jonathan.
 1755 Joseph Perry 1780 ? Harv. 1752
 1785 David McClure 1820 Yale, 1769
 missionary to Indians in N. H.,
 from 1776 to 1785.
 1809 Thomas Robbins 1827 Yale, 1796
 n Norfolk; to Stratford.
 1828 Samuel W. Whelpley 1830
 from Plattsburg, N. Y.

Scantic.

- 1754 Thomas Potwine 1803 Yale, 1751
 1804 Shubael Bartlett Yale, 1800

ENFIELD, 1752.

- 1697 Nathaniel Collins *1757 Harv. 1697
 1724 Peter Reynolds 1768 Harv. 1720
 1768 Elam Potter 1780 ? Yale, 1765
 1780 ? Nehemiah Prudden *1815 Yale, 1775
 1816 Francis L. Robbins Will. 1808
 n Norfolk.

FARMINGTON, 1645.

- 1652 Roger Newton 1657
 to Milford.
 1655 Samuel Hooker *1697 Harv. 1653
 n Hartford; son of Thomas.
 1706 Samuel Whitman *1751 Harv. 1696
 Trustee Yale.

- 1752 Timothy Pitkin 1784 Yale, 1747
 Trustee Yale.
 1786 Allen Olcott 1792 Yale, 1768
 n East Hartford.
 1795 Joseph Washburn *1805 Yale, 1793
 n Middletown.
 1806 Noah Porter Yale, 1803
 n Farmington; d Dr. Dwight.

GLASTENBURY, 1690.

- 1693 Timothy Stevens 1725 Harv. 1687
 1728 Ashbel Woodbridge *1758 Yale, 1724
 Trustee Yale.
 1759 John Eells *1791 Yale, 1755
 1792 William Brown 1796 ? Yale, 1789
 to Tioga, N. Y.
 1797 William Lockwood 1805 Yale, 1774
 from Milford; *1828.
 1807 Prince Hawes 1820 Will. 1805
 n Warren
 to Boston and Woodbridge.
 1821 Caleb Burge 1826 Mid. 1816
 to Bellville, N. Y., &c.
 1827 Samuel H. Riddell Yale, 1823
 n Hadley, Mass.; d Andover.

Eastbury.

- 1736 Chilibab Brainard 1739 Yale, 1731
 1740 Nehemiah Brainard *1742 Yale, 1732
 1744 Isaac Chalker 1760 ? Yale, 1728
 1765 ? Samuel Woodbridge 1768 ? Yale, 1763
 1769 ? Samuel Eells 1771 ? Yale, 1765
 to Branford.
 1772 ? James Eells 1805 Yale, 1763
 1806 Joseph Strong 1818 Yale, 1784
 from Heath, Ms.
 1823 Jacob Allen Dart. 1811
 n Columbia.

GRANBY, 1786, from Simsbury & Windsor.

- 1752 ? Joseph Strong 1770 ? Yale, 1749
 to Williamsburg, Mass.
 1780 ? Israel Holley 1790 ?
 to Cornwall.
 1790 ? Isaac Porter Yale, 1788
 n Farmington; d Dr. Smalley

Turkey Hills, from Windsor.

- 1742 ? Ebenezer Mills 1756 ? Yale, 1738
 to Sandisfield, Mass.
 *1799; aged 89.
 1757 ? Nehemiah Strong 1770 Yale, 1755
 Prof. of Math. & Nat. Phil. Yale
 from 1770 to 1781
 1775 ? Theodore Hinsdale 1792 ? Yale, 1765
 1794 Whitfield Cowles 1808 Yale, 1784
 n Southington; to Ohio.
 1804 ? Eber L. Clark 1822 Will. 1811
 to Winchendon, Mass.
 1822 Chester Chapin 1823
 1826 Stephen Crosby Union, 1814
 from Spencer, Mass.

HARTLAND, 1761.**East.**

- 1768 Starlin Graves 1775 ? Yale, 1763
 1780 ? Aaron Church 1814 Yale, 1765
 1815 Ammi Linsley Yale, 1810
 n Branford.

West.

1784 Nathaniel Gaylord Yale, 1774
 1827 Adolphus Ferry Will. 1821
 n Granby, Ms.

MANCHESTER, 1823, from East Hartford.

1780 ? Benajah Phelps 1795 ? Yale, 1761
 to Nova Scotia.
 1800 Salmon King 1808 Yale, 1796
 n Bolton ; to Warren, Pa.
 1814 Elisha B. Cooke, *1823 Will. 1811
 n Otis, Ms.
 1824 Enoch Burt 1828 Prin. 1805
 from Ohio, missionary.
 1829 Bennett F. Northrup Yale, 1824
 n Danbury ; d Auburn.

MARLBORO', 1803, from Glastenbury, &c.

Elijah Mason 1762 ? Yale, 1744
 to Saybrook.
 1764 ? Benjamin Dunning 1780 ? Yale, 1759
 to Saybrook.
 1807 David B. Ripley, 1827 Yale, 1798
 n Pomfret.
 1828 Chauncey Lee Yale, 1784
 from Colebrook.

SIMSBURY, 1670.

1696 Dudley Woodbridge *1710 Harv. 1694
 1712 Timothy Woodbridge *1742 Yale, 1706
 1744 Gideon Mills *1754 Yale, 1737
 1757 Benajah Root 1772 ? Prin. 1754
 1775 ? Seth Sage 1778 ? Yale, 1768
 1780 Samuel Stebbins 1807 Dart. 1775
 1809 Allen McLean Yale, 1805
 n Vernon.

SOUTHINGTON, 1779, from Farmington.

1728 Jeremiah Curtiss 1755 Yale, 1724
 *1795, aged 88.
 1756 Benjamin Chapman 1774 ? Prin. 1754
 1776 William Robinson 1821 Yale, 1773
 1821 David L. Ogden Yale, 1814
 n New Haven.

SUFFIELD, 1752.

East.

1698 Benjamin Ruggles *1708 Harv. 1698
 1710 Ebenezer Devotion *1741 Harv. 1707
 n Brooklyn, Ms.
 1742 Ebenezer Gay 1796 ? Harv. 1737
 1798 Ebenezer Gay Yale, 1787
 son of the preceding.
 1826 Joel Mann 1830 Dart. 1810
 to Greenwich.
 1831 Henry Robinson Yale, 1811
 n Guilford ; from Litchfield.

West.

1746 John Graham 1788 ? Yale, 1740
 1790 ? Daniel Waldo 1810 Yale, 1788
 to Lebanon.
 1815 Joseph Mix 1830.

WETHERSFIELD, 1639.

1641 Henry Smith *1648.
 1641 Jonathan Russell 1667
 to Hadley, Ms.

1666 Gershom Bulkley 1667 Harv. 1655
 n Concord, Ms. ;
 from New London *1713.

1670 ? Joseph Ronaldson 1678 ? Harv. 1652
 1679 John Woodbridge 1690 ? Harv. 1664
 from Killingworth.

1694 Stephen Mix *1738 Harv. 1690
 1737 James Lockwood *1772 Yale, 1735
 Trustee Yale.

1774 John Marsh *1821 Harv. 1761
 Trustee Yale.

1816 Caleb J. Tenney Dart. 1801

Newington.

1722 Elisha Williams 1726 Harv. 1711
 n Hatfield, Ms. ;
 Pres. Yale 1726 to 1739.

1726 Simon Backus *1745 Yale, 1724

1747 Joshua Belden *1813 Yale, 1748

1805 Joab Brace Yale, 1804
 n Hartford.

Stepney.

1727 Daniel Russell *1764 Yale, 1724

1765 ? Burrage Meriam 1782 ? Yale, 1762

1785 John Lewis *1792 Yale, 1770

1793 ? Calvin Chapin Yale, 1788
 Trustee Yale.

WINDSOR, 1639.

1639 John Warham *1670

1639 Ephraim Hewet *1644

1667 { Woodbridge } 1680
 { Chauncey }

1682 Samuel Mather 1726 Harv. 1671
 Trustee Yale.

1710 Jonathan Marsh 1747 Harv. 1705
 Trustee Yale.

1751 William Russell 1774 ? Yale, 1745

1775 ? David S. Rowland 1789 ? Yale, 1748
 from Plainfield.

1790 Henry A. Rowland Dart. 1785
 n Windsor.

Poquonuc.

John Woodbridge Harv. 1694

1740 Hezekiah Bissell *1783 Yale, 1733

1774 Foster.

Poquonuc has been a long time a waste place.

Wintonbury.

1740 Samuel Tudor 1770 ? Yale, 1728

1780 ? Solomon Walcott 1790 ? Dart. 1776
 from Stamford.

1791 William F. Miller *1811 Yale, 1786

1815 John Bartlett 1831 Yale, 1807

n Lebanon ;
 from Warren ; to —

1831 Ansel Nash Will. 1809
 n Williamsburg, Ms.
 from Tolland ; d Andover.

NEW HAVEN, 1639.

1639 Samuel Eaton 1644
 to England.

1639 John Davenport 1668 Oxford, Eng.
 n Coventry, Eng. ; to Boston.

1644 William Hook 1656
 to England.

1658 Nicholas Street *1674
 1685 James Pierpont *1714 Harv. 1681
 Trustee Yale.
 1716 Joseph Noyes *1761 Yale, 1709
 Trustee Yale.
 1758 Chauncey Whittlesey *1787 Yale 1738
 1788 James Dana 1805 Harv. 1758
 from Wallingford; Trustee Yale.
 1806 Moses Stuart 1810 Yale, 1799
 Prof. Sac. Lit. Andover.
 1812 Nathaniel W. Taylor 1824 Yale, 1807
 n New Milford;
 Prof. Didac. Theol. Yale;
 d. Dr. Dwight.
 1825 Leonard Bacon Yale, 1820
 n Hartford; d Andover.

Second Society.

1772 Allen Mather *1784 Yale, 1771
 1785 Samuel Austin 1790 Yale, 1783
 to Worcester;
 Pres. Univ. of Vermont; *1830.

White Haven.

1751 Samuel Bird 1768.
 1769 Jonathan Edwards 1795 Prin. 1765
 n Northampton;
 son of Pres. Edwards;
 d Dr. Bellamy; to New Hartford;
 Pres. Union College; *1801.

United.

1805 Samuel Merwin 1831 Yale, 1802
 n Milford; to Wilton.

African.

1829 Simeon S. Jocelyn Not grad.

Fairhaven.

1830 John Mitchell Yale, 1821
 n Saybrook; d Andover;
 Editor Christian Spectator.

BRANFORD, 1644.

1644 Abraham Pierson 1665
 to New Jersey.
 1687 Samuel Russell *1731 Harv. 1681
 Trustee Yale.
 1732 Philemon Robbins 1780 Harv. 1729
 1783 Jason Atwater *1794 Yale, 1781
 1795 Lynde Huntington, 1804 Yale, 1788
 1808 Timothy P. Gillet Will. 1804

North Branford.

1727 Jonathan Merrick *1772 Yale, 1725
 Trustee Yale.
 1770 Samuel Eells 1807 Yale, 1765
 1809 Charles Atwater *1825 Yale, 1805
 n New Haven.
 1828 Judson A. Root Yale, 1823
 n Norfolk; d Yale.

Northford.

Warham Williams *1788 Yale, 1745
 Trustee Yale.
 1789 Matthew Noyes Yale, 1785
 n Lyme; Trustee Yale.

-CHESHIRE, 1780, from Wallingford.

1724 Samuel Hall 1775 Yale, 1716
 1766 John Foot *1813 Yale, 1765

1813 Humphry M. Perrine 1816 Prin. 1808
 to Baskingridge, N. J.
 1820 Roger Hitchcock 1823.
 1823 Luke Wood 1824 Dart. 1803
 n Somers; from Waterbury;
 to Ashford.
 1827 Joseph Whiting Yale, 1823
 n Milford.

DERBY, 1675, from Milford.

John Bowers Harv. 1649
 Webb.

John James not grad.

1706 Joseph Moss 1781 { Harv. 1699
 { Yale, 1702

Trustee Yale; *1732.
 1733 Daniel Humphreys *1787 Yale, 1732
 father of Gen. David Humphreys.

1780 Martin Tuller 1796 Yale, 1777
 to Royalton, Vt.; *1813.

1797 Amasa Porter 1805 Yale, 1793
 merchant, New Haven.

1809 Thomas Ruggles 1811 Yale, 1805
 n Guilford.

1814 Zephaniah Swift Dart. 1792

Great Hill.

1786 Abner Smith 1824 Harv. 1770
 1827 Samuel T. Babbitt 1828.

Humphreysville.

1825 Ephraim G. Swift 1827 Will. 1804
 to Woodbridge.

1828 Charles Thompson Not grad.
 d Princeton; from Dundaff, Pa.

EAST HAVEN, 1785, from New Haven.

1711 Jacob Hemingway *1754 Yale, 1704

1755 Nicholas Street *1806 Yale, 1751

1808 Saul Clark 1818 Will. 1805

to Barkhamstead;
 n Southampton, Ms.

1818 Stephen Dodd
 from Waterbury.

GUILFORD, 1639.

1643 Henry Whitfield 1650
 to England.

1643 John Higginson 1659
 from Saybrook.

1664 Joseph Elliot, 1694 Harv. 1656

1695 Thomas Ruggles *1728 Harv. 1690
 Trustee Yale.

1729 Thomas Ruggles *1770 Yale, 1723
 son of preceding; Trustee Yale;

1758 Amos Fowler *1800 Yale, 1753

1801 Israel Brainard 1807 Yale, 1797
 to Verona, N. Y.

1807 Aaron Dutton Yale, 1803
 n Watertown.

Second Society.

1748 James Sprout 1769 Yale, 1741
 n Scituate, Mass.;
 to Philadelphia; *1798.

1770 Daniel Brewer Yale, 1765

North Guilford.

1725 Samuel Russell *1746 Yale, 1712
 n Branford.

1748 John Richards 1765 Yale, 1745
 n Waterbury; to Vermont.

1766 Thomas W. Bray *1808 Yale, 1765
n Branford.
1808 William F. Vaill 1820 Yale, 1806
n East Haddam;
missionary to the Osages.
1821 Zolva Whitmore Union, 1818
HAMDEN, 1786, from New Haven.
1778 Joshua Perry 1796 Yale, 1775
farmer in Burlington; *1812.
1800 Asa Lyman 1803 Yale, 1797
to Bath, Me.
1807 John Hyde 1811 Yale, 1803
n Franklin; to Preston.
1812 Eliphalet B. Coleman 1826 Will. 1800
n Amherst, Ms.; to New York.
1830 Stephen Hubbell Yale, 1826
n Wilton; d Yale.

East Plains.

1805 Abraham Alling 1827.

MADISON, 1826, from Guilford.

1707 John Hart *1782 Yale, 1703
n Farmington.
1732 Jonathan Todd *1791 Yale, 1732
n New Haven.
1792 John Elliot *1825 Yale, 1786
n Killingworth.
1826 Samuel N. Shepard Will. 1821
n Lenox, Ms.

North Bristol.

1758 Richard Ely 1784 Yale, 1754
n Lyme; to Saybrook.
1785 Beriah Hotchkin 1790 Not grad.
to Pultney, N. Y.; *1829.
1792 Simon Backus 1800 Yale, 1759
from South Hadley, Ms.
1812 John Ely *1827 Yale, 1786
n Lyme; from Danbury;
killed by a fall from a horse.

1829 David Metcalf Mid. 1819
MERIDEN, 1806, from Wallingford.

1729 Theophilus Hall 1768 Yale, 1727
1770 John Hubbard *1786 Yale, 1744
1786 John Willard 1802 Yale, 1782
n Stafford.
1803 Erastus Ripley 1822 Yale, 1795
from Brookfield; to Lebanon.
1823 Charles J. Hinsdale Yale, 1815
n Newark, N. J.; d. Princeton.

MIDDLEBURY, 1807, Waterbury.

1799 Ira Hart 1809 Yale, 1792
to Stonington.
1809 Mark Mead, 1830 Yale, 1802
n. Greenwich.
1830 Jason Atwater Yale, 1825

MILFORD, 1639.

1640 Peter Prudden *1656
n Herefordshire, Eng.
1660 Roger Newton *1688
from Farmington.
1685 Samuel Andrew *1738 Harv. 1675
Trustee Yale.
1737 Samuel Whittlesey 1770 Yale, 1729
n Wallingford;
son of Rev. Samuel W.

1770 Samuel Wales 1782 Yale, 1767
n Raynham, Mass.;
Prof. Divinity Yale, from 1782 to
1794; *1794, aged 46.
1785 William Lockwood 1796 Yale, 1774
to Glastenbury.
1796 Bazaleel Pinneo Dart. 1791
d Dr. Smalley.

Second Society.

1747 Job Prudden 1778 Yale, 1743
1780 David Tuller 1803 Yale, 1774
to Rowley, Ms. 1803 to 1810, to
Vermont, and to Caledonia, N. Y.
1805 Sherman Johnson 1807 Yale, 1802
n Southborough, Ms.
1808 Caleb Pitkin 1816 Yale, 1806
n New Hartford; to Ohio.
1818 Jehu Clark 1827 Yale, 1794
from Newtown.
1829 Asa M. Train Amh. 1825
n Enfield, Ms.

NORTH HAVEN.

1718 James Wetmore, 1722 Yale, 1714
became Episcopalian; *1760.
1724 Isaac Stiles 1760 Yale, 1722
n Windsor; father of Pres. S.
1760 Benjamin Trumbull 1820 Yale, 1759
n Hebron; historian of Conn.
1820 William J. Boardman Will. 1815
d Andover.

ORANGE, 1822, from New Haven and Milford.

North Milford.

1806 Erastus Scranton 1826 Yale, 1802
n Madison; to Wolcott.
1830 Horatio A. Parsons Will. 1820
d Andover; from Manchester, Vt.

West Haven.

1720 Samuel Johnson 1722 Yale, 1714
n Guilford; became Episcopalian;
Stratford, from 1723 to *1772.
1725 Jonathan Arnold 1734 Yale, 1723
became Episcopalian, Staten Isl.
and.
1738 Timothy Allen 1742 Yale, 1736
to Ashford.
1742 Nathan Birdseye 1758 Yale, 1736
1760 Noah Williston *1811 Yale, 1750
1816 Stephen W. Stebbins Yale, 1781
from Stratford.

OXFORD, 1798, from Derby.

1745 Jonathan Lyman *1763 Yale, 1742
1764 David Bronson 1779 *1796 Yale, 1762
1809 Nathaniel Freeman 1815 Yale, 1805
n Mansfield; to Weston.
Sayres Gazley
missionary to the West.
1830 Abraham Brown Dart. 1823
from Hartford, Vt.

PROSPECT, 1827, from Cheshire and Waterbury.

1790 Reuben Hitchcock *1794 Yale, 1786
n Cheshire.

1803 Oliver Hitchcock 1812
 1817 John Marsh 1818 Yale, 1804
 n Wethersfield; to Haddam.
 1818 Samuel Rich 1824 Yale, 1804
 n Bristol.
 1825 John E. Bray.

SOUTHBURY.

1783 John Graham 1775 Not grad.
 1766 Benjamin Wildman *1812 Yale, 1758
 1813 Elijah Wood 1815 Will. 1812
 1816 Daniel A. Clark 1819 Prin. 1808
 from Weymouth, Ms.;
 to Amherst, Ms. &c. &c.;
 d Andover.
 1826 Thomas L. Shipman Yale, 1818
 n Norwich; d Andover.

South Britain.

1770 Jehu Miner 1790 Yale, 1767
 Lathrop Thompson
 1799 Matthias Kasier 1804 Prin. 1785
 1809 Bennet Tyler 1822 Yale, 1804
 n Woodbury; Pres. Dart. Coll.;
 to Portland, Me.
 1822 Noah Smith *1830 Dart. 1818
 d Andover.

WALLINGFORD, 1670.

1674 Samuel Street *1717 Harv. 1664
 1710 Samuel Whittlesey *1752 Yale, 1705
 n Cambridge; Trustee Yale.
 1758 James Dana 1785 Harv. 1753
 to New Haven; Trustee Yale.
 1785 James Noyes Yale, 1782
 n Fairfield.

Second Society.

1761 Simon Waterman 1780 Yale, 1759
 to Plymouth.

WATERBURY, 1686.

1669 Joseph Peck *1699
 1705 John Southmayd 1735 Harv. 1697
 1740 Mark Leavenworth *1797 Yale, 1737
 1800 Holland Weeks, 1806 Dart. 1795
 1808 Luke Wood 1818 Dart. 1803
 n Somers; to Cheshire.
 1821 Daniel Crane 1826 Prin. 1797
 to Chester, N. Y.
 1826 Henry Benedict 1827 Yale, 1822
 n Norwalk; to Norwalk.
 1831 Joel R. Arnold
 from New Hampshire.

Salem.

1785 Abraham Fowler, 1800 Yale, 1775
 to Litchfield.
 1801 Jabez Chadwick 1803
 to Lansingville, N. Y.
 1812 Stephen Dodd 1817
 to East Haven.
 1823 Amos Pettengill *1830 Harv. 1805
 from Litchfield.

WOODBIDGE, 1784, from New Haven and
 Milford.

Amity.

1742 Benjamin Woodbridge *1785 Yale, 1740

1784 Eliphalet Ball 1790 Yale, 1748
 to Ballston, N. Y. from whom the
 town derives its name;
 *1797, aged 75.

1791 David L. Beebe 1801 Yale, 1785
 to Catskill, N. Y.

1802 Claudius Herrick 1807 Yale, 1790
 teacher female school New Haven;
 *1831.

1810 Jason Allen 1826 Yale, 1806
 n Montville; to Utica, N. Y.

1828 Prince Hawes Will. 1805
 n Warren;
 from Glastenbury, and Boston.

Bethany.

1762 Stephen Hawley *1804 Yale, 1759

1804 Israel Jones 1808

1810 Nath'l G. Huntington 1823 Yale, 1806
 n Hartford.

1827 Ephraim G. Swift 1828 Will. 1804
 from Derby.

WOLCOTT, 1796.

1775 Alexander Gillett, 1790 Yale, 1770
 to Torrington.

1791 Israel B. Woodward *1810 Yale 1789

1811 Thomas Rich 1812 Dart. 1799

1812 Luther Hart *1813 Not grad.
 n Burlington.

1814 John Keyes 1823 Dart. 1803
 to Ohio.

1827 Erastus Scranton 1830 Yale, 1802
 from Orange; to Burlington;
 n Madison.

NEW LONDON, 1648.

1648 Richard Blynman 1658
 from Gloucester, Ms.;
 to England.

1658 Gershom Bulkley 1666 Harv. 1655
 n Concord, Ms.; to Wethersfield.

1670 Simon Bradstreet *1683 Harv. 1660

1691 Gurdon Saltonstall 1707 Harv. 1684
 n Haverhill;
 governor Connecticut.

1709 Eliphalet Adams *1753 Harv. 1694
 from Boston; Trustee Yale.

1757 Mather Byles 1768 Harv. 1751

1769 Ephraim Woodbridge *1776 Yale, 1765

1785 Henry Channing 1806 Yale, 1781
 n Newport, R. I.

1806 Abel McEwen Yale, 1804
 n Winchester.

NORWICH, 1660.

1660 James Fitch *1702.

1699 John Woodward 1716 Harv. 1693

1717 Benjamin Lord *1784 Yale, 1714
 Trustee Yale.

1784 Joseph Strong Yale, 1772
 Trustee Yale.

1829 Cornelius B. Everest Will. 1811
 from Windham.

Chelsea.

Nathaniel Whitaker 1772 Harv. 1730
 1774 Judson.

1784 Walter King 1811 Yale, 1782
to Williamstown, Ms. from 1813 to
*1815.

1812 Asahel Hooker *1813 Yale, 1789
n Bethlem; from Goshen.

1814 Alfred Mitchell *1831 Yale, 1809
n Wethersfield; d Andover.

Fourth Society.

Jesse Ives 1770 Yale, 1758
to Monson, Ms.

Norwich Falls.

B. Barlow 1828
1828 Benson C. Baldwin 1830 Mid. 1822
1830 Charles Hyde.

Bozrah, 1786, from Norwich.

1738 Benjamin Throop *1785 Yale, 1734

1786 Jonathan Murdock *1812 Yale, 1766
from Greenwich.

1815 David Austin *1831 Yale, 1779

Colchester, 1699.

1703 John Bulkley *1731 Harv. 1699
n Wethersfield; son of Gershom.

1732 Ephraim Little 1788 Yale, 1728

1791 Salmon Cone 1830 Yale, 1789
n Bolton.

1830 Lyman Strong Will. 1802
n Southampton, Ms.; from Hebron.

West Chester.

1729 Judah Lewis 1742 Yale, 1726

1742 Thomas Skinner *1762 Harv. 1732

1764 Robert Robbins 1804 Yale, 1760

1806 Ezra Stiles Ely 1810 Yale, 1804
n Lebanon; to Philadelphia;
Editor Philadelphian.

1812 Nathaniel Dwight 1820 Not grad.
n Northampton, Ms.;
to Oswego, N. Y.; *1831.

1821 Jacob Scales 1826 Dart. 1817
d Andover; to Henniker, N. H.

1827 Joseph Harvey Yale, 1808
n East Haddam; from Goshen;
Gen. Agent Am. Ed. Society.

FRANKLIN, 1786, from Norwich.

1723 Daniel Kirkland *1773 Yale, 1720

1756 Peter Powers 1766 Harv. 1754

1767 Joel Benedict 1780 Prin. 1765
to Plainfield.

1782 Samuel Nott Yale, 1780

GRISWOLD, 1815, from Preston.

1720 Hezekiah Lord *1763 Yale, 1717

1762 Levi Hart *1807 Yale, 1760
n Southington; trustee Yale;
d Dr. Bellamy.

1810 Horatio Waldo 1830 Will. 1804

1830 Spofford D. Jewett Dart. 1826
n Barnstead, N. H.; d Andover.

Jewett's City.

1825 Seth Bliss Not Grad.
n Springfield, Ms.; d Yale.

GAOTON, 1705, from New London.

1704 Ephraim Woodbridge *1724 Harv. 1701

1727 John Owen *1753 Harv. 1723

1757 Samuel Kirtland 1758

1758 Jonathan Barber *1783 Yale, 1730

1772 Aaron Kinne 1796 Yale, 1765

to Talmadge, Ohio.

1811 Timothy Tuttle Yale, 1808

n Durham.

North.

1729 Ephraim Punderson 1736 Yale, 1726

became Episcopalian;
New Haven, 1755 to 1762.

1736 Andrew Crosswell 1746 Harv. 1728

1746 Jacob Johnson 1780 Yale, 1740

Independent.

1817 Christopher Avery 1820

from Stonington.

1820 Thomas H. Deverell 1823

LEBANON, 1697.

1700 Joseph Parsons 1708 Harv. 1697

1711 Samuel Welles 1722 Yale, 1707

1722 Solomon Williams 1679 Harv. 1719

n Hatfield, Ms; Trustee Yale;
brother of the president of Yale.

1780 Zebulon Ely 1824 Yale, 1779

father of Ezra Stiles Ely.

1825 Edward Bull Yale, 1816

n Saybrook; d Yale.

Exeter.

1720 Samuel Smith *1725 Yale 1713

1725 William Gager *1739 Yale, 1721

1739 Eleazar Wheelock 1769 Yale, 1733

n Windham;

Pres. Dartmouth 1770 to *1779,
aged 69.

1775 John Gurley *1812 Yale, 1773

1813 John H. Fowler 1821 Yale, 1790

to Montgomery, Ms.; *1828.

1823 Daniel Waldo Yale, 1788

from Suffield.

Goshen.

1765 Timothy Stone 1797 Yale, 1763

n Guilford.

1798 William B. Ripley 1822 Yale, 1786

from Ballston, N. Y.;

Trustee Yale.

1823 Erastus Ripley Yale, 1795

from Meriden.

Lisbon, 1786, from Norwich.

Newent.

1718 Henry Willes 1750 *1759 Yale, 1715

1753 John Ellis 1782 Harv. 1750

1790 David Hale 1803 Yale, 1785

n Coventry.

1805 Levi Nelson.

Hanover.

1768 Andrew Lee Yale, 1766

Trustee Yale.

1830 Barnabas Phinney Will. 1827

LYME, 1667, from Saybrook.

1693 Moses Noyes *1729 Harv. 1659

Trustee Yale.

1724 Samuel Pierpont *1725 Yale, 1718

drowned.

1730 Jonathan Parsons 1746 Yale, 1729
to Newburyport 1756 to *1776.
1746 Stephen Johnson *1786 Yale, 1742
Trustee Yale.
1790 Lathrop Rockwell *1828 Dart. 1789
1829 Chester Colton Yale, 1804
n Hartford;
from Brentwood, N. H.

North.

George Beckwith *1793 Yale, 1728
Trustee Yale.
1814 Josiah Hawes Will. 1800
from Cornwall.

Nantic.

Ebenezer Mack.
George Griswold 1770 Yale, 1717
1786 David Higgins 1800 Yale, 1785
to Bath, N. Y.
1809 David Huntington, 1812 Dart. 1773
from Salem.
1821 Beriah Green 1822 Mid. 1819
to Brandon, Vt., and Kennebunk,
Me. and Prof. Western Reserve
College.
1823 John R. St. John *1828.

Independent.

Daniel Miner 1799.
1820 Seth Lee 1825.

MONTVILLE, 1786, from New London.

1722 James Hillhouse 1738
1739 David Jewett 1780 Harv. 1736
1784 Rozell Cook *1798 Yale, 1777
1803 Abishai Alden 1825 Dart. 1787
n Stafford; from Willington.
1890 Rodolphus Landfear Yale, 1821
n East Hartford; d Andover.

Chesterfield.

1826 Nathaniel Miner 1830.

NORTH STONINGTON, 1808, from Stonington.

1727 Ebenezer Russell *1731 Yale, 1722
1732 Joseph Fish 1780 Harv. 1728
1823 Charles F. Butler 1824 Yale, 1816
n Greenwich; to Bedford, N. Y.
1825 James Ayer 1827.

PRESTON, 1687.

1698 Salmon Treat 1744 { Harv. 1694
Yale, 1702
1744 Asher Rossiter *1781 Yale, 1740
1784 Jonathan Fuller *1786 Yale, 1783
1787 Lemuel Tyler *1810 Yale, 1780
n Branford.
1812 John Hyde 1827 Yale, 1808
n Franklin; from Hamden;
to Wilbraham, Ms.
1828 Augustus B. Collins Not grad.
from Coventry.

Long Society.

1765 Jabez Wight 1775.

Independent.

Paul Park 1802.

SALEM, 1785, from Colchester.

1719 Joseph Lovett 1745.
1775 David Huntington 1796 Dart. 1773
to Lyme.
1813 Amasa Loomis 1817 Yale 1807
n East Windsor; to Ohio.
1818 Royal Tyler 1822 Dart. 1788
from Coventry.
1822 Ely Hyde Yale, 1803
n Franklin; from Amenia, N. Y.

Independent.

1809 Robert Fargo.

STONINGTON, 1658.

1660 Zechariah Brigden 1663.
1664 James Noyes *1719 Harv. 1659
Trustee Yale.
1720 Ebenezer Rossiter 1730 Yale, 1718
1733 Nathaniel Eells 1790 Yale, 1728
1766 John Dennison.
Hezekiah N. Woodruff 1808 Yale, 1784
n Farmington; to Manlius, N. Y.
1810 Ira Hart *1829 Yale, 1792
from Middlebury.
1830 Joseph Whittlesey Yale, 1825
n Washington; d Yale.

Independent.

Christopher Avery 1814
to Salem.

WATERFORD, 1801, from New London.

No pastor ever settled over the congregational church.

FAIRFIELD, 1639.*Jones.*

1665 Samuel Wakeman *1692.
1694 Joseph Webb *1732 Harv. 1684
Trustee Yale.
1733 Noah Hobart *1773 Harv. 1724
Trustee Yale.
1775 Andrew Elliot 1805 Harv. 1762
1807 Heman Humphrey 1817 Yale, 1805
n Burlington; to Pittsfield;
Pres. Amherst College.
1818 Nathaniel Hewit 1827 Yale, 1808
n New London; d Andover;
Sec. Amer. Temperance Society;
to Bridgeport.

1828 John Hunter Union, 1826
d Princeton.

Greenfarms.

1715 Daniel Chapman *1741 Yale, 1707
1742 Daniel Buckingham 1766 Yale, 1735
1766 Hezekiah Ripley 1821 Yale, 1769
Trustee Yale; *1831.
1821 Edward W. Hooker 1829 Mid. 1814
d Andover;
Editor Journal of Humanity;
to Wiscasset, Me., and Bennington, Vt.
1829 Thomas F. Davies Yale, 1818
n Reading; from Huntington;
Editor Christian Spectator.

Greenfield.

- 1726 John Goodsell 1754 Yale, 1724
 1756 Seth Pomeroy 1773 Yale, 1753
 1783 Timothy Dwight 1795 Yale, 1769
 n Northampton; Pres. Yale.
 1805 Horace Holley 1808 Yale, 1808
 n Salisbury; to Boston;
 Pres. Transylvania University;
 *1827.
 1812 William Belden 1821 Yale, 1803
 n Norwalk; to New York.
 1823 Richard V. Dey 1828 Colum. 1818
 to Dutch church, New York.

DANBURY, 1687.

- 1697 Seth Shove *1735 Harv. 1687
 1786 Ebenezer Whitee *1779 Yale, 1783
 1762 Noadiah Warner 1769 Yale, 1759
 1770 Ebenezer Baldwin 1776 Yale, 1763
 1785 Timothy Langdon 1800 Yale, 1781
 n Berlin.
 1803 Israel Ward 1810.
 1813 William Andrews 1827 Mid. 1806
 from Windham; to Cornwall.
 1829 Anson Rood Mid. 1825
 n Jericho, Vt.

Bethel.

- 1760 Noah Wetmore 1786 Yale, 1757
 1788 John Ely 1807 Yale, 1786
 n Lyme; to Madison.
 1807 Samuel Sturges 1812.
 1822 John G. Lowe, 1829
 to Amenia, N. Y.

BRIDGEPORT, 1821, from Stratford.

- Charles Chauncey Harv. 1686
 Samuel Cook 1746 Yale, 1705
 Trustee Yale.
 1760 Robert Ross *1799 Prin. 1751
 1797 Samuel Blatchford 1804
 n England;
 to Lansingburgh, N. Y. *1828.
 1806 Elijah Waterman *1825 Yale, 1791
 from Windham.
 1826 Franklin Y. Vail 1828 Not grad.
 Sec. Western Agency American
 Education Society.
 1830 John Blatchford Union, 1820
 son of Samuel; d Princeton;
 from Stillwater, N. Y.

Second Society.

- 1830 Nathaniel Hewit Yale, 1808
 from Fairfield, &c.

BROOKFIELD, 1788, from Newtown, &c.

- 1758 Thomas Brooks 1800 Yale, 1755
 1801 Erastus Ripley 1802 Yale, 1795
 to Meriden.
 1807 Richard Williams 1811 Yale, 1802
 n Lebanon; to Veteran, N. Y.
 1813 Bela Kellogg 1817 Will. 1800
 to Avon; *1831.
 1821 Abner Brundage Not grad.

DARIEN, 1820, from Stamford.

- 1760 Moses Mather 1807 Yale, 1739
 1807 William Fisher 1819 Will. 1805
 1824 Ebenezer Platt Not grad.

GREENWICH, 1708.

- Joseph Morgan Yale, 1702
 to New Jersey.
 1760 Ebenezer Davenport.
 Robert Morris 1790.

West Benedict.

- 1709 Richard Sackett *1727 Yale, 1709
 1728 Stephen Munson *1730 Yale, 1725
 1733 Abraham Todd 1784 Yale, 1727
 1786 Isaac Lewis 1818 Yale, 1665
 from Wilton; trustee Yale.
 1818 Isaac Lewis 1828 Yale, 1794
 son of preceding; to Bristol, R. I.
 1830 Joel Mann Dart. 1810
 from Suffield.

Stanwich.

- Ephraim Bostwick Yale, 1729
 1735 Benjamin Strong 1768 Yale, 1734
 Blackleach Burritt
 to N. Y. Yale, 1765
 1772 William Seward 1790 Yale. 1769
 *1808.

- 1793 Platt Buffett Yale, 1791
 HUNTINGTON, 1789, from Stratford.

- 1724 Jedidiah Mills 1770 Yale, 1722
 Nathan Woodhull Yale, 1775
 1780 David Ely 1816 Yale, 1769
 Trustee Yale.

- 1817 Thomas F. Davies 1818 Yale, 1813
 n Reading;
 Editor Christian Spectator;
 to Fairfield.

- 1818 Thomas Punderson Yale, 1804
 n New Haven; from Pittsfield, Ms.

MONROE, 1823, from Huntington.

- 1766 Elijah Rexford *1807 Yale, 1763
 1821 Chauncey G. Lee 1823 Mid. 1817
 n Colebrook;
 son of Dr. Chauncey L.

- 1827 Amos Bassett *1828 Yale, 1784
 n Derby; from Hebron;
 Principal Foreign Mission School,
 Cornwall.

- 1828 Daniel Jones.

NEW CANAAN, 1801, from Norwalk.

- Robert Silliman 1770 Yale, 1737
 to Saybrook.

- 1774 Drummond
 1781 Justus Mitchell *1806 Yale, 1776
 1818 William Bonney 1831 Will. 1805
 1831 Theophilus Smith Yale, 1824
 n Halifax, Vt.; d Yale.

NEW FAIRFIELD, 1740.

- 1742 Benajah Case 1758 Yale, 1733
 1758 James Taylor *1786 Yale. 1754
 1774 Peck.
 1786 Medad Rogers 1824 Yale, 1777
 n Branford.

- 1824 Abraham O. Stansbury 1826
 to South East, N. Y.; *1829.

NEWTOWN, 1708.

- John Beach 1732 Yale, 1721
 became Episcopalian; *1784.
 David Judson 1780 Yale, 1738

1784 Zephaniah H. Smith 1796 Yale 1782
n Glastenbury.
1799 Jehu Clark 1817 Yale, 1794
to Milford.
1825 William Mitchell 1831 Yale, 1818
n Saybrook; d Andover.

NORWALK, 1655.

1654 Thomas Hanford.
1697 Stephen Buckingham 1727 Har. 1693
Trustee Yale. Yale 1702
1727 Moses Dickinson *1778 Yale, 1717
Trustee Yale.
1763 William Tennant Prin. 1758
1785 Matthias Burnet 1806 Prin. 1769
1807 Roswell R. Swan *1819 Yale, 1802
n Stonington.
1820 Sylvester Eaton 1827 Will. 1816
to Buffalo, N. Y.
1828 Henry Benedict Yale, 1822
n Norwalk; from Waterbury;
d Princeton.

READING, 1767, from Fairfield.

1733 Nathaniel Hunn *1749 Yale, 1731
1753 Nathaniel Bartlett 1810 Yale, 1749
Jonathan Bartlett 1809 Not grad.
1809 Daniel Crocker 1825 *1831 Yale, 1782
1826 Wm. C. Kniffin 1828 Not grad.
d Princeton.
1830 William L. Strong Yale, 1802
n Salisbury; from Somers.

RIDGEFIELD, 1709.

1760 Jonathan Ingersoll 1778 Yale, 1736
1785 Samuel Goodrich 1811 Yale, 1783
n Durham; to Berlin.
1817 Samuel M. Phelps 1829.
1831 Charles G. Sellick Yale, 1827

Ridgebury.

1770 Samuel Camp 1805 Yale, 1764
1824 Nathan Burton.

SHERMAN, 1802, from New Fairfield.

1744 Thomas Lewis Yale, 1741
to New Jersey.
1751 Elijah Sill 1780 Yale, 1748
1793 Maltby Gelston Yale, 1791

STAMFORD, 1641.

1641 Richard Denton 1644
to Hampstead, L. I.
1644 John Bishop *1694.
1694 John Davenport *1731 Harv. 1687
Trustee Yale.
1732 Ebenezer Wright *1746 Yale, 1724
1746 Noah Wells *1776 Yale, 1741
Trustee Yale.
1779 John L. Avery *1791 Yale, 1777
1793 Daniel Smith Yale, 1791
Trustee Yale.

North.

1780 Solomon Walcott 1786 Dart. 1776
to Windsor.
1787 John Shepherd.
1800 Amzi Lewis 1820 Yale 1768
1821 Henry Fuller Mid. 1812

STRATFORD, 1639.

1640 Adam Blackman *1665.
1665 Israel Chauncey *1722 Harv. 1661
Trustee Yale.
1667 Zephaniah Walker 1673
to Woodbury,
1709 Timothy Cutler 1719 Harv. 1701
Pres. of Yale from 1719 to 1722;
became Episcopalian.
1722 Hezekiah Gould 1752.
1753 Izrahiah Wetmore 1780 Yale, 1748
to Trumbull.
1783 Stephen W. Stebbins 1813 Yale, 1781
to West Haven.
1814 Matthew R. Dutton 1823 Yale,
n Watertown; d Andover;
Prof. Math. and Nat. Phil. Yale,
1823 to *1825.
1825 Joshua Leavitt 1828 Yale, 1814
n Heath, Ms.;
previously an attorney;
Sec. Seaman's Friend Soc. New
York; Editor N. Y. Evangelist.
1830 Thomas Robbins 1831 Yale, 1796
n Norfolk; from East Windsor.

TRUMBULL 1801, from Stratford.

1730 Richardson Miner 1742 Yale, 1726
became Episcopalian.
James Beebe *1785 Yale, 1745
1783 Izrahiah Wetmore *1798 Yale, 1748
from Stratford.
1802 John Giles 1803.
1807 Daniel C. Banks 1813 Yale, 1804
n Fairfield; to Louisville, Ky.
1817 Reuben Taylor 1824 Will. 1806
1826 James Kant.

WESTON, 1787, from Fairfield.

1763 James Johnson 1810 Yale, 1760
1813 Henry Sherman 1815 Yale, 1803
n New Haven.
1819 Nathaniel Freeman Yale, 1805
n Mansfield; from Oxford.

Norfield.

1757 Samuel Sherwood *1783 Yale, 1749
1785 John Noyes 1827 Yale, 1777
n Fairfield.

WILTON, 1802, from Norwalk.

1726 Robert Sherwood 1732.
1732 William Gaylord 1770 Yale, 1730
1772 Isaac Lewis 1786 Yale, 1770
to Greenwich.
1791 Aaron Woodward 1800 Yale, 1789
1801 John J. Earle 1805
1807 Samuel Fisher 1809 Will. 1799
to Paterson, N. J.
1812 Sylvanus Haight 1831.
Samuel Merwin Yale, 1802
from New Haven.

WINDHAM, 1692.

1700 Samuel Whiting *1725
1726 Thomas Clap 1739 Harv. 1722
President Yale 1739 to *1766.
1740 Stephen White *1794 Yale, 1736
1794 Elijah Waterman 1804 Yale, 1791
to Bridgeport; father of Thomas T.

- 1808 William Andrews 1813 Mid. 1806 to Danbury.
 1815 Cornelius B. Everest 1827 Will. 1811 to Norwich.
 1829 Richard F. Cleaveland Yale, 1824 n Norwich; d Princeton.
Scotland.
 1735 Ebenezer Devotion *1789 Yale, 1732
 1772 James Cogswell 1805 Yale, 1741 from Canterbury;
 father of Dr. Mason F.
 1808 Elijah G. Wells 1810 Will. 1805 n New Hartford.
 1811 Jesse Fisher Harv. 1803
Willimantic.
 1827 Dennis Platt 1829 Yale, 1823 n Danbury; d Yale;
 to Canterbury.
 1830 Ralph S. Crampton from Woodstock.
Independent.
 John Palmer 1807.
 BROOKLYN, 1786, from Pomfret and Canterbury.
 1735 Ephraim Avery *1754 Harv. 1731
 1756 Josiah Whitney *1824 Harv. 1752 Trustee Yale; died aged 94.
 1813 Luther Wilson 1817 Will. 1807 became Unitarian;
 to Petersham, Mass.
 1824 Ambrose Edson 1830 Not grad. to Berlin; d Princeton.
 1831 George J. Tillotson Yale, 1825 n Farmington; d Yale.
ASHFORD, 1710.
 1718 James Hale *1742 Harv. 1703
 1743 John Bass *1751 Harv. 1737
 1751 Timothy Allen 1765 Yale, 1736 from Woodbridge;
 to Chesterfield, N. Y.
 1766 James Messinger 1780 Harv. 1762
 1790 Enoch Pond 1807.
 1812 Philo Judson Yale, 1809 n Woodbury.
Eastford.
 1760 Ebenezer Martin 1780 Yale, 1756
 1785 Andrew Judson 1805 Dart. 1775
 1811 Holland Sampson 1817.
 1820 Reuben Torrey Brown, 1816
Westford.
 1790 William Storrs 1825 Dart. 1788
 1826 Luke Wood 1829 Dart. 1803 n Somers; from Cheshire
 to Killingworth.
CANTERBURY, 1706.
 1711 Samuel Eastabrook *1727 Harv. 1696
 1729 John Wadsworth *1741 Harv. 1723
 1744 James Cogswell 1771 Yale, 1741 n Saybrook; to Windham.
 1778 Solomon Morgan 1797 from Sterling; to Canaan.
 1808 George Larned 1810.
 1813 Asa Meech 1822.
- 1822 Thomas J. Murdock *1827 Dart. 1812 d Andover.
 1827 James R. Wheelock 1829 Dart. 1807
 1830 Dennis Platt Yale, 1824 n Danbury; d Yale;
 from Windham.
Westminster.
 1770 Job Staples 1804 Prin. 1765
 1805 Erastus Larned 1824 Brown, 1795
 1825 Israel G. Rose 1831 Yale, 1821 n Coventry; to Wilbraham, Ms.
 CHAPLIN, 1822, from Mansfield.
 1817 Jared Andrus 1830 Not grad.
 1831 Lent S. Hough Not grad. d Yale.
 HAMPTON, 1786, from Windham.
 1733 William Billings 1734 Yale, 1702 to Sunderland, Ms.
 1734 Samuel Moseley *1791 Harv. 1729
 1791 Ludovicus Weld 1824 Harv. 1789 to Fabius, N. Y.
 1824 Daniel G. Sprague Brown, 1819 d Andover.
KILLINGLY, 1708.
 1715 John Fisk *1741 Harv. 1702
 1746 Perley Howe *1753 Harv. 1731
 1754 Aaron Brown 1778 Yale, 1749
 1778 Elisha Atkins Yale, 1773
Second.
 1746 Nehemiah Barker 1747 Yale, 1742
 1747 Samuel Wadsworth 1759.
 1760 Eden Burroughs 1763 Yale, 1751 to Hanover, N. H. *1813.
 1798 Israel Day 1827 Not grad.
Westfield.
 1806 Gurdon Johnson 1809 Will. 1798 to Voluntown.
 1812 Roswell Whitmore.
PLAINFIELD, 1700.
 1706 Joseph Coit 1748 { Harv. 1697
 { Yale, 1702
 1748 David S. Rowland 1761 Yale, 1743 to Windsor.
 1773 Fuller.
 1780 Joel Benedict 1816 Prin. 1765 from Franklin.
 1820 Orin Fowler 1831 Yale, 1815 n Lebanon;
 to Fall River, Troy, Mass.
POMFRET, 1713.
 1715 Ebenezer Williams *1753 Harv. 1709 Trustee Yale.
 1756 Aaron Putnam 1802 Harv. 1752
 1802 Asa King 1811 Not grad. to Killingworth.
 1811 James Porter 1830 Will. 1810
 1831 Amzi Benedict Yale, 1814 n New Canaan; d Andover;
 from Vernon.
Abington.
 1753 David Ripley *1785 Yale, 1749
 1783 Walter Lyon 1827 Dart. 1777
 1828 Charles Fitch Not grad.

STERLING, 1794, from Voluntown.

Solomon Morgan 1777
to Canterbury.
1828 Otis Lane Harv. 1798

THOMPSON, 1785, from Killingly.

1730 Marston Cabot *1756 Harv. 1724
1757 Noadiah Russell 1795 Yale, 1750
1796 Daniel Dow Yale, 1793
Trustee Yale.

VOLUNTOWN, 1719.

1723 Samuel Dorrance *1775
Eleazer Porter
1785 Michaia Porter 1801 Brown, 1775
1813 Gurdon Johnson 1817 Will. 1798
from Killingly.
1828 Otis Lane Harv. 1798

WOODSTOCK, 1686.

1690 Josiah Dwight *1726 Harv. 1687
1727 Amos Throop *1735 Harv. 1721
1737 Abel S. Stiles 1760 Yale, 1733
to North Society.
1763 Abiel Leonard 1780 Harv. 1759
1780 Eliphalet Lyman 1825 Yale, 1776
1827 Ralph S. Crampton 1830
to Windham.
1831 William M. Cornell Brown, 1827

North.

1760 Abel S. Stiles *1783 a 75 Yale, 1733
from First Society.
1784 Joshua Johnson 1791 Yale, 1775
to Dudley, Ma.
1791 William Graves *1813 Yale, 1785
1815 Samuel Backus 1831 Union, 1811
to Palmer, Mass.
1831 Foster Thayer Will. 1828
n Dorchester Mass. ; d Princeton.

West.

1747 Stephen Williams *1795 Yale, 1741
1802 Alvan Underwood Brown, 1798

Fourth.

1832 Orson Cowles Yale, 1828
n Hartland ; d Yale.

LITCHFIELD, 1719.

1723 Timothy Collins 1752 *1777 Yale, 1718
1753 Judah Champion *1810 Yale, 1751
1797 Dan Huntington 1809 Yale, 1794
to Middletown, to Hadley, Mass.
1810 Lyman Beecher 1826 Yale, 1797
from E. Hampton, L. I. ; to Boston.
1827 Daniel Carroll 1829 Jef. Pa. 1823
d Princeton ; to Brooklyn, L. I.
1829 Lauranus P. Hickok Union, 1820

South Farms.

George Beckwith 1782 Yale, 1766
1786 Amos Chase 1814 Dart. 1780
1817 Amos Pettingill 1822 Harv. 1805
to Waterbury.
1828 Henry Robinson 1830 Yale, 1811
n Guilford ; to Suffield.
1831 Vernon D. Taylor

Northfield.

1790 Joseph E. Camp Yale, 1787

Milton.

1802 Benjamin Judd 1805 Not grad.
1807 Abraham Fowler 1814 Yale, 1775
from Waterbury.

BARKHAMSTED, 1779.

1787 Ozias Eells *1813 Yale, 1779
n Middletown.
1814 Elihu Mason 1816 Dart. 1808
to Bergen, N. Y.
1819 Saul Clark 1829 Will. 1805
from E. Haven ; to Chester, Ms.

BETHLEM, 1787, from Woodbury.

1740 Joseph Bellamy *1790 Yale, 1735
n Cheshire ; died aged 72.
1790 Azel Backus 1812 Yale, 1787
Pres. Hamilton College, *1816.
1816 John Langdon 1825 Yale, 1809
n Danbury ; *1830.
1825 Benjamin F. Stanton 1829 Union, 1811
d Princeton ; to
1830 Paul Couch Dart. 1823
d Andover ; from Newbury, Ms.

CANAAN, 1739.

1740 Elijah Webster, 1752 Yale, 1738
1752 Daniel Farrand 1803 Prin. 1750
1805 Charles Prentice Yale, 1802
n Bethlem.

Second.

John Eells *1786 Yale, 1724
Asahel Hart Yale, 1764
1782 Amos Thompson 1794 Prin. 1760
1799 Solomon Morgan 1804
from Canterbury.
1805 Pitkin Cowles Yale, 1800
n Southington.

COLEBROOK, 1779.

1796 Jonathan Edwards 1799 Prin. 1765
from New Haven ;
Pres. Union College, &c.
1800 Chauncey Lee 1827 Yale, 1784
previously an attorney ;
to Marlboro.
1830 Azariah Clark Will. 1805
from Canaan, N. Y.

CORNWALL, 1740.

1760 Hezekiah Gould 1786 Yale, 1751
1787 Hercules Weston 1804 Dart. 1783
1804 Timothy Stone 1827 Not grad.
to Chatham.
1827 William Andrews Mid. 1806
from Danbury.

North.

1790 Israel Holly 1802
from Granby.
1805 Josiah Hawes 1813 Will. 1800
to Lyme.
1819 Walter Smith Yale, 1816
n Kent.

GOSHEN, 1749.

1740 Stephen Heaton 1753 *1788 Yale, 1733
1754 Abel Newell 1772 Yale, 1751
1778 Josiah Sherman 1790 Prin. 1754

1791 Asahel Hooker 1810 Yale, 1789
n Bethlem; to Norwich.
1810 Joseph Harvey 1825 Yale, 1808
n East Haddam; General Agent
A. E. S. to Colchester.
1826 Francis H. Case 1828 Yale, 1821
n Canton; d Yale; to Avon.
1829 Grant Powers Dart. 1810
from Haverhill, N. H.

Second.

1829 George Carrington Yale, 1823
n Woodbridge; d Yale.

HARWINTON, 1737.

1737 Andrew Bartholomew 1776 Yale, 1731
1776 David Perry 1780 Yale, 1772
to Richmond.
1782 Joshua Williams 1822 Yale, 1780
n Wethersfield.
1822 George E. Pierce Yale, 1816
n Southbury; d Andover.

KENT, 1739.

1741 Cyrus Marsh 1756 Yale, 1739
1758 Joel Bordwell *1812 Yale, 1756
1813 Asa Blair 1823 Yale, 1810
n Blandford, Ms.
1824 Lauranus P. Hickok 1829 Union, 1820
to Litchfield.

NEW HARTFORD, 1738.

1739 Jonathan Marsh *1794 Yale, 1735
1795 Edward D. Griffin 1801 Yale, 1790
to Newark, N. J.; Prof. Andover;
to Boston; again to Newark;
Pres. Williams College, &c.
1802 Amasa Jerome 1818 Will. 1798
to Ohio.
1814 Cyrus Yale, Will. 1811

North.

1830 Burr Baldwin Yale, 1809
n Weston; from Montrose, Pa.;
d Andover.

NEW MILFORD, 1712.

1716 Daniel Boardman *1744 Yale, 1709
1748 Nathaniel Taylor 1800 Yale, 1745
Trustee Yale.
1790 Stanley Griswold 1803 Yale, 1786
Senator in Congress from Ohio.
1808 Andrew Elliot *1829 Yale, 1799
n Fairfield; Trustee Yale.
1830 Heman Rood Mid. 1819
d Andover; from Gilmanton, N. H.

Bridgewater.

1810 Reuben Taylor 1815 Will. 1806

NORFOLK, 1758.

1761 Ammi R. Robbins *1813 Yale, 1760
1816 Ralph Emerson 1830 Yale, 1811
n Hollis, N. H.; d Andover;
Prof. Eccl. Hist. Andover.

PLYMOUTH, 1795, from Waterbury.

Samuel Todd 1766 Yale, 1734
1766 Andrew Storrs *1785 Yale, 1760
1790 Simon Waterman 1810 Yale, 1750
from Wallingford.

1810 Luther Hart Yale, 1807
n Goshen; d Andover;
Trustee Yale.

ROXBURY, 1801, from Woodbury.

1744 Thomas Canfield 1793 Yale, 1739
1795 Zephaniah Swift 1812 Dart. 1792
to Derby.
1813 Fosdick Harrison Not grad.

SALISBURY, 1741.

1744 Jonathan Lee *1788 Yale, 1735
1797 Joseph W. Crossman 1812 Brown, 1795
1818 Lavius Hyde 1822 Will. 1813
d Andover; to Bolton.
1825 Leonard E. Lathrop Mid. 1815
d Andover.

SHARON, 1789.

1740 Peter Pratt *1780 Yale, 1736
John Searle Yale, 1745
to Stoneham, Ms. *1787
1755 Cotton Mather Smith *1806 Yale, 1751
n Suffield.
1806 David L. Perry Will. 1798

Ellsworth.

1802 Daniel Parker 1813 Yale, 1798
n Sharon.
1813 Orange Lyman 1817 Will. 1809
to Richmond, N. Y.
1820 Frederick Gridley Yale, 1816
n Watertown, son of Rev. Uriel G.

TORRINGTON, 1744.

1741 Nathaniel Roberts 1780 Yale, 1732
1780 Alexander Gillet 1826 Yale, 1770
from Wolcott.
1827 William R. Gould Yale, 1811
n Sharon; d Andover;
from Gallipolis, Ohio.

Torringtonford.

1775 Samuel J. Mills Yale, 1764
father of Samuel J.
1822 Epaphras Goodman Dart. 1816
n Hartford.

WARREN, 1786, from Kent.

1757 Sylvanus Osburn 1768 Prin. 1754
1769 Peter Starr 1825 Yale, 1764
Trustee Yale; *1829.
1825 Hart Talcott Dart. 1812
n Bolton; d Andover;
from Killingworth.

WASHINGTON, 1779.

1742 Reuben Judd 1747 Yale, 1741
1748 Daniel Brinsmade 1785 Yale, 1745
1785 Noah Merwin *1795 Yale, 1773
1795 Ebenezer Porter 1812 Dart. 1792
d Dr. Smalley, Prof. and Pres.
Andover Theol. Seminary.
1813 Cyrus W. Gray 1815 Will. 1809
d Andover; to Stafford.
1818 Stephen Mason 1828 Will. 1812
d Andover; to Nantucket.
1830 Gurdon Hayes Yale, 1828
n Granby; d Andover;
from Cambridge, N. Y.

New Preston.

- 1757 Noah Wadhams 1768 Prin. 1754
 1770 Jeremiah Day 1807 Yale, 1756
 father of president, Thomas, &c.
 1807 Samuel Whittlesey 1817 Yale, 1803
 n Litchfield; superintendent Deaf
 and Dumb Asylum; principal fe-
 male school, Utica, N. Y.
 1818 Charles A. Boardman 1830 Not grad.
 n New Milford; to New Haven.
 1831 Robert B. Campfield Not grad.
 d Princeton; n Newark, N. J.

WATERTOWN, 1780, from Waterbury.

- John Trumbull *1787 Yale, 1735
 Trustee Yale.
 1784 Uriel Gridley *1824 Yale, 1783
 n Berlin.
 1822 Horace Hooker 1824 Yale, 1815
 n Berlin; editor Conn. Observer.
 1825 Darius O. Griswold Will. 1808
 n Goshen; d Andover;
 from Saratoga, N. Y.

WINCHESTER, 1771.

- 1775 Joshua Knapp 1797 Yale, 1770
 1797 Publius V. Booge 1800 Yale, 1787
 principal fem. school New Haven;
 to Georgia, Vt., Paris, N. Y., &c.
 1801 Archibald Basset 1806 Yale, 1796
 to Walton, N. Y.
 1809 Frederick Marsh Yale, 1805
 n New Hartford.

Winsted.

- 1806 James Beach Will. 1804

WOODBURY, 1674.

- 1673 Zachariah Walker 1700
 from Stratford.
 1702 Anthony Stoddard 1760 Harv. 1697
 Trustee Yale.
 1760 Noah Benedict 1813 Prin. 1757
 Trustee Yale.
 1811 Worthington Wright 1812 Will. 1806
 d Andover.
 1814 Henry P. Strong 1816 Yale, 1807
 n Salisbury; d Andover; to St.
 Albans, Vt., and Phelps, N. Y.
 1817 Samuel R. Andrew Yale, 1807
 n Milford.

Second.

- 1817 Grove L. Brownell Uni. Vt. 1813

MIDDLETOWN, 1651.

- Samuel Stow.
 1668 Nathaniel Collins *1684 Harv. 1660
 n Cambridge, Mass.
 1688 Noadiah Russell *1713 Harv. 1681
 Trustee Yale.
 1715 William Russell *1761 Yale, 1709
 Trustee Yale.
 1762 Enoch Huntington 1809 Yale, 1759
 Trustee Yale.
 1809 Dan Huntington 1816 Yale, 1794
 from Litchfield; to Hadley, Mass.
 1816 Chauncey A. Goodrich 1818 Yale, 1810
 n New Haven;
 Prof. Rhetoric Yale.

- 1818 John R. Crane Prin. 1805
 d Andover.

Upper Houses.

- 1715 Joseph Smith *1736 Harv. 1695
 1738 Edward Eells 1776 Harv. 1732
 Trustee Yale.
 1777 Gershom Bulkley 1808 Yale, 1770
 1809 Joshua L. Williams Yale, 1805
 n Harwinton;
 son of Rev. Joshua W.

Middlefield.

- 1747 Ebenezer Gould *1778 Yale, 1723
 1765 Joseph Dennison 1772 Yale, 1763
 1773 Abner Benedict 1785 Yale, 1769
 1824 James Boswell 1825.
 1829 James Noyes Union, 1821
 n Wallingford; d Andover.

Westfield.

- 1780 Thomas Miner 1826.
 1820 Stephen Hayes 1827
 to West Springfield, Ms.
 1829 Stephen Topliff Yale, 1825
 n Willington; d Yale.

Second.

- David Huntington 1817 Dart. 1773

Independent.

- Joseph Graves 1812.
 1812 Benjamin Graves 1816 *1830.
 1818 Jencks 1819.
 1822 Thomas I. Deverell 1823.
 1827 Edward R. Tyler Yale, 1825
 n Brattleboro', Vt.; d Andover.

CHATHAM, 1767, from Middletown.

- 1721 Daniel Newell *1731 Yale, 1718
 1733 Moses Bartlett 1760 Yale, 1730
 1765 Cyprian Strong *1811 Yale, 1763
 1812 Eber L. Clark 1815 Will. 1811
 to Granby.
 1816 Harvey Talcott Yale, 1810
 n Coventry; d Andover.

East Hampton.

- 1748 John Norton 1775 Yale, 1737
 1776 Lemuel Parsons *1791 Yale, 1773
 1792 Joel West 1826 Dart. 1789
 1828 Timothy Stone Not grad.
 from Cornwall.

Middle Haddam.

- 1740 Benjamin Bowers *1761 Harv. 1783
 1762 Benjamin Boardman 1780 Yale, 1758
 to Hartford.
 1785 David Selden 1825 Yale, 1782
 1826 Charles Bentley Am. 1824
 n Tyringham, Ms.

DURHAM, 1698.

- 1711 Nathaniel Chauncey *1756 Yale, 1702
 Trustee Yale.
 1756 Elizur Goodrich *1797 Yale, 1752
 n Wethersfield; Trustee Yale;
 father of Hon. Chanuery and Eli-
 zur, and Rev. Samuel.
 1799 David Smith Yale, 1795
 Trustee Yale.

EAST HADDAM, 1734, from Haddam.

1704 Stephen Hosmer	Harv. 1699
Joseph Fowler 1770	Yale, 1743
1771 Elijah Parsons *1827	Yale, 1768
Trustee Yale.	
1816 Isaac Parsons	Yale, 1811
nephew of preceding; n South-	
ampton, Ms.; d Andover.	

Millington.

1767 Diodate Johnson *1773	Yale, 1764
1776 Eleazer Sweatland 1786	Dart. 1774
1786 William Lyman 1824	Yale, 1784
to China, N. Y.	
1826 Herman L. Vaill 1828	
from East Haddam; to Lyme.	

Hadlyme.

1760 Grindall Rawson 1778	Harv. 1741
1780 Joseph Vaill	Dart. 1778
father of Rev's. Joseph, William	
F., and Franklin Y.	

HADDAM, 1688.

1687 Nicholas Noyes 1700	Harv. 1667
to Salem, Ms.	
1700 Jeremiah Hobart *1715	Harv. 1650
from Topsfield, Ms. and Long	
Island.	
1714 Phineas Fisk *1738	Yale, 1704
Aaron Cleaveland	Harv. 1733
1749 Joshua Elderkin 1753	Yale, 1748
1756 Eleazer May *1802	Yale, 1753
1804 David D. Field 1818	Yale, 1802
n Guilford; to Stockbridge, Ms.	
1818 John Marsh	Yale, 1804
n Wethersfield; son of Rev. Dr.	
M., from Prospect.	

KILLINGWORTH, 1703.

1666 John Woodbridge 1679	Harv. 1664
to Wethersfield.	
1684 Abraham Pierson *1707	Harv. 1668
first Pres. of Yale.	
1709 Jared Elliot *1763	Yale, 1706
Trustee Yale.	
1764 Eliphalet Huntington 1775	Yale, 1759
1776 Achilles Mansfield *1814	Yale, 1770
n New Haven; Trustee Yale.	
1818 Hart Talcott 1824	Dart. 1812
d Andover; to Warren.	
1831 Luke Wood	Dart. 1803
from Ashford.	

North.

William Seward *1782	Yale, 1734
1783 Henry Ely 1801	Yale, 1778
1802 Josiah B. Andrews 1811	Yale, 1797
to Perth Amboy, N. J.	
1812 Asa King	Not grad.
from Pomfret.	

SAYBROOK, 1639.

1639 John Higginson 1641	
n Salem, Ms.; to Guilford.	
1641 Thomas Peters 1645	
to England.	

1646 James Fitch 1660

n Essex co. England; to Norwich.

1761 Thomas Buckingham 1709

Trustee Yale.

1709 Azariah Mather 1735	Yale, 1705
1736 William Hart *1784	Yale, 1732
1782 Frederick W. Hotchkiss	Yale, 1778

Pettipaug.

Abraham Nott	Yale, 1720
1758 Stephen Holmes 1780	Yale, 1752
1780 Benjamin Dunning *1785	Yale, 1759
from Marlboro.	
1785 Richard Ely 1813	Yale, 1754
from Madison.	
1804 Aaron Hovey	Dart. 1793

Westbrook.

1758 John Devotion *1802	Yale, 1754
1804 Thomas Rich 1810	Dart. 1799
to Wolcott.	
1812 Sylvester Selden	Will. 1807
d Andover.	

Chester.

Jared Harrison	Yale, 1736
Simeon Stoddard	Yale, 1755
Elijah Mason	Yale, 1744
from Marlboro.	
Robert Silliman *1786	Yale, 1737
from New Canaan.	
1786 Samuel Mills *1814	Yale, 1776
n Wethersfield.	
1816 Neh. B. Beardsley 1822	Yale, 1805
n Milton, N. Y.; to Union.	
1824 William Case	Yale, 1821
n Windsor.	

TOLLAND, 1715.

1722 Stephen Steele *1759	Yale, 1718
1760 Nathan Williams *1829	Yale, 1755
Trustee Yale.	
1812 Ansel Nash 1831	Will. 1809
d Andover; to Windsor.	
1831 Abram Marsh	Dart. 1821
n Hartford, Vt.; d Andover.	

BOLTON, 1720.

1725 Thomas White *1763	Yale, 1720
1763 George Colton 1812	Yale, 1756
1815 Philander Parmelee *1823	Yale, 1809
n Killingworth.	
1824 Lavius Hyde 1830	Will. 1813
n Franklin; d Andover;	
from Salisbury.	

1830 James Ely.**COLUMBIA, 1800, from Lebanon.**

1728 Jacob Elliot 1768	Harv. 1720
1770 Thomas Brockway *1807	Yale, 1768
1812 Thomas Rich 1817	Dart. 1799
from Wolcott.	
1818 Bennett 1820	
1820 David Dickinson	Not grad.

COVENTRY, 1711.

1765 Joseph Huntington *1795	Yale, 1762
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1795 Abiel Abbot 1811 Harv. 1792
became Unitarian.
1815 Chauncey Booth Yale, 1810
n East Windsor; d Andover.
North.
Nathan Strong 1790 Yale, 1742
1792 John L. Skinner 1800.
1801 Ephraim T. Woodruff 1819 Yale, 1797
n Farmington; to Ohio.
1819 George A. Calhoun Harv.
n Salisbury; d Andover.
Andover.
1749 Samuel Lockwood *1791 Yale, 1745
Trustee Yale.
1792 Royal Tyler 1818 Dart. 1788
to Salem, Mass.
1818 Augustus B. Collins 1827 Not grad.
to Preston.
1829 Alpha Miller Harv.
d Andover;
from Bridgewater, N. Y.
ELLINGTON, 1786, from East Windsor.
1730 John McKinstry 1756 Edinburgh.
Nathaniel Huntington Yale, 1747
Seth Norton Yale, 1751
1768 John Bliss 1780 Yale, 1761
1791 Joshua Leonard 1798 Brown, 1788
1799 Diodate Brockway 1830 Yale, 1797
Trustee Yale.
HEBRON, 1707.
1717 John Bliss 1734 Yale, 1710
became Episcopalian.
1785 Benjamin Pomeroy *1784 Yale, 1733
Samuel Kellogg Harv. 1787
Amos Bassett 1824 Yale, 1784
n Derby; Trustee Yale;
Principal F. M. School, Cornwall;
to Monroe, *1827.
1825 Lyman Strong 1830 Will. 1802
n Southampton, Ms.;
Principal College Beaufort, S. C.;
Teacher, Hartford; to Colchester.
1830 Hiram P. Arms Yale, 1824
n Deerfield, Ms.; d Yale.
Gilead.
1756 Elijah Lathrop *1797 Yale, 1749
Ammi Rogers Yale, 1790
1801 Nathan Gillet 1824 Will. 1798
to Wayne Co. N. Y.
1825 Charles Nichols Not grad.
n Derby; d Yale.
MANSFIELD, 1703.
1710 Eleazar Williams *1742 Harv. 1708
1744 Richard Salter 1787 Harv. 1739
Trustee Yale.
1789 Elijah Gridley 1796 Yale, 1788
to Granby, Ms.; n Berlin, Ct.
1797 John Sherman 1805 Yale, 1792
n New Haven; became Unitarian.
1807 Samuel P. Williams 1817 Yale, 1796
to Newburyport, Mass.; *1827.
n Wethersfield.
1809 Anson S. Atwood Yale, 1804
n Watertown.

North.
1744 William Throop *1746 Yale, 1748
to Southold, L. I.
1755 Daniel Welch *1782 Yale, 1749
1782 Moses C. Welch 1824 Yale, 1772
Trustee Yale.
1825 William Ely Yale, 1818
n Saybrook; d Andover;
from Vernon.
SOMERS, 1734.
Freegrace Leavitt Yale, 1745
Samuel Ely 1773.
1774 Charles Backus *1804 Yale, 1769
n Norwich; d Dr. Hart.
1807 William L. Strong 1830 Yale, 1802
n Salisbury; to Reading.
1830 Rodney G. Dennis Bowd. 1816
d Andover; from Topsfield, Ms.
STAFFORD, 1720.
1734 Seth Payne *1740 Yale, 1725
1744 Eli Colton *1756 Yale, 1737
1757 John Willard 1807 Harv. 1751
1817 Cyrus W. Gray 1821 Will. 1809
d Andover; from Washington.
1822 Hervey Smith 1830 Will. 1809
n Granby, Ms.;
to West Springfield, Ms.
1831 Moses B. Church Mid. 1822
n Amherst, Ms.; d Andover.
West.
1764 Isaac Foster 1807 Not grad.
1817 Joseph Knight 1830.
UNION, 1734.
Ezra Horton 1788 Prin. 1754
1788 David Avery 1801 Yale, 1769
to Bennington, Vt.
1824 Neh. B. Beardsley 1831 Yale, 1805
from Saybrook; n Milton, N. Y.
VERNON, 1808, from Bolton.
1762 Ebenezer Kellogg 1817 Yale, 1757
1819 William Ely 1822 Yale, 1813
n Saybrook; d Andover;
to Mansfield.
1824 Amzi Benedict 1830 Yale, 1814
n New Canaan; d Andover;
to Pomfret.
WILLINGTON, 1720.
Hobart Eastabrook, Yale, 1736
1760 Gideon Noble 1787 Yale, 1755
n Westfield, Ms.
1790 Abishai Alden 1808 Dart. 1787
to Montville; n Stafford.
1804 Hubbell Loomis 1828 Not grad.
n Colchester; became Baptist.
1829 Francis Wood Brown, 1819

ERRATA AND ADDENDA.

Bristol, add, "1832, David L. Parmelee, Not grad.; n Litchfield; formerly a merchant."
Berlin, after Evan Johns, add, "to Canandaigua, N. Y."
New Haven, Jona. Edwards, for "New Hartford," insert "Colebrook."
Derby, after Z. Swift, add, "from Roxbury."
Bethany, after Th. Rich, add, "from Saybrook; to Columbia."
Granby, after J. Holly, add, "to Cornwall."
Do. Turkey Hills, after E. L. Clark, add, "from Chatham."
Windsorbury, after S. Wolcott, add, "from Stamford."

ACCOUNT OF THE CONNECTION BETWEEN ENGLAND AND INDIA.

Sixteenth Century.

SOME attempts were made by England, in 1528, to reach India by the north-east and north-west passages. In 1579, Sir Francis Drake landed at Tanate, one of the Molucca islands, and traded with the king of the country. He landed subsequently in Java. In 1589, the Levant company made a land expedition to India, and obtained much information, which proved highly useful in the subsequent establishment of Indian commerce. In 1599, a society of one hundred and one adventurers petitioned Queen Elizabeth for a trading charter to India. John Mildenhall was sent on an embassy to the Mogul. On the 31st of December, 1600, the first charter was granted for fifteen years to a company of adventurers, called the "Governor and company of merchants of London, trading to the East Indies." The business was conducted by a chairman, and twenty-four directors, chosen annually.

Seventeenth Century.

On the 2d of May, 1601, the first English fleet sailed from Torbay, landed in Acheen, in Sumatra, and at Bantam, in Java, in both which places they left factors, and returned to England, September, 1603. In 1609, the second charter was granted to the East India Company, constituting them a corporate body forever, but reserving to government the power of dissolving them on three years' notice. In 1612, a firman was granted by the Mogul, allowing the English to establish factories at Surat, Ahmedabad, Cambaya, and Goga. In 1612, the company became a joint stock company. In 1613, the company established a factory at Firando, in Japan. In 1614, the Portuguese, who were at war with the Mogul, were defeated by the English on the Bombay coast; the English in consequence obtained a firman granting them perpetual liberty of trading. In 1617, the Danes formed a settlement at Tranquebar. In 1618, disputes arose between the Dutch and English companies for exclusive trade with the Spice islands. In the following year a treaty was formed between the English and Dutch, by which the English were allowed to share in the pepper trade of Java, and in that of Pullicat; and to hold a third of the Molucca and Banda trade. In 1622, the English assisted the Persians in expelling the Portuguese from Ormus, for which service various commercial privileges in the Persian gulf were granted them. In 1624, the company were allowed to exercise martial law in India. In 1635, a treaty was formed with Portugal, by which the English were allowed access to the Portuguese ports in India. In 1636, a license was granted to Sir William Courten, to trade to India for five years, in violation of the Company's charter. In 1654, Fort St. George (Madras) was made a presidency. In 1655, the trade to India was thrown open for three years. In 1657, a new charter was granted, upon petition, alleging that evils had resulted from the open trade. In 1661, another charter was granted to the Company, confirming former privileges, allowing the right of making peace and war, of exercising civil and criminal jurisdiction, and of sending unlicensed

persons to England. In 1664, the French East India Company was established. In 1664, is to be dated the rise of the Mahratta power. Four years after, the island of Bombay, which had been ceded by Portugal to Charles II., as part of the marriage portion of the princess Catharine, was granted to the East India Company, at an annual rent of £10. In 1673, St. Helena was granted to the East India Company. In 1687, Bombay was erected into a regency, and made supreme over all the Company's establishments in India. The English, after several quarrels with Aurungzebe, the Mogul Emperor, ascended the Ganges with vessels and troops. The English were beaten and forced to abandon the Hoogly, but were soon after permitted to return. In 1693, the charter was forfeited, in consequence of failing in the payment of 5 per cent, levied on all joint stock companies. In 1699, a new charter was granted. In 1698, a new company was incorporated by the name of the English Company, and the old Company, called the London Company, ordered to cease trading in three years. In 1698, Calcutta was purchased by the old Company, and Fort William built. In 1700, the old Company obtained an act, authorizing them to trade under the charter of the new Company.

Eighteenth Century.

In 1702, an act for the union of the two Companies passed under the great seal; the factors of each Company to manage separately the stocks previously sent out, being allowed seven years to wind up their affairs, when the Companies should be finally and completely united. In 1707, Calcutta was made a separate presidency. It had been hitherto subordinate to Madras. In 1708, a complete union between the Companies was effected. In 1711, it was ordered that no person be a director of the East India Company, and of the Bank of England at the same time. In 1717, an East India Company was formed at Ostend, and several ships despatched for India. In the following year, an act of Parliament was passed to punish British merchants trading to India under foreign commissions. In 1720, the Company was authorized to borrow money to the extent of the sums lent by them to the government, if not exceeding £5,000,000. The dividend was reduced from 5 to 4 per cent. In 1730, the charter was renewed, and privileges extended to 1769. The Company agreed to accept an interest of 4, instead of 5 per cent, on loan to government of £3,200,000, and paid a premium of £200,000. They were restricted from holding lands and tenements in Britain, above the value of £10,000 per annum. In 1731, the Swedish East India Company was formed. In 1739, there was an invasion of India, and massacre of Delhi by Nadir Shah, of Persia. The Mogul power rapidly declined, and many of the subahdars, or viceroys became independent. In 1744, exclusive privileges were granted to the Company, to 1783, in consideration of a loan to government of £100,000. Two years after, war being declared between England and France, a French fleet attacked Madras, which capitulated after a bombardment of five days. In August, 1749, it was restored to the English. In the same year, a deposed Rajah of Tanjore obtained the aid of the English by a promise of the territory of Devicottah. The English took Tanjore, but abandoned the cause of the deposed Rajah, on condition of receiving the territory of Devicottah from the deposed prince. This was the beginning of the English military power in India. War commenced in the Carnatic, the French and English being engaged on different sides. In 1754, a treaty of peace was signed at Pondichery. Both nations were to withdraw

from interference with the native princes. In June, 1756, Calcutta was attacked by the subahdar of Bengal, who was displeased by the erection of fortifications by the English. The governor and principal persons escaped. The city was taken, and one hundred and forty-six persons were put for security in the English prison, (the black hole,) where one hundred and twenty-three perished from suffocation. In 1756, the English, under Admiral Watson, and Colonel Clive, arrived with a fleet in the Ganges, re-took Calcutta, and defeated, at the battle of Plassy, with 3,000 men, 70,000 of the native troops, and thus laid the foundation of the British power in Bengal. During the two following years, the French and English contended with various fortune, in the Carnatic. In the result, the English acquired a large extent of territory. In 1760, Mr. Vansittart succeeded Clive as Governor of Bengal. In the same year, the power of the Mahrattas was effectually broken. In 1763, the Company commenced a war with the subahdar to support a claim made by them to exemption from internal duties on their own private trade. In 1767, the General Court of Proprietors voted a dividend of $12\frac{1}{2}$ per cent, which was soon rescinded by an act of parliament, directing that future dividends should be fixed by a ballot, in a court called for the purpose.

In September, 1767, the English troops, who supposed themselves in alliance with the viceroy of the Deccan, were suddenly attacked by him, and by Hyder Ali. In 1768, a treaty was concluded with the former. In January, 1769, Hyder Ali entered the Carnatic and laid waste the whole country. An act passed Parliament allowing the Company to hold the territorial revenues of India, for five years, and to pay £400,000 per annum into the treasury. In 1770, there was a terrible famine in Bengal. It was supposed that one third of the inhabitants perished. In 1772, Warren Hastings was appointed governor of Bengal. In 1772, a deficiency in the Company's funds of above £1,000,000 was declared. A loan from the bank of England of £600,000 was received. In 1773, two acts were passed, one lending the Company £1,400,000 at 4 per cent, restricting the dividend to 6 per cent, foregoing the annual payment of £400,000, until the debt should be discharged, and continuing the retention of the territorial possessions until the expiration of the charter; by the other act, the constitution of the Company was entirely changed, and fixed mainly as at present. By the former constitution every proprietor of stock had the right of voting in General Courts; this act disqualified all persons whose stock was below £500; it made no change in the right of holders of stock from £500 to £1,000; gave an additional vote to proprietors of from £1,000 to £3,000; two additional, from £3,000 to £6,000; and three from £6,000 to £10,000. Instead of re-electing the whole number of Directors every year, six only went out by rotation, in lieu of whom others were elected. A governor-general was appointed to reside in Bengal, and the other presidencies were made subordinate to Bengal. The first governor-general was nominated by the act to preside for five years. The nomination was subsequently to be made by the directors, subject to the approbation of the government. A supreme court of judicature was appointed at Calcutta. The war with Hyder Ali, and his son, Tippoo Saib, continued for several years with great violence. The natives, in many instances, were treated with shameless perfidy and cruelty. On one occasion, the family of the rajah of Benares was taken, the capitulation violated, and the princesses ill treated. Two old domestics of the Begums were tortured, to induce the Begums to part with their money. Above £500,000 were paid, but the ill-treatment continued, with the hope of eliciting more

money. Disputes had arisen between the governor-general, and the Supreme Court. Hastings offered the chief Judge (Impey) a salary of 60,000 rupees per annum, and we hear of no more disputes. Impey was recalled by the House of Commons soon after. On one occasion, Hastings received a present of £100,000. In 1785, Hastings resigned the government and returned to England, and in the following year, Lord Cornwallis succeeded him. In 1786, an impeachment of Warren Hastings was determined on. The trial commenced February 13th, 1788. Fox, Burke, Sheridan, and others were arrayed against him. The speeches of the accusers often occupied several days. On the 15th of April, 1794, the upper house held its *one hundredth and twentieth* session, for the purpose of coming to a final decision. April 13, 1794, Hastings was acquitted, and sentenced to pay only the costs of prosecution (£71,080); the crown had itself, besides this, incurred an expense of £100,000. The East India Company indemnified Hastings by a pension of £4,000 for twenty-eight years, paid £42,000 in advance, and loaned him £50,000. The pension was afterwards settled on him for life. While in India, he had raised the revenue of the company from £3,000,000 to £5,000,000, but was unquestionably guilty of great injustice and oppression. In February, 1792, preliminaries of peace between the English and Tippoo were agreed upon. Tippoo ceded one half of Mysore, paid £3,300,000, and gave up his two sons as hostages. In 1793, Lord Cornwallis returned to England, and was succeeded in the government by Lord Teignmouth. A new charter was granted, the provisions of which were chiefly as those of the former. In 1798, the earl of Mornington, Marquis Wellesley, arrived at Calcutta, as governor-general. In 1799, Tippoo having engaged again in hostilities, was killed at the storming of Seringapatam. The rajah of Tanjore ceded all his power to the British. In 1800, the Nabob of Surat resigned his government to the English.

Nineteenth Century.

For a number of years, there was a continual series of wars between the English and the natives, in which the former were almost universally victorious. Peace was generally made by a cession of territory on the part of the natives. In 1805, Wellesley was succeeded by Cornwallis. Cornwallis died in two months after his arrival. In 1807, 800 sepoys, having been engaged in a mutiny, were executed by the English. In 1810, the islands of Amboyna, Bourbon, and Mauritius were taken by the British. On the 21st of July, 1813, the charter of the East India Company was renewed for twenty years; by this act, the trade to India was thrown open, that to China alone remaining exclusively in the Company's hands. The territorial and commercial branches of the Company's affairs were separated, and all accounts ordered to be kept distinct on these points. The king was empowered to create a bishop of India, and three archdeacons. The Marquis of Hastings took possession of the government. In 1816, 2,000 persons were killed in an insurrection at Bareilly. In 1818, several chiefs of the Pindarries were successively brought to submission. In 1823, Lord Amherst became governor-general. In 1824, the Birmese war commenced, in consequence of repeated incursions by the Birmans on the British territories. In February, 1824, a treaty was signed, by which the British received four provinces, Arracan, Tavoy, Mergui, and Tenasserim, and a considerable sum of money. In 1828, Lord William Bentick arrived at Calcutta as governor-general. In 1829, on a petition from the

merchants of Calcutta, Europeans were allowed to hold lands in their own names on a lease of sixty years. In December, 1829, a decree was issued for the abolition of Suttees, or the burning of Hindoo widows. John M. Turner, bishop of Calcutta, and an excellent prelate, died. In about sixteen years, four bishops of Calcutta have died, Middleton, Heber, James, and Turner. In 1833, the question of the renewal of the East India Company's charter will come before Parliament.

ALUMNI OF DARTMOUTH COLLEGE.

[Continued from page 117.]

1785.

MOSES BRADFORD, A. M., a native of Canterbury, Connecticut, and brother of Rev. Ebenezer Bradford of Rowley, Massachusetts, was ordained the first minister of Francestown, New Hampshire, 8th September, 1790, and was dismissed 1st January, 1827, after a ministry of thirty-six years. He published the Election Sermon in 1812.

ELIJAH BRAINERD, A. M., a native of Haddam, Connecticut, was ordained the minister of Randolph, Vermont, 6 September, 1786; was dismissed 4 January, 1798, and was afterwards settled over a Presbyterian society in Pelham, Massachusetts.

SALMON CHASE, A. M., son of Dudley Chase, Esq. was born at Sutton, Massachusetts, 14 July, 1761, moved with his father to Cornish, New Hampshire, in 1765, and having completed his college education, commenced the study of law with John S. Sherburne, Esq. of Portsmouth; was admitted to the Bar and settled in practice at Portland, Maine, and there died of a fever in August, 1816. His son George graduated at Harvard College in 1816.

JOSEPH CLARK, A. B., read law with General John Sullivan, and settled in practice at Rochester, New Hampshire, which he represented in the State Legislature in 1798 and 1801.

LAKE COFFEEN, A. B., from Cavendish, Vermont, and probably son of Capt. John Coffeen, one of the first settlers of that place, was living in 1825, but died before 1831.

CALVIN CRANE, A. B., was tutor of the college one or two years in 1787 and 1788. He died young of consumption, occasioned by his close application. He was the first member of the class who died.

TIMOTHY DICKINSON, A. M., was born at Amherst, Massachusetts, 25 June, 1761. In early childhood, he was distinguished for a great fondness for literary pur-

suits, and a considerable portion of his time not employed in manual labor, was devoted to study. He fitted for college under the tuition of the late President Dwight, who was then instructor of a private school. Soon after he graduated, he was appointed preceptor of Moor's Charity School, in which he continued one year. He pursued his theological studies under Rev. Dr. Tappan, then the minister of Newbury, Massachusetts. He preached as a candidate at Exeter, and Hopkinton, and several other places. Having received a unanimous call to settle at Holliston, Massachusetts, on the 13 November, 1788, he was ordained the successor of Rev. Joshua Prentiss, 18 February, 1789. On the 20 November following, he married the eldest daughter of his predecessor, with whom he lived until his death, and by whom he had seven children. Five of them survived their father. Mr. Dickinson died 6 July, 1813, aged 52 years.—*Panoplist for June, 1814. Century Sermon of Rev. Charles Fitch, 1824*, where there is a full account of Mr. D.

JOHN HUBBARD, A. M., was born in Townsend, Massachusetts, 8 August, 1759. His father died five months before his birth. During his minority, most of his time was employed in the labors of agriculture. At the age of twenty-one, he commenced his studies, and the next year became a member of Dartmouth college. On completing his college studies, he devoted himself to theology, and became a preacher, but his voice being naturally small and feeble, he, after a fair experiment, gave up the profession. He was then appointed the preceptor of New Ipswich Academy, which under his able instruction soon rose to distinction and became the favorite of the public. Having quitted this situation and removed into the county of Cheshire, he was appointed Judge of Probate for that county, 20 June, 1798, and retained the office until his resignation, in 1802. Soon after, he accepted the invitation of Deerfield Academy, of which he some time remained the preceptor. On the death of the Hon. Bezaleel Woodward, who

from the commencement of the college, had been one of its ablest instructors, he was elected in 1804, his successor in the professorship of mathematics and philosophy, in which station he remained until his death, which occurred 14 August, 1810, having passed a few days beyond the age of 51. Professor Hubbard, published several works, the principal of which were *Rudiments of Geography*, a 12 mo. volume of 240 pages, and an *Essay on Music*, in quarto.—*Rev. Dr. Parish's Eulogy*, 1810.

ALFRED JOHNSON, A. M., son of Jacob Johnson, was born in Plainfield, Connecticut, 27 July, 1766. He was the youngest member of his class, and at the commencement when he graduated, gave the valedictory. He studied theology with Rev. John Murray, of Newburyport, and Rev. Levi Hart, D. D. of Preston, Connecticut, and was licensed to preach by the Piscataqua Association. He was ordained the first pastor of the Congregational church in Freeport, Maine, 28 December, 1789. His pastoral relation to the church continued until 1805, when he received a call from the first Congregational church in Belfast, Maine, to become their pastor. The question of his removal from Freeport was submitted to an ecclesiastical council, assembled at Camden, September 11, to settle Rev. Thomas Cochran, when it was recommended that he should remove. He was installed at Belfast, September 25, 1805. Here he continued his labors until the late war, when he took his dismissal. He has since that time resided at Belfast. Mr. Johnson represented the town of Freeport in the Massachusetts Legislature in 1791. His oldest son, Alfred Johnson, graduated at Bowdoin college in 1808, and is now Judge of Probate for the county of Waldo. His other son, Ralph C. Johnson, was member of the executive council of Maine in 1831.—*MS. Communication*.

ELIJAH KELLOGG, A. M., a native of South Hadley, Massachusetts, was ordained over the second Congregational church in Portland, Maine, October 1, 1788; was dismissed in 1811, and re-settled over the chapel church in that town, March 18, 1812, from which he was again dismissed.

DANIEL OLIVER, A. M., a native of Woburn, Massachusetts, was ordained over the second church in Beverly, Massachusetts, October 3, 1787, and was dismissed August 5, 1797. He has since resided in Boston, and has been employed as a missionary. Two of his sons, Nathaniel K. G. Oliver, and Henry K. Oliver, graduated at Harvard and Dartmouth in 1809 and 1818, both of whom have been distinguished as instructors.

ELIJAH PARISH, A. M., D. D., was born of respectable parentage at Lebanon, Connecticut, November 7, 1762. He chose

the study of divinity for his pursuit, and was ordained over the church in Byfield parish in the towns of Newbury and Rowley, Massachusetts, in 1787. There he continued with high esteem until his death, October 15, 1825, in the 63d year of his age. His doctorate he received from Dartmouth. Dr. Parish was a diligent and successful student. He possessed a mind which he was very successful in cultivating. He was not one of those who close their books on leaving college. His learning, as was to be expected, was of the last age rather than this; yet as a student few were ever more industrious. His most striking quality was his eloquence. In his happiest efforts, few equalled, and none surpassed him. His style was vivid; abounding with expressions which sunk on the memory, and illustrations which reached the heart. Nothing was cold—nothing languid. He was an orator in the highest sense of the word. In his person he was below the middle stature. His eye was keen and piercing; and left on the observer, at the first interview, an impression of sarcasm and severity. Few could give a quicker reply, or had a repartee more at command than Dr. Parish. He could be severe when severity was necessary; yet in friendly intercourse he was an intelligent and agreeable companion. He was an author of considerable reputation. He published a number of sermons, some of which partook too much of the politics of the day to give general acceptance. In conjunction with Rev. Dr. Morse, he published a *Gazetteer of the eastern continent*, and a compendious *History of New England*. He also published a *Gazetteer of the Bible*, and *Modern Geography*. A volume of his sermons was published after his death. In the vicinity of the author's ministrations they had been heard with approbation and delight.—*Anon. Memoirs of Dr. Parish*.

HENRY A. ROWLAND, A. M., brother of Rev. William F. Rowland, who graduated in 1784, was born in Providence, Rhode Island, and was ordained over the first church in Windsor, Connecticut, May 5, 1790, where he still remains. He has published a *Thanksgiving Sermon*; a *Sermon at the funeral of Hon. Oliver Ellsworth*, Chief Justice of the Supreme Court of the United States, 1807, and a sermon before the *Missionary Society of Connecticut*.

JOHN SAWYER, A. M., a native of Hebron, Connecticut, and born October 9, 1755, was ordained the second minister of the First Congregational Church in Orford, New Hampshire, May 22, 1787. He was dismissed December 17, 1795, and was installed at Boothbay, Maine, in October, 1798, from which he was dismissed in 1808.—*Farmer and Moore's Gazetteer of New Hampshire*, 207. *Greenleaf's Ecclesiastical Sketches*, 143, 144.

MASE SHEPARD, A. M., a native of Norton, Massachusetts, was ordained the minister of Little Compton, in Rhode Island, in September, 1787, and died February 14, 1821.

OZIAS SILSBY, A. B., was born at Windham, Connecticut, in June, 1762, was several years a trader and bookseller at Chester, New Hampshire, where, in 1794, he married Polly, daughter of Dea. John Dearborn. She died December 14, 1802, aged 37, and he married Frances C. Jones, of Concord, and finally settled in Hillsborough.

SOLOMON SPALDING, A. M., was from Connecticut.

CALVIN WALDO, A. B., was admitted to the practice of law in 1799, and settled in Dalton, Massachusetts, where he died August 25, 1815, in the 56th year of his age.—*History of the County of Berkshire*, 385.

CHAPMAN WHITCOMB, A. B., was a schoolmaster, and was the writer of a number of satirical pieces in verse, some of which he published. One of these is entitled "A Concise View of Ancient and Modern Religion, and a Letter from a Deformed Gentleman to a Young Lady who slighted him." He published also Patent Medicine for Mobtown.

SIMON FINLEY WILLIAMS, A. B., son of Rev. Simon Williams, of Windham, New Hampshire, was ordained the minister of Methuen, Massachusetts, December 13, 1786: was dismissed August 16, 1791. He went to Meredith, New Hampshire, where he was installed November 28, 1792, and was dismissed in August, 1798. Both he and the preceding have been dead a number of years.

The following notices, additional to those already published, have been collected.

1775.

SYLVESTER GILBERT, A. M., was born at Hebron, in Connecticut, in 1754, or 1755. He was bred to the law, and settled in practice in his native town, and has been esteemed eminent in his profession as a technical lawyer. He has been a member of Congress, and for a number of years, and until very lately, sustained the office of chief judge of the court for the county of Tolland, and judge of probate for the district of Hebron. He has educated many young men to the law, among whom may be mentioned Hon. Daniel Buck, of Vermont, Gen. Erastus Root, of New York, and Hon. Calvin Willey, of Connecticut, all of whom have been members of Congress.—*MS. Letter of Hon. J. P. Buckingham. Conn. Annual Register*.

WILLIAM MAY, A. M., son of Rev. Eleazer May, of Haddam, Connecticut, followed the seas, and was either lost at sea, or died young.—*Ibid*.

DAVENPORT PHELPS, A. M., son of Alexander Phelps, Esq., of Connecticut, was born about 1755. His mother was the eldest child of Rev. Dr. Eleazer Wheelock. He became an Episcopalian minister, and settled at Geneva, in the State of New York, and died there before 1816.—*Ibid*.

1776.

ABEL CURTIS, A. M., was born at Lebanon, Connecticut, about 1755, and settled at Norwich, in Vermont, as a farmer. He was employed as a schoolmaster, and served as one of the judges of the county court several years. He has sustained a respectable character.—*Ibid*.

ELEAZER WHEELLOCK, A. M., one of the two youngest sons of the founder of the college, was born in 1756. He commenced trade after he graduated, and failed in business. He then removed his family to Ohio, and soon after died.—*Ibid*.

LEVI WILLARD, A. B., son of Colonel Willard, of Hartland, Vermont, was the most prominent scholar in his class, but habits of intemperance, which became confirmed after he left college, abated his intellectual energies, and he settled down in obscurity, in which he has ever since remained.—*Information of a Graduate*.

1777.

ASA BURTON, A. M., D. D., was born at Preston, in Connecticut, in 1752. He studied theology with Rev. Levi Hart, D. D., and having been licensed to preach, he was ordained the first Congregational minister in Thetford, Vermont, January 19, 1779. He has published a considerable number of sermons and philosophical essays, which have been well received by the Christian community. Since 1829, his health has been so impaired that he has been unable to preach, being confined mostly to the house. He received Rev. Charles B. White as colleague, January 5, 1825. He has since been dismissed, and Rev. Elisha G. Babcock installed.

SOLOMON HOWE, A. B., from Brookfield, Massachusetts, was born about 1750. Soon after he left college, he married, built a house with one room on a rock at Brookfield. One of his contemporaries at college, says he saw him in 1784, at his house; that he had several children, was poor, and labored at day's work to support his family.

GEORGE TRIMBLE, A. B., from the State of New Jersey, or still farther South, was a fine scholar, and amiable and elegant in his manners. He did not leave college, after he entered, until he graduated.—*MS. Letter Hon. J. P. Buckingham.*

1780.

NOAH MILES, A. M., died at Temple, New Hampshire, November 20, 1831, in the 80th year of his age, and the 50th of his ministry. "He had long labored in the vineyard of the Lord, and came to his grave as a shock of corn fully ripe. He was a tender husband, an affectionate father, a true friend and peace-maker, and a faithful minister of the gospel. In his sickness he was patient; his mind calm and serene, being supported by the gospel, and died in hope of a blessed immortality.—*Farmer's Cabinet, December 17, 1831.*

ABSALOM PETERS, A. M., was born in Hebron, Connecticut, March 5, 1754. His father, Col. John Peters, and his grandfather of the same name, resided at Hebron. His great grandfather was John Peters of Andover, Massachusetts, the son of William Peters of Boston, who was a brother of the Rev. Thomas Peters of Saybrook, Connecticut, and the Rev. Hugh Peters, of famous memory, who was for some time pastor of the church in Salem, Massachusetts, now under the care of the Rev. Mr. Upham. At the age of twenty-one, Mr. Peters became a member of Dartmouth College. Previous to this, and during his college life, he was an ardent Whig, and engaged with interest in the scenes of that day so intimately associated with the achievement of our country's independence. He graduated in 1780, but on account of the failure of his health he relinquished the study of a profession, and after spending several years as a teacher and in other active employments, became settled as a farmer, in Wentworth, New Hampshire. In October, 1780, a great alarm was occasioned by the destruction of Royalton, Vermont, and a report that four thousand British troops had crossed Lake Champlain with the intention of proceeding to Connecticut river. At this time, Mr. Peters marched at the head of six companies, from the northern part of New Hampshire, to Newbury, Vermont, the place designated for their rendezvous, and, on his arrival, was appointed Aid to Major General Bailey, which office he sustained till the close of the war. After the war he had much to do in organizing the militia of New Hampshire, and having served as an officer twenty-four years, he resigned with the rank of a Brigadier General. In 1781, he was a member of the Convention of the New Hampshire Grants, east of Connecticut river, and afterwards, during six sessions, a member of the General Assembly of Vermont, until the Grants which he represented

were annexed to the State of New Hampshire, by an act of Congress. During this time also he sustained the offices of justice of the peace, and High Sheriff. After the cession of the "Grants" to New Hampshire, he was at different times a member of the Legislature of that State, and for many years a justice of the peace of the quorum.

At the age of 29 years, he was married to Mary Rogers, daughter of Nathaniel Rogers, Esq., a gentleman of liberal education, and a descendant of the fifth generation from the Martyr John Rogers, of England. In this connection he lived thirty-six years, until October, 1819, when Mrs. Peters having reared to mature age, and with great discretion, a family of nine children, was removed by death, aged 63 years. In December, 1821, Gen. Peters was married to his second wife, the worthy widow of the late Rev. John Gurley, of Lebanon, Connecticut, and, his surviving children having become settled in life, he soon after removed his residence from Wentworth to Lebanon, where he now dwells, near to his paternal home, in the enjoyment of remarkably firm health for one of his age, having reached his seventy-eighth year.

1783.

ELISHA TICKNOR, A. M., son of Col. Elisha Ticknor, and a descendant from William Ticknor, who settled in Scituate, Massachusetts, as early as 1656, was born in 1757. When he was seventeen years old, his father removed from Connecticut, to Lebanon, New Hampshire, which brought him in the neighborhood of the college. He was preceptor of Moor's school from the time he graduated until 1786, when he removed to Boston, where he was principal of a Grammar school until 1794, and afterwards a successful merchant. It is believed that the primary schools in Boston, owe something to Mr. Ticknor, of their present happy arrangement, and it may be added that the establishment of the Savings' Institution, was an object in which he labored with peculiar interest. He married in 1791, Mrs. Betsey, the widow of Dr. Benjamin Curtis, by whom he had one son, George Ticknor, Esq., Smith Professor of French and Spanish Literature, and Professor of Belles Lettres in Harvard College.—*Deane's History Scituate, 252, 253.*

NOTE.

We will thank our readers, if they observe any errors in the above notices, to point them out to us. Also, if they have any additional information to communicate in regard to any individuals, we shall be grateful to receive it. Mr. Farmer is preparing notices of a number of the succeeding classes. By these efforts, many valuable facts will be rescued from oblivion.—EDITOR.

NOTICES OF NEW PUBLICATIONS.

A Guide for young disciples of the Holy Saviour, in their way to immortality: forming a sequel to persuasives to early piety. By J. G. PIKE. First American from the third London edition. New York: Jonathan Leavitt. Boston: Crocker & Brewster, 1832. pp. 363.

The following are the contents of this book. A brief Scriptural delineation of the attributes and perfections of God, and on devotedness to him; On the nature and love of the Lord Jesus Christ, and on love to him; on the personality, deity and influences of the Holy Spirit; The Christian life a life of faith; The Christian life a life of prayer; The Christian a pilgrim upon earth, and a member of the family of God; On Christian holiness; On the mortification of sin; On humiliation, patience, resignation and contentment; Various Christian duties; On the choice of companions, and on Marriage; On family duties; On the Sabbath, and its improvement; On prizing and searching the Scriptures; On the Lord's Supper; On displaying Christian love, on glorifying God by doing good, and on love to enemies; On the spiritual conflicts and sorrows of disciples of Christ; On backsliding; Consolations and encouragements for the Christian in his spiritual pilgrimage.

Mr. Pike writes like a man in earnest. He has much of that fervor which glows on the pages of Baxter. With a deep impression of the inestimable value of the soul, he addresses his readers, and urges upon them the claims of God's holy law. The whole influence of the book will be salutary and that in a high degree. The didactic portions are enlivened with considerable apposite and interesting anecdote. We understand that the book, of which this is a sequel, has met with a liberal patronage.

The New Testament of our Lord and Saviour Jesus Christ, with short explanatory notes, and numerous references to illustrative and parallel passages, printed in a centre column. Accompanied with maps. New York: Jonathan Leavitt. Boston: Crocker & Brewster, 1832. pp. 546.

This is a well designed and executed edition of the New Testament. Such of the notes and references as we have examined, are judicious and valuable.

Amherst College. Present condition of the Institution, and appeal of a committee of the Trustees in its behalf, 1832. pp. 16.

The college was opened in the autumn of 1821. About 50 students were admitted and arranged into four classes. In the winter of 1823, when the number of students

had increased to 118, the trustees petitioned the General Court for a charter. This petition was promptly denied. In January, 1824, the petition for a charter was renewed. After an animated debate, it prevailed in the Senate, but was negatived by a small majority in the other house. In the spring session of the same year, the petition was again presented. After some discussion, it was determined to send a committee to Amherst, to investigate the affairs of the college, and report to the next legislature. The committee reported in favor of the institution, and of the expediency of immediately granting an act of incorporation. The report was accepted, and a charter granted. The college was soon organized under the provisions of the act, and went into successful operation. It was, however, embarrassed with debt, and greatly needed more ample accommodations. Two new buildings were erected, and the General Court was petitioned for aid. The committee to whom the subject was entrusted, made a favorable report, but recommended a reference to the next session. At that session (May, 1831) a similar vote was obtained, with the addition of a resolve, granting the sum of \$50,000, or \$2,500, in semi-annual payments, for 10 years. Owing to the shortness of the session, the matter was again postponed. At the recent session of the legislature, the petition was again referred to a committee, and a result precisely similar to the last was obtained. When their report came before the house for discussion, it was assailed with great bitterness, and defended with distinguished magnanimity and ability. Mr. John Brooks, of Bernardston, and Mr. Henry H. Fuller, of Boston, thought proper to utter their sarcasms and maledictions against the institution. We presume the annals of legislation do not furnish more rank specimens of gall and bitterness. The college was vindicated by the Speaker, Hon. William B. Calhoun, by Messrs. Foster of Brimfield, Buckingham of Boston, Bliss of Springfield, Thayer of Braintree, and others. The discussion was arrested by a decisive vote of the House, and the whole subject indefinitely postponed. As soon as the decision was known, a special meeting of the Trustees was called, and a committee was appointed, consisting of the President, Hon. Samuel Lathrop, and Hon. William B. Banister, to prepare an address, setting forth the wants of the college. An immediate effort will now be made to raise \$50,000. "With an empty treasury," say the committee, "exhausted credit, a debt of more than \$35,000, and no means of paying a dollar of the interest, as it accrues, the college cannot long survive."

We believe that the call will be promptly and fully answered. The college will no longer lean on a broken reed—*legislative patronage*. It will be thrown where it ought to be, upon the hearts of those who love to do good, and upon the favor of a kind providence.

Baccalaureate Address, pronounced on the sixth anniversary commencement of the University of Nashville, October 5th, 1831. By PHILIP LINDSLEY, D. D., President of the University. Nashville, Tenn. pp. 40.

This address of President Lindsley embraces a great variety of topics in morals and religion. It is his object to guard the young men, whom he is addressing, from falling into the numerous temptations which beset their path as members of the learned professions, and as citizens of a free government. President Lindsley takes an enlightened view of the state of the country, and speaks his mind, with his accustomed independence and strong sense. We are gratified to learn that the university continues to prosper under his administration.

Claims of the Africans: or the history of the American Colonization Society. By the author of *Conversations on the Sandwich Islands Missions, &c. &c.* Boston: Massachusetts Sabbath School Union, 1832. pp. 252.

The plan of presenting the claims of our principal philanthropic enterprises in the form of familiar dialogues, adapted to the comprehension of children, has been carried into very successful execution by the Massachusetts Sabbath School Union. The little volume upon African colonization, is equal in interest to any of its predecessors. The author is accurate in the statement of facts, and judicious in the selection of incidents. We hope it will be the means of exciting in the minds of thousands of our children and youth a deep and enduring sympathy for Africa, so long outcast and trodden into the earth.

Decision of the Supreme Judicial Court of Massachusetts, in a case relating to the sacramental furniture of a church in Brookfield, with the entire arguments of Hon. Samuel Hoar, Jr., for the plaintiff, and of Hon. Lewis Strong for the defendant. Boston: Peirce & Parker, 1832. pp. 48.

It is well known to many of our readers, that, in 1827, considerable ecclesiastical difficulties occurred in the town of Brookfield, Mass. A new Society was formed, which retained the services of Rev. Micah Stone, as minister. All the male members of the church but two, and a majority of the female members withdrew from the old place of worship, and continued under the care of Mr. Stone. Mr. Noyes, an unitarian, was settled over the society worshipping in the old house. The two remaining members of the church in Mr. Noyes' society continued to act as the church, and admitted other members to

their communion. The question soon arose, To which body does the church property belong? Both claimed to be the true church. The point, argued with great learning and ability by Mr. Strong, and we think incontestably proved, is that the "Congregational churches of Massachusetts, regularly gathered, are, and always have been, entirely distinct from the towns, parishes, and congregations with which they have been associated in public worship." The chief justice, however, gave his opinion in favor of the minority of the church, or in other words decided that the church cannot exist independent of a congregation or parish.

A Guide for Emigrants, containing Sketches of Illinois, Missouri, and the adjacent States. By J. M. PECK, of Rock Spring, Illinois. Boston: Lincoln & Edmands, 1831. pp. 336.

Mr. Peck has resided in the western country for a number of years, and has visited nearly all the inhabited portions of the States which he has described. He has also been editor, for a considerable period, of one of the most respectable western newspapers. Probably very few men in the valley of the Mississippi, are better qualified to prepare a "Guide" for persons emigrating to those regions. The first part of the book exhibits a general view of the valley—its boundaries, extent, population, physical features, rivers, climate, animals, scenery, &c. The second part describes Illinois—its boundaries, soil, prairies, barrens, timber, inundations of the rivers, minerals, method of farming, building, manufactures, salt, steam mills, climate, advice to emigrants, education, public lands, religion, history, Indian population, general view of Indiana, Ohio, &c. Accompanying the volume is a valuable map of the upper valley of the Mississippi. A great variety of statistical information is embodied in this little volume.

The Cincinnati Lane Seminary, and Walnut Hill School. Its character, advantages, and present prospects. January, 1832. Robinson & Fairbank. pp. 7.

This seminary embraces two distinct departments—a literary and theological school. The literary department, though not strictly a college, is to be furnished with a professor of languages, a professor of mathematics, and a professor of chemistry, with such subordinate instructors as may be demanded. Embraced in the literary department will be a grammar school, into which boys from ten to fifteen years will be received. The Rev. Lewis D. Howell is professor of languages, and Rev. _____ professor of mathematics. The theological department is designed to prepare men for the ministry. Gentlemen in the eastern cities have pledged themselves to raise \$50,000, as a foundation for three professorships, provided a sum of from \$10,000 to \$20,000 be raised in Cin-

cinnati, and its vicinity for the erection of buildings. Of this latter sum, \$15,000 have been recently subscribed. The theological department is now to be opened under the direction of the Rev. Thomas W. Biggs. Two other gentlemen from the East, are expected to occupy the remaining professorships. By means of a Manual Labor School, it is supposed that the board, room-rent, fuel, and light, of a theological student will not exceed \$50 per annum; while the annual expense of a student in the literary department will not amount to more than \$70.

The Child's Instructor, or lessons on Common Things. By S. R. HALL. Andover: Flagg & Gould, 1832. pp. 140.

Mr. Hall is the instructor of the English School at Andover, and author of the well known lectures on school-keeping. The Child's Instructor is worthy, we think, of general adoption in our primary schools. It contains good sense and valuable instruction in simple and intelligible language. The author discards entirely all appeals to emulation, and its kindred motives. The love of knowledge, a desire for the esteem of the wise and good, a wish to be useful, and to secure the favor of God, are the excitements to study, which he presents.

The Biblical Repository, April, 1832, conducted by EDWARD ROBINSON, Prof. Extraordinary of Sacred Literature in the Theological Seminary, Andover. Andover: Flagg & Gould.

This is the sixth number of the Repository, and is fully equal in interest and usefulness to any of its predecessors. The first article is by Prof. Stuart on the alleged obscurity of prophecy. The second is on the nature and moral influence of heathenism, especially among the Greeks and Romans, viewed in the light of Christianity. By Prof. Tholuck, of Halle; Translated by Prof. Emerson. Then follow, Hints on the study of the Greek Language, by Prof. Stuart; Interpretation of Isaiah lii. 13—liii. by Prof. Hengstenberg; translated by J. F. Warner of the Theol. Seminary; an article by Prof. Robinson, on the Letter attributed to Publius Lentulus, respecting the personal appearance of Christ; Theological education in Italy, by Prof. Tholuck, translated by Prof. Robinson; a letter from Prof. Hahn; and literary notices. We think that any man, who feels the least interest in the literary reputation of this country, and who has four dollars to spare, ought to patronize this work. The present list of subscribers should be doubled and trebled. We wish Mr. Stuart's article on the study of Greek was published in a separate form, and sent to all the colleges and academies in this land. Who is not ashamed and mortified for his country in reading such statements as are contained in that article. No one doubts that they are true even to a greater extent than the Professor has asserted. Yet we

talk of the danger of bestowing too much attention to classical studies in this country! The last London Quarterly Journal, a work of great merit, and of a liberal tone in respect to the United States, has the following paragraph. "The very mention of the *classics*, as they are called, or of an ancient name, seems to lead the Americans astray, like the Will-o'-the-Wisp, and usually conducts them into some disagreeable quag-mire." This is not a libel; it is matter of fact.

Memoirs and Confessions of Francis Volkmar Reinhard, S. T. D. Court Preacher at Dresden. From the German. By OLIVER A. TAYLOR, Resident Licentiate, Theological Seminary, Andover. Boston: Peirce & Parker, 1832. pp. 164.

If Mr. Taylor can give us such delightful books as this, we hope he will go on in his career of translating from the treasures of German Literature. If any of our readers wish for a few hours of real enjoyment, we advise them to read the Confessions of Reinhard. Sound sense, extensive learning, and humble piety are here united.

The book consists of two parts. In the first is included twelve letters of Reinhard, in which his literary life, and especially the progress of his religious opinions, is described. It is a charming auto-biography. The second part is properly a memoir, collected from various quarters, and in part written by Mr. Taylor.

Sixth Annual Report of the Board of Managers of the Prison Discipline Society. Boston, May 24, 1831. Boston: Perkins & Marvin. Stereotyped at the Boston Type and Stereotype Foundry, 1831. pp. 100.

The subject of this year's report is *imprisonment for debt*. A vast amount of facts is collected with great industry, and arranged in an intelligible and lucid manner. Fifteen States and the District of Columbia are presented in the review. The following are some of the general results mentioned in the conclusion of the report. In several of the States, laws have been passed, during the last year, which will, in all probability, save from twelve to fifteen thousand persons from imprisonment for small debts. Many of the State prisons are now models of silence, order, neatness, hard labor, economy, and good government. In regard to houses of refuge for Juvenile delinquents, this country has given an excellent example to other nations. The houses of refuge in Boston, New York, and Philadelphia, have constantly under their paternal roofs, almost 500 children and youth. Little or nothing has been done to reform County prisons. The most effectual way to suppress the evils connected with them, is to abolish or greatly modify the laws for imprisonment for debt. Massachusetts and New York are taking effectual measures to provide asylums for poor and imprisoned lunatics.

SELECT LITERARY INTELLIGENCE.

Foreign.

Almanacs in England. There are two astrological almanacs published in England, 'Vox Stellarum,' by Francis Moore, Physician, and 'Merlinus Liberatus,' by John Partridge. Of these two almanacs, 250,000 copies are sold. Of the eleven non-astrological Book Almanacs, 140,000 copies are published. There are besides, 100,000 sheet almanacs. So that the number of all the almanacs, published in England in 1830, was 490,000. The produce of the almanac duty was £30,789.—The Rev. J. Keble, M. A., of Oriel College, Oxford, is elected Professor of Poetry, in the room of the Rev. H. H. Milman. The Rev. E. Cardwell, Professor of Ancient History, is appointed Principal of St. Alban's Hall, in the room of Dr. Whateley, now archbishop of Dublin. A curious and very valuable set of the volumes on the antiquities of Mexico, has lately been presented to the university of Oxford, by Lord Kingsborough.—King's College, London, was opened on the 8th of October, 1831, by an address from the Principal, Otter, and a sermon from the Bishop of London. On the first of January last, the number of students amounted to nearly 500.—The British government intend to establish a system of general education for the empire, in aid of which parochial libraries are to be formed. The lord-lieutenant of Ireland, has appointed a commission to examine into the state of, and superintend the education of the poor of that country. The commission consists of the archbishop of Dublin; the Roman Catholic archbishop of Dublin; the Duke of Leinster, Dr. Murray, Dr. Sadlier, Dr. Carlisle, Presbyterian minister of the Scots church, Dublin, A. R. Blake, and Robert Holmes, Esquires.—Of 138 prisoners lately tried in Berkshire, England, 76 could not read; of 70 in Aylesbury, 49 could not read; of 332 in Winchester, 105 could not read; of 50 in Lewes, only 1 could read well, and nearly the whole were deplorably ignorant of even the rudiments of religious knowledge. The Committee of the Hertfordshire Auxiliary Bible Society, lately instituted a canvass of every house throughout one third of that county. The result was, that out of 41,017 individuals visited, only 24,222 were able to read.—Of the whole number of students in the university of Berlin, Germany, who remained in the city, while the cholera prevailed there, not one died, and only two suffered from an attack of it.—The number of professors, in-

structors and students in the universities of Germany, amount to 16,500. The average income of each professor, (or that income which is not liable to contingencies) is £100 per annum; and the average yearly expenditure of a German student, is £30. Independently of the cost of buildings, museums, libraries, &c. the sum of £600,000 is annually circulated within the precincts of the universities of Germany.—The universities of Louvain and Ghent are about to be closed, and one single university for the whole of Belgium is to be erected in Brussels.

Religious denominations in Great Britain. The number of Wesleyan Methodists in Great Britain is more than 1,000,000, of members in communion 272,175; of ministers, 1,000. The number of Methodists, who have separated from the parent stock is at least 210,000, of whom 70,000 are members. The Calvinistic Methodists in Wales have 300 congregations, and in the remainder of England, 150. The number in the three denominations of Dissenters in England, at various periods is as follows;

	Presbyterians.	Independents.	Baptists.	Total.
1812	252	799	582	1,583
1827	204	1,205	805	2,212
1829	258	1,289	808	2,434

Of the Presbyterian congregations, 235 have become Unitarian. There are 486 Independent churches in Wales, Ireland, and Scotland; and in the same countries 500 Baptist churches. In Great Britain the three orthodox denominations of Dissenters—Presbyterians, Independents, and Baptists, have 3,000 places of worship, and a population of more than 1,000,000. The population is somewhat larger than that of the Methodists. In Great Britain, there are 7,500 places of worship for all classes of Dissenters, including Methodists; and 12,000 for the Established Church of England.

Contributions. Of the benevolent Societies, supported entirely by Dissenters, the income is as follows;

London Missionary,	£41,590
Baptist	" 12,720
Wesleyan	" 50,071 — £103,381

Of those supported entirely by the Established Church, the income is as follows;

Church Missionary,	£47,840
Jews' Society,	. . . 14,000
Christian Knowledge,	9,200
Gospel Propagation,	. 6,250 — £77,250

Of the income of the principal remaining societies, such as the British and Foreign Bible, &c. the Dissenters and Methodists contribute at least one half.

American.

Interesting Biographies. The following memoirs are, or will soon be, in a course of preparation. Life of Rev. Dr. John H. Rice, of Virginia, by William Maxwell, Esq. of Norfolk, with a portrait. Memoir of Gordon Hall, Missionary to Bombay; of John Adams, the second President of the United States, by his son, John Quincy Adams; of Jeremiah Evarts, Esq. late Secretary of the American Board of Commissioners for Foreign Missions; and of Miss Hannah Adams, a well known author. *Boston Periodical Press.* In 1831, 1,275,000 newspaper sheets were issued in Boston, the postage upon which was \$16,500. Of pamphlet periodicals, there were issued in the same time, 432,000 sheets, the postage upon which was \$8,813 75. Whole number of sheets, 1,707,000; amount of postage, \$25,313 75. One publisher issued 114,570 sheets, on which there was a postage paid of \$2,231 25. *Survey of Massachusetts.* Two surveys of this State have been, for some time, in progress—a geological survey, by Professor Hitchcock, of Amherst College—which is nearly completed, and is about to be published; and a trigonometrical survey, by Col. Stevens, an experienced engineer. The object of the latter is to obtain a correct and complete map of the Commonwealth. For both these surveys about \$5,000 will be required.

The third annual meeting of the American Institute, will be holden in Boston, on Thursday, the 23d day of August, 1832. President Quincy, of Harvard University, will deliver the introductory address. The following gentlemen are engaged as lecturers. Professors Hale, Dartmouth College, Fiske, Amherst College, and Ticknor, Harvard College, William B. Calhoun, Springfield, Dr. George Hayward, William C. Woodbridge, Frederick Emerson, Benjamin A. Gould, and John Pierpont, of Boston; John A. Vaughan, Hallowell, Me. William H. Spear, Roxbury, John Barber, Westchester, Pa. John Kingsbury, Providence, R. I. James Furbush, Portland, Me. S. M. Burnside, Worcester.

Annals of Education, &c. This work, conducted by Mr. William C. Woodbridge, is now published in three forms. 1. The Annals of Education, 600 pages, quarterly, \$3 00 a year, in advance, containing articles of considerable length. 2. A semi-monthly publication, or 24

numbers in a year of 16 pages each, or a volume of 384 pages. This is adopted as a regular and frequent mode of communication, and contains a considerable portion of the articles in the larger work. 3. Reporter and Journal, 250 pp. \$1 00 a year in advance. This comprises the same practical matter and intelligence, as are found in the smaller number of the Annals, printed on cheaper paper.

Fifth year at College. We understand that it is contemplated at some of our colleges to provide regular instruction for such individuals as may wish to pass a *fifth* year at the institution. It is a well known fact that a considerable proportion of many classes, are too young, when they graduate, to engage in professional studies, and would choose to remain an additional year, were ample facilities for instruction furnished.

Studying an entire author. We are very much gratified to learn that at one college, Burlington, Vermont, it is the practice to study a classical author *entire*, instead of extracts from fifteen or twenty.

Subscription for Yale College. We understand that the prospect of completing the subscription of \$100,000 for this institution, which was begun at the last commencement, is very favorable.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

- WILLIAM C. GREENLEAF, ord. pastor, Cong. Andover, Maine, Sept. 28, 1831.
HENRY RICHARDSON, ord. pastor, Cong. Sidney, Me. November 28.
CHARLES S. ADAMS, inst. pastor, Cong. Wells, Me. December 28.
DANIEL LIBBY, ord. pastor, Cong. Dixfield, Me. January 7, 1832.
ASA BULLARD, ord. evang. Cong. Portland, Me. Jan. 13.
WILLIAM HARLOW, inst. pastor, Cong. Harpswell, Me. January 25.
TALBOT, ord. pastor, Cong. Wilton, Me. Feb. 1.
HENRY WOOD, inst. pastor, Cong. Haverhill, New Hampshire, Dec. 14, 1831.
GILES LYMAN, ord. pastor, Cong. Jaffrey, N. H. January 11, 1832.
JOHN RICHARDSON, ord. pastor, Bap. Pittsfield, N. H. January 25.
ROBERT SOUTHGATE, ord. pastor, Cong. Woodstock, Vermont, Jan. 4, 1832.
MOSES KIMBALL, ord. pastor, Cong. Randolph, Vt. Jan. 25.
J. PACKARD, inst. pastor, Bap. Ira, Vt. Feb. 15.
EDWARD W. HOKER, inst. pastor, Cong. Bennington, Vt. February 22.
EDWARDS A. PARK, ord. pastor, Cong. Braintree, Massachusetts, Dec. 21, 1831.
SAMUEL M. WORCESTER, ord. evang. Cong. Amherst, Mass. Jan. 4, 1832.
EDWARD J. FULLER, ord. pastor, Cong. Chelsea, Mass. January 11.
SAMUEL BACKUS, inst. pastor, Cong. Palmer, Mass. January 11.
FREDERICK A. WILLARD, ord. pastor, Bap. Worcester, Mass. Jan. 17.
AARON GATES, inst. pastor, Cong. Amherst, Mass. Feb. 1.
J. W. YEOMANS, inst. pastor, Cong. Pittsfield, Mass. Feb. 7.
RUFUS POMEROY, inst. pastor, Cong. Otis, Mass. Feb. 15.
SILAS BAKER, inst. pastor, Cong. Truro, Mass. March 7.
SAMUEL H. FLETCHER, inst. pastor, Cong. Northbridge, Mass. March 14.

JOHN C. MARCH, ord. pastor, Cong. Bellville, Newbury,
Massachusetts.

JAMES W. THOMPSON, ord. pastor, Unit. Salem, Mass.

DAVID L. PARMELEE, ord. pastor, Cong. East i, Connecti-
cut, Feb. 29, 1832.

SAMUEL MERWIN, inst. pastor, Cong. Wilton, Ct. March 8.

WASHINGTON ROOSEVELT, ord. evang. Cong. Cambridge,
New York, Feb. 25, 1832.

PETER WOODIN, ord. pastor, Bap. Hannibal, N. Y. Oct. 25.

THOMAS A. AMERMAN, inst. pastor, Ref. Dutch, New
Baltimore, N. Y.

THOMAS PORTER, ord. pastor, Bap. Philadelphia, Penn-
sylvania, Dec. 20, 1831.

ADAM GILCHRIST, inst. pastor, Pres. Charleston, South
Car. Jan. 11, 1832.

ALEXANDER GLENNIE, ord. priest, Epis. Charleston, S. C.
February 17.

Whole number in the above list, 34.

SUMMARY.

Ordinations	20	STATES.
Installations	14	
Total	34	Maine 7
		New Hampshire 3
		Vermont 4
		Massachusetts 12
		Connecticut 2
		New York 3
		Pennsylvania 1
		South Carolina 2
Total	34	Total 34

OFFICES.

Pastors	30
Evangelists	3
Priests	1

Total 34

DATES.

DENOMINATIONS.	1831.	1832.
Congregational	25	September 1
Presbyterian	1	October 1
Baptist	5	November 1
Episcopal	1	December 4
Unitarian	1	1832. January 12
Reformed Dutch	1	February 9
		March 3
		Not specified 3
Total	34	Total 34

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology, and
Missionaries.

ELISHA SNOW, st. 93, Bap. Thomaston, Maine, Jan. 31, 1832.

ANDREW SHERBURNE, st. 63, Augusta, Me.

JONATHAN MILLER, st. 69, Cong. Burlington, Vermont,
July 21, 1831.

INCREASE GRAVES, Cong. Bridport, Vt.

ALFRED V. BASSETT, Univ. Dedham, Massachusetts, De-
cember, 1831.

HEZEKIAH RIPLEY, D. D. st. 89, Greens Farms, Connec-
ticut, Nov. 29, 1831.

ALFRED MITCHELL, st. 42, Cong. Norwich, Ct. Dec. 21.

ELIAS CORNELIUS, st. 39, Cong. Hartford, Ct. Feb. 12, 1832.

ASA MEAD, st. 39, Cong. East Hartford, Ct.

DAVID BELDEN, st. 69, Wilton, Ct.

SETH HART, st. 70, Hempstead, Long Island, New York.

JOSEPH PATTERSON, Pittsburgh, Pennsylvania, Feb. 3, 1832.

FRANCIS CUMMINS, st. 80, Greensborough, Georgia.

ISAAC BARTON, st. 86, Bap. Jefferson Co. Tennessee, No-
vember 9, 1831.

OBADIAH JENNINGS, D. D. st. 63, Pres. Nashville, Tenn.
Jan. 12, 1832.

JAMES STEPHENSON, D. D. Maury Co. Tenn. Jan. 6.

BENJAMIN C. STEVENSON, st. 27, Meth. Illinois.

WESLEY WOOD, st. 26, Meth. near Urbana, Ohio, Janu-
ary 20, 1832.

Whole number in the above list, 18.

SUMMARY.

AGES.	STATES.
From 20 to 30	2 Maine 2
30 40	2 Vermont 2
40 50	1 Massachusetts 1
50 60	1 Connecticut 5
60 70	3 New York 1
70 80	1 Pennsylvania 1
80 90	3 Georgia 1
90 100	1 Tennessee 3
Not specified	4 Illinois 1
Total	19 Ohio 1
Sum of all the ages specified 844	Total 19
Average age	60

DENOMINATIONS.

DATES.

Congregational	5	1831. July	1
Presbyterian	1	November	2
Baptist	2	December	2
Methodist	2	1832. January	4
Universalist	1	February	2
Not specified	7	Not specified	7
Total	19	Total	19

GENERAL SUMMARY

Of the ordinations, &c. for the year ending April 1, 1832.

Ordinations	125	Rhode Island	1
Installations	65	Connecticut	27
Institutions	4	New York	57
		New Jersey	2
		Pennsylvania	4
		Delaware	1
		Virginia	7
		South Carolina	4
		Mississippi	1
		Louisiana	1
		Ohio	4

OFFICES.

Pastors	121
Evangelists	44
Priests	4
Deacons	10
Rectors	4
Missionaries	9
Not specified	2

DENOMINATIONS.

DATES.

Congregational	90	1830. November	1
Presbyterian	41	1831. March	1
Baptist	33	April	13
Episcopal	18	May	22
Reformed Dutch	5	June	25
Unitarian	1	July	16
Universalist	1	August	15
Not specified	5	September	16
		October	23
		November	15
		December	9
		1832. January	12
		February	9
		March	3
		Not specified	14

STATES.

Maine	11
New Hampshire	14
Vermont	16
Massachusetts	44

GENERAL SUMMARY

Of deaths, for the year ending April 1, 1832.

AGES.	Connecticut
From 20 to 30	5 New York 3
30 40	6 New Jersey 2
40 50	7 Pennsylvania 8
50 60	6 Maryland 2
60 70	8 Virginia 2
70 80	7 District of Columbia 1
80 90	9 North Carolina 1
90 100	1 Georgia 2
Not specified	22 Tennessee 4
Sum of all the ages specified 2996	Mississippi 1
Average age 59 1-2	Kentucky 1
	Illinois 1
	Ohio 2
	Choctaw Nation 1
	Birmah 1

DENOMINATIONS.

DATES.

Congregational	20	1831. February	1
Presbyterian	7	March	1
Baptist	11	April	2
Methodist	13	May	2
Dutch Reformed	1	June	2
German Reformed	1	July	2
Universalist	1	August	5
Moravian	1	September	2
Not specified	16	October	7
		November	9
		December	5
		1832. January	4
		February	2
		Not specified	26

STATES.

Maine	6
New Hampshire	4
Vermont	3
Massachusetts	10

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1832.

PRESENT STATE OF EDUCATION SOCIETIES.

THAT the object for which Education Societies are established, is one of great importance to the well-being of this country, and to the salvation of mankind, no enlightened Christian can deny. This object does not indeed appeal so obviously to the feelings of an individual, nor affect a community at so many points, as some other philanthropic enterprises. But in its *results* it does. They are palpable, direct, and very great. A large body of well-prepared ministers, through the blessing of God, produce effects, which, in part at least, can be weighed and estimated. Place twenty intelligent ministers in one of our new States, for five years, and at the end of that period, look at the state of common schools, of colleges, of public morals, of churches, and you will understand in some measure, by actual statistics, the value of the Christian ministry. In all ordinary cases you need not estimate the importance of this institution by looking solely at its *general and comprehensive* bearings on the community, but you can count the number of school-houses, and examine the records of the temperance society, you can calculate the number of those who have been prepared for college under the guidance of their ministers; you can estimate the number of those, who have died in the faith and hopes of the gospel, under their ministrations. The effects of their labors in this world are very great. And this is, by no means, occasion of invidious reflection to Christians who are engaged in other professions. By giving an enlightened and pious minister to any community, you are immediately benefitting men of all the other professions. There can hardly be too many ministers, of the right kind, in any community. In the early

period after the settlement of this country, there was one liberally educated clergyman to every 600 souls. When or where on earth, has property been more safe, personal rights better secured, or more happiness enjoyed, than in New England from 1620 to 1650?

It is now about twenty years since the commencement of organized and systematic efforts for educating men for the ministry in this country. As early as 1807, a society was formed for this purpose, in Dorset, Vt. In 1813, a society called the "Benevolent Education Society," and embracing the counties of Plymouth, Bristol, and Barnstable, Massachusetts, was formed. This society is now auxiliary to the American Education Society. The Baptist Society of the young men of Boston was formed in 1814. This was the beginning of the Massachusetts Baptist Education Society. In December, 1815, the American Education Society was formed. In 1818, the Protestant Episcopal Education Society, and the Presbyterian Education Society were established. The Board of Education of the General Assembly of the Presbyterian church was organized in 1819. Various subordinate societies have since been established. The principal societies now in operation are the Baptist Education Society of New York, the Northern Baptist Education Society, the Education Society of the Protestant Episcopal church, the Connecticut Church Scholarship Society, the Board of Education of the General Assembly, the Presbyterian Education Society, and the American Education Society.

The Baptist Education Society of New York, which, besides the appropriate duties of an Education society, supplies the place

of a Board of Trustees of Hamilton Theological Institution, was formed, as appears from a circular recently published, in 1817. It began its operations in 1818. In 1820, the society commenced the institution at Hamilton, to which its chief attention has since been directed. The whole expense of raising the institution to its present condition is as follows:—

Whole expense for students,	\$36,158 63
Building for the institution,	6,806 13
Boarding house,	1,000 00
Farm,	2,450 00
Library, furniture, work shop, &c.	4,000 00
	<hr/>
	50,414 76
Permanent Fund,	22,800,00

The whole number of young men aided by the society, since its formation, is 251. Of this number, 124 have entered on the duties of the ministry, and about 90 are now members of the institution, under the instruction of four professors and one tutor.

The Northern Baptist Education Society embraces the New England States, with the exception of Connecticut, in the sphere of its operations. It has the Branch State Societies of Maine, New Hampshire, Rhode Island, and Vermont. Each of these branches has one or more examining committees, and various auxiliary associations. Rev. Ebenezer Thresher is Secretary of the Parent Society, and John B. Jones, Esq. Treasurer. The seat of operations is in Joy's Buildings, nearly opposite the Post Office, Boston. The Baptist Education Society of the young men of Boston is a very efficient coadjutor. They have a permanent scholarship of \$1,250, and sustain three temporary scholarships, amounting to \$225. During the present year, they have resolved to double the number of their temporary scholarships, making in all six temporary scholarships, and one permanent scholarship, at \$75 each. At the last quarterly meeting of the Parent Society, 21 new applicants were received upon the funds, increasing the number of young men assisted to 124. On the first of January, 1831, the whole number did not exceed 60. It has thus more than doubled its number in one year. That the efforts of the Baptists are greatly needed, appears from the fact that there are nearly *one hundred* Baptist churches in the State of Maine alone which are destitute of pastors. The whole number of Calvinistic Bap-

tist churches in the United States is five thousand and sixty-seven: of ministers, three thousand three hundred and sixty-five; making the number of destitute churches to be *one thousand seven hundred and two*.

The Protestant Episcopal Society has under its charge the seminary near Alexandria in the District of Columbia. The whole income of the society, during the year ending October 19, 1831, was \$3,614 70. The expenditures were as follows:—

In erecting the professor's house,	\$1,950 00
Expenses of boarding establishment,	714 00
Preparatory studies,	282 00
Professors' salaries,	950 00
Miscellaneous,	15 93

Total, \$3,911 93

The income was somewhat less than that which was received the preceding year. A classical seminary, in connection with the theological, will probably soon be established. The destitution of ministers in the Episcopal church, it seems, is very great. In South Carolina 8 organized congregations are unsupplied. With proper missionary assistance, 19 new stations might be planted. The number of organized parishes in Virginia is 100, while the clergy are less than 50; of these, several, through age and infirmity, are disqualified for active service. More than 100 clergymen might find ample fields for useful labor in that State. In Connecticut 6 parishes are vacant, because ministers cannot be found. The number could easily be increased to 12. Bishop Griswold, of the Eastern Diocese, says, "very much has been lost to the church in that diocese, during the last fifteen years, for the want of a few suitable clergymen to occupy promising stations." The field beyond the Alleghany mountains is immense. A minister in Kentucky observes: "There is the loudest call in the West for a well educated ministry. The intelligence of the people is rapidly out-growing that of their present teachers." In Tennessee, 7 stations imperiously demand a supply. Near Cincinnati, Ohio, 12 clergymen might find employment. Near Detroit, Michigan, an equal number might be immediately employed. The *ratio* of increase of clergymen in the Episcopal church, for the last 14 years, has been growing less and less. During the last seven years, the additions were 150, and during the seven preceding

years, the additions were also 150 ; that is, while from 1817 to 1824, the *ratio* of increase on the whole number of clergy was a little more than seven per cent., that from 1824 to 1831, was a little more than four and a half per cent.; or to state the position in a still more intelligible manner, during the first of these periods, for every 100 clergymen, there was an annual increase of a little more than seven ; in the last seven years, the annual addition was a little more than *four and a half*. The whole number of clergymen of the Protestant Episcopal church is 534. The increase in 1831 was but *six*, an unusual number having died. "This deficiency of ministers," says the Committee of the Church Scholarship Society, "**MUST** be supplied by **EDUCATION SOCIETIES**. Experience has fully shown, that comparatively few sons of the rich devote themselves to the sacred office. The experiment of leaving the ministry to take care of itself has been fully tried, and the church is languishing under its results."

We shall furnish particular statements of the condition of the Board of Education of the General Assembly, and of the Presbyterian and American Education Societies, in our next number.

THE WAY TO AVOID DEBT.

THE following letter from an individual who has struggled successfully with many difficulties in obtaining an education, will afford some valuable thoughts to such persons as may be in like circumstances.

In answer to your inquiry, how I have gone through college and seminary without pecuniary aid, and yet clear of debt, I would simply say, that the assumption of fact in the outset is not quite true. I had earned two or three hundred dollars previous to my preparatory course, and enjoyed in the seminary the usual remittance of two years' board, with credit for the third.

This ground work, however, did little toward sustaining me through a nine years' course, by which I have made my way to the ministry,—and but for a few principles of economy which necessity taught by the way, and that kind Providence which adds blessing to honest and vigorous endeavor—I should be utterly at loss how I have attained my object as I have.

I had early learned "*the worth of a dollar*," by knowing just how much hard work it took to get it : and this helped me to decide prudently in all matters of luxury and

fancy, though I trust never to have departed so far from custom as to appear austere and singular.

I had early learned that "*forecast*" was the true secret of independence in pecuniary matters, and this enabled me to meet necessary expenses with the small avails of school keeping, during winter vacations.

I rarely suffered the season to arrive for the use of a classic, without having it provided, and that under circumstances, which, (if practicable,) admitted of its being sold or transferred with a very trifling discount. This method, however, did not produce much abatement in board bills and tuition, though I ever found it easier to sustain the "*financial charge*" in a pitched battle and on the outposts, than after I was on the retreat.

In respect to clothing, I have been sustained, not so much by good luck in getting, as habits of carefulness in keeping. Not that I have not had good clothes and worn them on all suitable occasions, but that I have then, and elsewhere, preserved them from that rash and unreasonable exposure which brings down a valuable article at once to a level with the ordinary, and hence the necessity of a new investment.

Another secret of independence with me has been the habit of waiting on myself ;—doing my own work, so far as consistent with circumstances, and this, assisted with a little ingenuity, has saved me what constitutes the substantial difference between him that stands within the door of a jail, and him that breathes the free air outside of it.

My philosophy of creation has ever led me to suppose that men are, ordinarily, constituted to take care of themselves, and hence, the use of hands. That they generally succeed in so doing when they try faithfully, and that there is time and money, and reputation enough saved to warrant every one in the trial.

I have done something at lessening the "*incidentals*" of academic life by avoiding temptations for multiplying them ; finding it easiest reconciling abstemiousness with honor when farthest from the field of conflict.

Something, too, have I saved by easy discipleship to the temperance cause, and a fixed belief that "*the well need no physician*," and this, carried through the whole catalogue of personal habits, has left me something besides a ruined constitution.

I have journeyed much on foot when it would have been more congenial to my feelings to have been in a stage-coach ; but the "*substantial comforts*," left in pocket at the journey's end, together with the invigorating tendency of pedestrian exercise, has done much to soften that asperity which would seem to lie on the surface of such a course.

So you see it has been prudent use of what I had and acquired, rather than large

acquisition that has borne me along. And this, I think, never at the expense of honorable reputation, nor yet unworthy consumption of time by "dabbling in small matters," for these I have suffered to occupy but the remnants and leisure moments.

Whatever, therefore, of example or suggestion is worthy of adoption, I submit for the benefit of those who like myself, may have need. And if any should call it, after all,—a poor apology for "lean pockets," I would simply file, in abatement of the account, that a light heart and cheerful spirits contribute much to the happiness and usefulness of a man's life.

INTERESTING HISTORY OF A
YOUNG MAN ASSISTED BY THE
AMERICAN EDUCATION SOCIETY.

THE following letter was addressed to the Recording Secretary and will be read with pleasure.

In looking over your late report, among other interesting facts I notice one which I am happy to see stand in so fair an attitude before the public. It is that which is headed, "*Amount of earnings*," under which you observe that "it has long been a favorite object with the Directors of the Society to encourage young men to do all in their power to support themselves." With this object I most fully accord. And being in possession of some facts in relation to one of my acquaintance which may be of some service to your Society, and, perhaps, to the young men under its patronage, I place them, with the consent of him to whom they relate, at your disposal.

I knew a young man some ten or fifteen years ago, who, in the business of the farmer and mechanic, had been trained to hard labor till about the age of twenty, when the loss of his health, a mysterious providence, prepared the way for acquiring an education for the Christian ministry. This was a subject which he had revolved a few months before, and the way seemed to be hedged up. With only fifty dollars which he could call his own, and in feeble health, without any expectation of aid, save from the education societies, provided he should be received under patronage, without a single book, excepting a Latin grammar, procured for the purpose, he commenced his preparatory studies in the academy at ——. At the close of three or four months, he was received on examination under patronage by a charitable society, from which he received in the course of six months, forty dollars, for which he gave his note on interest. He was then advised by the directors of this society to apply to the American Education Society, which granted him two quarterly appropriations of fifteen dollars each. With

this assistance from these two societies, he was enabled, by the aid of some friends, and his own exertions, to proceed without embarrassment for one year, leaving his fifty dollars nearly entire.

Having, by the first year's application, settled the question that his impaired health would improve under severe study, and established a reputation for diligence, certain friends of Zion having proposed to themselves jointly to aid a young man in acquiring an education for the Christian ministry, offered to receive him under their patronage. This kind offer, after some feelings of delicacy were overcome, was gratefully accepted. These friends were numerous, on the ground, and probably no student was ever subjected to a kinder and closer supervision. As they were abundantly able, and expected to afford him all necessary support, many of them were desirous that little time should be expended in school-keeping. With this desire he complied, but not without an effort, by diligence and economy, to aid himself, and be as little burdensome as possible. Six months after he was received under their patronage, he was admitted a member of college at ——. What was the amount of his earnings, during the year and a half, spent in preparatory studies, his books do not show. But though his health was not sufficient to enable him to walk the distance of two miles, I well remember several instances of manual labor, in which he engaged for exercise and profit. From the time of entering college to the end of his Theological course, seven successive years, an amount of earnings is regularly recorded. During his collegiate years, they are as follows:—

Freshman year, for manual labor, . . .	\$67 99
Sophomore year, for manual labor, . . .	80 42
Junior year, for manual labor, . . .	52 26
school-keeping in vacation . . .	20 00—72 26
Senior year, for manual labor,	70 34
The three years in Theol. Sem.	
Teaching,	146 00
Agencies,	50 00
Manual labor,	73 70
Total,	\$560 71

The whole is an average of \$80 00 a year for seven successive years, without loss of time. Most of the manual labor was done in term time; and more than half his vacations were consumed in study. The vacations thus occupied were sometimes spent with friends who gave him his board, sometimes he paid for it by teaching a family school, and sometimes by labor.

In addition to his labor for profit, he engaged more or less in all the plans of exercise among his fellow students, such as walk-making, setting trees, cutting wood, gardening, haying, walking, &c. as occasion offered, or health and vigor required.

As to his studies they were never suffered to be unnecessarily interrupted. Punctuality was his motto at all times and in all duties, and was well sustained through the

whole course, as all his instructors will testify.

When he graduated, as a proof that his labors did not interfere with his studies, he received the honors of his class, and as a proof of their benefit to his health, I have often heard him say that he possessed four times the health at the close of his college course that he did at the commencement of his studies, and it has continued to advance ever since. The dyspepsia, that bane of students, has never come near him, and never will so long as he continues his present practice of cutting his own wood, cultivating his garden, and walking over a country parish, in which he is settled, and frequently in his exchanges to neighboring parishes.

In respect to the amount received from his benefactors it was probably not far from that of the appropriations of your society, during his college course, when their aid ceased. Unwilling to delay, as is often the case, a year or two, for school-keeping in order to acquire something for the expenses of the remaining three years, he devoted a part of the senior vacation previous to commencement, and a portion of time after, to manual labor, the avails of which enabled him to meet his graduating expenses with a surplus of about thirty dollars, with which to commence his theological studies. During his theological course he received no assistance excepting the usual privileges of indigent students in the seminary. Consequently in all the expenses of the three years for clothing, board, \$250 worth of books, (students generally buy too many) traveling expenses, wood, lights, societies, subscriptions, periodicals, charities, &c. &c. some debts were necessarily incurred, nearly all of which have since been discharged.

Yours, &c.

OPERATIONS OF THE PRESBYTERIAN EDUCATION SOCIETY.

THE Board of Directors held their Quarterly Meeting in New York, on Tuesday, the 27th of March. There were received upon the funds of the society, sixty-five new Beneficiaries, belonging to *nine* States, and *twenty-one* institutions of learning; a number *three times greater* than has been taken up at any meeting since the formation of this society. Appropriations were made to the amount of \$4,080. The society has now under its patronage two hundred and sixteen young men, who are pursuing their studies in the following institutions:—

Union Theological Seminary	3
Southern and Western Theol. Seminary	26
Gettysburg Theological Seminary	5
Princeton Theological Seminary	7
New Brunswick Theological Seminary	1
Protestant Episcopal Gen. Theol. Sem.	2
Auburn Theological Seminary	21

Hamilton Literary and Theol. Inst.	1
Jefferson College	8
Western Reserve College	8
New Jersey College	6
Nashville University	2
Miami University	11
Hamilton College	7
Centre College	3
Kenyon College	1
Knoxville College	1
Indiana College	2
Union College	17
Transylvania University	1
University of Ohio	3
Manual Lab. Academy W. Tenn.	1
Classical School Vienna	1
Classical School Lyons	2
Ovid Academy	1
Franklin Academy	1
Oswego Academy	1
Bloomfield Academy	3
Rochester Institute	5
Flathush Academy	1
W. Res. College Prep. School	9
Ashtabula Institute	2
New York Select School	9
Greenville Academy	1
Elkton Academy	1
Milford Select School	1
Hanover Academy	7
Walnut Hill School	3
Hartwick Academy	1
Oneida Institute	4
Owego Academy	1
St. Lawrence Academy	5
Ogdensburg High School	1
Geneva Lyceum	13
Cortland Academy	1
Remsen Academy	1
Prep. School Canonsburg	1
Worthington Academy	1
Chester Academy	1
Greenfield Academy	1
Harrisburg, Pa. Academy	1

Institutions 51.

Students 216.

A new Board of Agency has been established in Alabama, through the instrumentality of Rev. Wm. Patton, called the South Alabama Agency of the Presbyterian Education Society. The following gentlemen have been regularly appointed on the Board:—

Dr. Alex. Hutchinson, Chairman & Treas.
Rev. Robert Holman, Cor. Secretary.

“ Fields Bradshaw.
“ Alex. N. Cunningham.
“ Thomas S. Witherspoon.
Maj. John G. Graham.
Mr. William Sayre.

The Directors are happy to state, that the Rev. John Dickson of South Carolina, a gentleman of tried worth and qualifications, has accepted his recent appointment of Secretary and permanent Agent of the East and West Tennessee Agencies, and will immediately enter upon the duties of his office. It is their wish and ardent prayer, that he may be successful in the great work assigned to him. About ten scholarships have been secured in West Tennessee, and a number of young men have been conversed with, and will soon apply for patronage.

The Rev. John M. Ellis has also entered upon his agency, for the Branches of Indiana and Illinois with encouraging prospects.

While the Board rejoice at the bright

prospects of usefulness which are opening before them, and the unexampled accession of applicants to the sacred funds intrusted to their charge, they deem it also an imperious duty to state fully their wants to the Christian community. It must be evident to all, that the great increase of Beneficiaries demands a corresponding increase of funds to carry them forward in their studies. The glorious revivals in our churches will doubtless bring forward hundreds of pious and gifted young men, burning with a desire of devoting themselves to the work of the ministry. Friends of the Redeemer, shall they be encouraged and assisted in this undertaking? Shall the pledge of this society to aid all of proper qualifications be redeemed? The perishing millions in heathen lands call upon you to redeem it. The destitute churches in our own country implore you to regard this pledge. God demands its fulfillment. Let an efficient answer be given by your prayers and contributions, that you will **NEVER** permit the Board, for want of funds, to be under the necessity of rejecting a worthy applicant.

Let the rich remember, that by contributing *seventy-five* dollars annually for seven years, they may perhaps have the blessed privilege of raising up a Martyn, a Brainerd, or a Mills, whose name will be had in everlasting remembrance. Let those in moderate circumstances give according to their ability. Let none plead exemption from the duty of raising up a ministry, adequate in numbers, talents, and piety, to the wants of a world.

REPORTS OF AGENTS.

REV. FRANKLIN Y. VAIL.

To the Directors of the Presbyterian Education Society.

Cincinnati, March 13, 1832.

In presenting you the semi-annual report of the doings of the Western Agency, during the last six months, it is our privilege to say, that while our cause has sustained an irreparable loss in the removal of our beloved brother Cornelius, first from the Education society, and almost simultaneously from his earthly labors; yet that the great interests of the Presbyterian Education Society in our western valley have never been so extensively sustained and promoted, as during the period specified in this report.

Character and death of Dr. Cornelius. Before surveying the business transactions of this Agency at the West, we feel constrained to mingle our tears with yours, and bow down in humble submission before God, in view of that most afflictive and mysterious dispensation of his Providence, by which the cause of Education societies has been deprived of its most able and suc-

cessful advocate, and the church of Christ of one of her most important agents in the great work of evangelizing the heathen. When our dear departed brother was called to the service of the American Board of Commissioners for Foreign Missions, we felt that he was pre-eminently fitted for the station, and that if he should occupy it, it would, by the divine blessing, give a new and powerful impulse to the cause of foreign missions; but we saw not how his labors could be dispensed with, in connection with the immense undertaking of raising up ministers to meet the wants of the world. We remembered that, under God, this devoted servant of Christ had raised this cause, from comparative obscurity and great depression, to the encouraging prominence, and increasing success which it now assumes before the Christian community; and we confidently believed that, by the wisdom of his continued counsels, and the zeal and energy of his persevering efforts, the friends of education would soon be able to raise up thousands of able and faithful ministers, where they have hitherto raised up hundreds.

We were willing, however, to submit to his leaving our cause, when, in his valedictory letters to this Board and its Secretary, just before he entered upon the duties of his new office, he reminded us of his prayerful anxiety to know his Master's will; of his undiminished attachment to our enterprise; and of his strong hope that he should be able to make the cause of foreign missions to bear, with mighty and increasing energy, upon the multiplication of missionaries, for the perishing millions in heathen lands. Speaking of the decision which he had just made, to engage in the service of the American Board of Commissioners for Foreign Missions; of his hope to be able still to help forward the work of education, he says in a letter of the 11th January: "It is impossible for me to describe to you, in a letter, all the steps by which my mind has come to this result: weeks of anxious and prayerful investigation were spent, before consenting to it. Suffice it here to say—duty to my Lord and Master seemed to leave me no other course. May I have your continued prayers in my behalf, that by God's blessing on my labors, I may bring the claims of 600,000,000 of dying heathen to bear directly on the operations of Education societies, by a new and greater demand for missionaries than has hitherto been made, on the churches. We had hardly brought our minds to acquiesce, in view of such considerations, in the removal of our dear brother to another field of labor, when our hearts were made to bleed by the intelligence, that God had removed him to a higher station of usefulness in heaven! We now seemed to hear the voice of God, saying to us and to the church at large, "cease from man whose breath is in his nostrils;" and while we listened to these solemn and

Impressive accents, we felt reprov'd and humbled, because we had trusted too much in an arm of flesh, and too little in the mighty God of Jacob, in whom is everlasting strength; and we *now feel* that God can carry on the missionary cause and that of education too, by the weakest instruments, though he may remove from earth all the mightiest pillars of our unwarranted dependence. Our prayer is, that the mantle of this blessed man may fall upon his ministerial brethren, and especially upon the hundreds of young men who have been training up under his influence and prayers, to sustain and carry forward the blessed work in which he laid down his life.

Increasing progress and success of the Presbyterian Education Society at the West. It has been well ascertained that one of the principal reasons why so little, until recently, has been accomplished, or attempted at the West, in the work of educating young men for the ministry, has been, that the nature, and objects, and claims of the Education societies have not been fully and often urged upon the attention of both the ministers and the churches. It has not been in the power of your Secretary, until the last autumn, to present the claims of the Presbyterian Education Society before a large portion of the ministers and elders of the West, embraced in several of the principal Synods and Presbyteries. A favorable opportunity was embraced to accomplish this object, during the fall sessions of these Judicatories; and arrangements were made that several of those bodies which could not be visited by myself, should have an able representation in behalf of your society; and it is confidently hoped that the full presentations which were then made of the principles, plans, objects, and results of your institution, awakened an increased interest in our cause; produced a higher conviction of the importance of this undertaking; removed some ignorance and much prejudice in reference to the character and design of your society, and secured in its behalf many warm, enlightened, and decided friends. We consider the Presbyterian Education Society as now having a deeper foundation in the hearts, and a higher place in the affections of the western community of Christians, extensively, than at any former period. That such is the fact, we infer from the encouraging increase of our funds; from the establishment of new branches or agencies; from the multiplication of our beneficiaries; and from the pacific spirit and measures with which our cause has been advocated and carried forward.

The increase of our funds, and the character of western liberality. Our first appropriation, after the establishment of the Western Agency in 1830, amounted to \$141; the fourth appropriation to \$1,270; and during a little more than the last half year, upwards of \$2,000 have been paid

into the treasury of the Western Agency, besides what has been received by other western branches. As evincive of the disposition of the western churches to sustain the cause, I could enumerate upwards of one hundred scholarships, and numbers of them by single individuals, subscribed for seven years: I could tell of churches of no great ability in newly settled parts of the country, carrying forward from two to five young men in their education; and not a few congregations, most of the members of which both live and worship in their log-houses, and yet esteem it a pleasure and a privilege to educate one young man for the poor, and those who have none to care for their souls. I could mention many of the mothers and daughters in our churches, who, by the fruits of their industry—by the use of their needles, pay their annual subscription of from five to ten dollars to this cause, besides their contributions to other benevolent objects. If my paper would permit, I could select cases of individual benevolence; could tell of an aged father in Israel who could not be satisfied to go to heaven till he had given his house to the Lord, after his death, for the benefit of this cause; of a laborious mechanic, with a family of small children, toiling at his trade for their support, and yet feeling it to be a privilege to give \$1,000 to the Education Society, because he thinks his little patrimony will do the most good in this way, while his laborious hands can minister to his wants; of a venerable elder in the church, who has recently consecrated two or three thousand dollars to this sacred cause, to be paid as soon as it has carried him to the end of his journey; and of one of the western sons of the society, who has lately refunded the last hundred dollars of his debt to the society, and is now contributing \$75 a year, from a small income, to educate one of your beneficiaries.

The rising character of institutions at the West is seen also in the multiplication of our young men. I have, on a former occasion, mentioned that until 1830, we had but six or eight young men in the valley; at the time of our last report they had increased to about seventy, and now number upwards of one hundred; while nearly as great a number of others, who have been conversed with on the subject, and have turned their attention to the ministry, will probably soon need our assistance. I need not here remind you of the encouraging fact, on this subject, of which you have been before informed, that in one of our western institutions, within the last few weeks, no less than twenty-one new applicants were received on the funds of our society. Such facts we regard as encouraging indications, that the Lord of the harvest is about to send forth a multitude of laborers in the great field which is white for the harvest.

The increasing prosperity of the Presbyterian Education Society at the West

may be inferred from the increase of its branches or agencies, and from the connection of efficient agents with them. We will here barely advert to the fact, of which you have before had the particulars, that by the advice and direction of this Board, your excellent agents, Rev. Messrs. Owen and Labaree, spent most of the last fall and winter in East and West Tennessee; were most cordially received by both ministers and churches; and were successful in the establishment of two permanent agencies, one for East, and one for West Tennessee; in calling up the public attention to the character and claims of your society; in enlisting the feelings and prayers of the churches, calling forth, to a considerable extent, their resources in behalf of the cause; and in bringing forward nearly thirty young men, who have already asked your patronage. Arrangements are now making to obtain one of the best men of that state, a native of the soil, to become the permanent agent of these two branches.

I have said, that an increasing prosperity might be evidenced by, while it is in no small degree the result of, the pacific spirit and measures with which this cause has been advocated and carried forward. It has been the sacred purpose of this Board and its agents, to prevent the existence of those collisions and excitements between the two Education Boards, which have so painfully distracted and injured the Missionary Boards. Instead of attempting to raise our own institution in the public estimation, by an invidious comparison of its claims with those of a kindred society, we have rather presented them, not as rival, but as sister institutions, engaged in the same great enterprise—embracing the same denominations—conducted on the same great general principles—and occupying a field sufficiently large to employ all their mutual efforts, without exhausting our Christian energies in unholy contentions. In accordance with these pacific principles, your agents have, in a number of instances, when visiting churches preferring the Assembly's Board of Education, become the public advocates of that Board, and obtained liberal subscriptions for its aid. And here we are happy to be able to state, as an indication for good to the cause at the West, that the feelings and views of the present valuable secretary of the Assembly's Board appear, on this subject, so fully to correspond with our own. Having the pleasure of visiting three of our Synods last autumn, in company with this beloved brother, being for several days and nights his travelling companion, and enjoying the privilege of addressing the same Synods with himself; your secretary was favored with pleasing evidence, that so far as our mutual labors and influence were concerned, harmony and good will would characterize the movements of both Boards at the West; and that "the unity of the

spirit should be kept in the bond of peace." Though both these agents deemed it their duty to present fully, though kindly, the peculiar features of their respective Boards; yet they were enabled, by divine grace, to do it in such a manner, and with such a spirit, as to allay, instead of exciting prejudices, and so as to give their brethren the impression, that so far from coming among them to blow the coals of strife, and enkindle the flames of discord, they came as the peaceful and peace-making messengers of the churches, to provoke one another by efforts of kindred institutions, to greater zeal and effort, and fidelity in their Master's work. And to prevent the appearance of collision, we believe it was a full understanding between these agents, if one went to the right, the other should go to the left; that if any particular church was known to prefer one of these societies, the agent of the other should not distract the people by presenting the claims of a second institution. Acting on these principles, it is our earnest desire and prayer to God, that Ephraim may not be left to envy Judah, nor Judah to vex Ephraim.

Manual labor connected with study. We believe it is a leading object of the Presbyterian Education Society to encourage to as great an extent as practicable, the connection of regular and systematic manual labor with the education of their young men, as one of the most important and almost indispensable means of protecting the constitution; of giving the highest corporeal and mental energy; of securing habits of diligence, activity, and self-support; and of fitting the youthful herald of the cross to endure hardness as a good soldier of Jesus Christ. Such being the views of your society—such the connection of the manual labor system with the highest usefulness of your beneficiaries, your Secretary has regarded it to be his duty (and such also has been the opinion of this Board), in accordance with the permission originally given him, by the Parent Society, to devote a few months, on several occasions, in aiding the manual labor enterprise, as connected with Lane Seminary. The peculiar circumstances, and urgent claims of that institution, during the past winter, has induced him to devote two or three months, while the roads were impassable abroad, in raising in this city the aid requisite to secure the liberal benefactions offered to us by our eastern friends. Their liberal proposition, you will remember, was, to give us \$50,000 to endow three professorships, on condition that we on the ground would evince our confidence and interest in the enterprise, by raising from \$10,000 to \$20,000 more for buildings, &c. The great interests of the institution, and its very existence, seemed to depend upon a successful effort now. The time had nearly expired in which we must raise our

western funds, or lose those offered to us from the East. The Board of the seminary had for more than a year been seeking in vain for a man to do the work. Such were the circumstances which induced your Secretary to engage in this work; and by the special blessing of God, the hearts of his people were so opened that near \$15,000 were subscribed, and thus the funds furnished for the immediate erection of buildings, and the institution, as we trust, placed upon a permanent basis for future generations. We will only add, that the entire expense of the institution, including board, tuition, room rent, fuel, washing, light, &c. is but \$70 annually—\$50 in the theological department; and that, during the past year, the students have paid by their labor—some the whole, and others one third, one half, and three fourths of their expense, while the withering touch of dyspepsy has never been known in the seminary. We confidently anticipate the period as near at hand, when such institutions shall fill our land; when so many of our most promising youth shall no longer go from the seminary to the grave; when broken-down constitutions, dyspeptic stomachs, and bleeding lungs shall be regarded as the crime, rather than the misfortune of students; and when a race of preachers shall be reared up, with the nerve and intellect of their puritan forefathers, and with a corresponding holiness and energy of character, which shall fit them for the conversion of the world.

"In behalf of the Western Agency of Presbyterian Education Society.

"F. Y. VAIL,
"Secretary."

REV. ANSEL R. CLARK.

THE following extract of a letter from Mr. Clark to the Assistant Secretary of the Presbyterian Education Society, presents the most cheering intelligence to the friends of the cause of Education Societies.

"Rev. and dear brother,—Every day's experience affords fresh evidence, that the cause for which we labor is approved of heaven. And though difficulties and obstacles may sometimes lie in our path, yet, encouraged by past tokens of divine favor, we may go forward with renewed vigor, resting assured that the Education Society *will live—must live*. It is a vine of God's own planting; and he will cause it to grow until all nations shall lodge under the shadow of its branches.

"The prospects of the Western Reserve Branch are daily brightening. Of the twenty beneficiaries now under its care, only five were on our list at the time of our annual meeting last October. And many more young men are either taking, or will soon

take, the proper steps in study to be received under our care. In addition to the eighty who were reported to your Board in December last, as having had their attention directed to the Christian ministry, we now mention twenty more who have been recently conversed with on this all important subject.

"Since my last communication to your Board, I have visited fifteen towns in the counties of Medina, Lorain, and Huron, and obtained annual subscriptions to the amount of \$354 25; and collected \$126 25, of which \$11 00 were in donations. I have also made a new effort in Hudson, and secured about two scholarships. One of the towns above alluded to, contains but fifteen families, and only thirteen persons who belong to the Presbyterian church. Some of the others are newly settled, and are able to do but little. And yet they present the strange fact, but interesting to us who labor in this new country, that the poorer and more destitute a people are, the more promptly and cheerfully do they manifest their benevolence.

"And now, my dear brother, the late dispensation of Providence ought to remind us of the shortness of the period in which we have to labor for the cause of Christ; and to enlist all our powers in the great work assigned us—that of raising up heralds of salvation, that when we die, and other servants of Jesus die, our places and theirs may be filled with more faithful, holy, and efficient ministers of the Lord Jesus."

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual meeting of the Board, was held on the 11th of April. Appropriations were granted to young men in the various institutions named, as follows:—

	Former Benefic.	New Benefic.	Total.	Amo. appro.
3 Theol. Sem.	61	5	66	\$1,358
11 Colleges,	198	6	204	4,187
27 Academies,	51	16	67	840
—	—	—	—	—
41 Inst.	310	27	337	\$6,335

Theological Seminaries.

	Beneficiaries.	Dolls.
Bangor,	5	100
Andover,	52	1,059
Yale,	9	199
—	—	—
	66	1,358

Colleges.

	Beneficiaries.	Dolls.
Brown University,	1	20
Amherst,	49	999
Williams,	25	519

	<i>Beneficiaries.</i>	<i>Dolls.</i>
Middlebury,	27	540
University Vermont,	3	60
Illinois,	4	80
Waterville,	3	60
Bowdoin,	11	239
Dartmouth,	28	560
Yale,	52	1,040
Washington,	1	20
	<hr/> 204	<hr/> 4,137

Academies.

	<i>Beneficiaries.</i>	<i>Dolls.</i>
Middlebury,	2	24
St. Albans,	1	12
Phillips, (Andover,)	18	228
Amherst,	8	96
Monson,	6	84
Lenox,	2	24
Bradford,	2	24
Phillips, (Exeter,)	1	24
Williamstown,	1	12
Weymouth and Braintree,	1	12
Pittsfield,	1	12
Southampton,	1	12
Hopkins,	3	36
Medway,	1	12
North Bridgeton,	1	12
Kimball Union,	1	12
Hopkinton,	1	12
Yale, prep'y.	4	48
Illinois, do.	3	36
Randolph,	1	12
Bennington,	2	24
Shoreham,	1	12
Warren,	1	12
Lynn,	1	12
New Bedford,	1	12
Plainfield,	1	12
Farmington,	1	12
	<hr/> 67	<hr/> 840

Of this number were 27 new applicants at 19 institutions. The number aided, this quarter, by the American and Presbyterian Education Societies, amounts to 757. Of these, more than *one hundred* were new applicants. A number greater, by one third, than was ever received in a single quarter previously.

THE Secretary of the Parent Society, during the last quarter, besides attending to the business which naturally devolves upon him in his office, has performed an agency of a few weeks in Connecticut. He was instrumental of forming three County Auxiliaries in connection with that Branch of the Am. Education Society. That State is now wholly organized into County Auxiliaries.

Nearly half of the towns in them have been visited the last six months, and collections have been made in them. The other towns, it is expected, will be visited during the next autumn. That portion of our Zion will undoubtedly in future raise funds enough to sustain her own beneficiaries. Through Mr. Cogswell's agency also, an Auxiliary Education Society has been formed in Hampden County, Mass. This State is now organized into County societies. . . . The Young Men's Education Society in Boston has recently resolved itself into what is now called the "Boston Auxiliary Education Society." The design of this new organization is to enlarge its sphere of operations. Though the society has been one of our most efficient Auxiliaries in time past, yet it is confidently expected, that this arrangement will render it still more efficient, and that much good will result from this alteration.

The following are the officers of the above named Societies.

- LITCHFIELD COUNTY EDUCATION SOCIETY, CON.
Hon. FREDERICK WOLCOTT, *Pres. Litchfield.*
Rev. GRANT POWERS, *Sec. Goshen.*
STEPHEN DEMING, *Esq. Tr. Litchfield.*
- NEW LONDON COUNTY EDUCATION SOCIETY, CON.
Hon. WM. P. CLEVELAND, *Pres. New London.*
Rev. LYMAN STRONG, *Sec. Colchester.*
Dea. JABEZ HUNTINGTON, *Tr. Norwich.*
- NEW HAVEN COUNTY EDUCATION SOCIETY, CON.
Hon. SIMEON BALDWIN, *Pres. New Haven.*
Rev. STEPHEN HUBBELL, *Sec. Hamden.*
HENRY WHITE, *Esq. Tr. New Haven.*
- HAMPDEN COUNTY EDUCATION SOCIETY, MASS.
Hon. SAM'L LATHROP, *Pres. West Springfield.*
Rev. T. E. VERMILYE, *Sec. Do.*
— BOND, *Esq. Tr. Springfield.*
- BOSTON EDUCATION SOCIETY, MASS.
WILLIAM J. HUBBARD, *Esq. Pres.*
Mr. JAMES M. WHITON, *Sec.*
Mr. LORENZO S. CRAGIN, *Tr.*

REV. WILLIAM L. MATHER'S REPORT.

To the Secretary of the Am. Education Society.
South Mansfield, Ct. April 1, 1832.

SINCE my last report, my labors have been confined to Hartford, Tolland, Middlesex, and New London counties. In the last of which I visited but one society. The whole number of places visited, in which collections have been made, is 20; and the total

amount collected is \$967 28. The detailed result of the agency will appear in the Treasurer's Report for the Connecticut Branch. Associations have been formed, and resident agents appointed in every place; and from these the society may expect aid in years to come.

In some places where God has poured out his Spirit in large measures, during the past year, there are a number of young men looking forward to the ministry who will need aid from the Education Society. And in these places God has also opened the hearts of his people to contribute liberally of their substance for the support of this cause.

With regard to my reception, I am still happy to say, that it has generally been cordial. The people have taken hold of the subject with apparent interest. And I have always found, that when this society was fully understood, and its relative importance to the other benevolent institutions of the day clearly seen, it has occupied its proper place in the minds of the community. I have, therefore, in presenting this subject to the people, aimed to do it fully and fairly. Nothing has been concealed. It has been suffered to stand or fall in their estimation according to its own merits. When it is understood that about one in ten of the orthodox congregational ministers in New England were once the beneficiaries of this society; and that about the same proportion of all the ordinations and installations reported in the religious periodicals of the country, are cases of men once under the patronage of this society; and that a still larger proportion, nearly one sixth of all the theological students connected with the various theological seminaries in the United States, are now the beneficiaries of this society; it is impossible that its importance to the churches, already established in our own country, should not be seen. And when the friends of missions are informed, that three fourths of all the foreign missionaries from this country were assisted in preparing themselves for the glorious work of preaching Christ to the heathen by Education societies, they see that if the command of Christ, "Go ye into all the world and preach the gospel to every creature," is ever to be obeyed, these societies must be supported: And the effect has been, not to diminish their aid to the Missionary society, but to increase the general amount of their contributions. The idea of a favorite society is thus caused to yield to a more enlarged benevolence; and to the conviction that if either of the great benevolent enterprises of the day is to have its greatest and most desirable success, it can only be by supporting them all. Such, I believe, has generally been the effect of a full view of this subject.

Before closing this report, allow me, Sir, to state a fact on the subject of liberality,

which I have observed in every parish which I have visited. The fact is this. The spiritual prosperity of societies is just in proportion to their *spirit of liberality*; their *disposition* to contribute of their substance to build up the cause of Christ. This fact will probably be found applicable to every society in New England. That people, who, having the ability to contribute liberally, give but little, and that little grudgingly, is not the people whom God loves and blesses. They who sow sparingly, do not reap bountifully. Such societies commonly have difficulties of some kind. There is a want of unanimity in their counsels and in their operations. The wheels of such communities drag heavily. This is not theory, but simple matter of fact, as it has come under my own observation. On the other hand, I have found it true, without exception, that those societies which come up to the help of the Lord, and joyfully and cheerfully contribute of their substance, according as the Lord has given them ability, to extend the borders of the Redeemer's kingdom, are prosperous societies. They who thus sow bountifully, *do* reap also bountifully. And the promise of God, in reference to this very subject, is, that they *shall* reap thus bountifully.

There would be no difficulty in accounting for these things if the Bible were altogether silent on the subject. The spirit which is created by this liberality to the Lord is the true spirit of the gospel, the spirit of Christ; a spirit of union and of brotherly love; a disposition to "look, not every man on his own things, but every man also on the things of others;" a predominant desire to promote the interests of Christ's kingdom. When such a spirit exists in a society, it is impossible that there should not be prosperity; and when it is wanting, it is equally impossible that there should be.

The principal obstacles which I have found in the way of collecting funds, have been, unusual parish expenses in many places, and lingering collections for the benevolent societies already established. The time of the annual collection being suffered to pass by, these, in many instances, were just going forward at the same time that the Education society was presented. Would it not be for the interest of all these benevolent institutions if their friends were more punctual?

From a letter just received from the Rev. John M. Ellis, of Jacksonville, Illinois, an agent of the Society, we take the following paragraph. "The object of the American Education Society is much more favorably regarded in this State, than I had expected before engaging in this agency. In the

course of six weeks, I have secured more than \$200,—11 Life Members of our branch; and several young men to study for the ministry.

ANNIVERSARY.

THE American Education Society, in connection with the Presbyterian Education Society, will celebrate its sixteenth Anniversary, in the city of New York, on Thursday evening, the 10th of May, 1832. At that time, extracts from the Annual Report will be read and addresses made. All the members of the Society, who can conveniently attend, are respectfully invited to be present on the occasion.

WILLIAM COGSWELL,
Sec'ry. American Education Society.

RELIGIOUS STATE OF LITERARY INSTITUTIONS.

WE learn that a special interest on the subject of religion, exists at three or four of the Colleges, and at several of the more important Academies in the country. We could give a number of interesting facts, did we deem it judicious to publish them at this time. We have gratifying evidence for believing that the prayers which were offered to the God of grace on the last Thursday of February, were not in vain. It is a most important fact, that the Freshman classes in many of our Colleges, contain an unusually large proportion of serious and devout young men. At two or three institutions, they constitute a majority of their class. In this view, prayers for the dispensation of the Spirit upon our High schools and Academies, are greatly to be desired. We insert the following letter which we have just received from the Principal of Amherst (Mass.) Academy.

"As there are a number of beneficiaries of the American Education Society in Amherst, connected with the College and the Academy, in whose welfare you feel a deep interest, you will, perhaps, be gratified to hear concerning the state of religion in these institutions.

"The annual fast and concert of prayer for literary institutions, was observed in February. The church, in the first parish, met at their vestry in the morning, and

with them, the students in the Academy. In the afternoon, all united with the congregation at the College, when a sermon was preached. It was a solemn meeting, and it was followed by many hopeful appearances. Professors of religion, in the College and in the Academy, were induced to think that something must be done. In the College, there was, for a few days, considerable seriousness. A few ventured to express a hope of renewal by grace. A variety of circumstances, however, conspired to draw off the attention, and the hopeful appearances of a revival declined. In the Academy, which has numbered, during the winter, about seventy-five scholars, of whom nearly one third are professors of religion, appearances assumed a more pleasing and decided aspect. Numbers became seriously impressed, and such a general solemnity, and spirit of inquiry exhibited itself, that it became evident the Holy Spirit was operating among us. Scarcely have I seen in any place, a greater degree of sobriety and a greater readiness to listen to truth. There was not an individual whose mind was not more or less affected. The meetings were solemn, and all disposition to attend to the recreations, common in such schools, for a time, disappeared. Every one seemed to feel that things of greater importance demanded attention. It was, however, unfortunate that we were so near the closing of a term, as this circumstance was calculated to divert the mind. The term has now closed, and the youth are many of them returning home, not, however, till God has, as we hope, brought many of them to accept the terms of the gospel. As many as sixteen have indulged a hope, of whom the most appear to give evidence of a change. What the result will be, none but God can tell. Several of the hopeful subjects of the work are young, and will need the pious counsels, as well as a peculiar interest in the prayers of friends. Several others are further advanced in life, from whose maturity of judgment more may be expected.

"As both these institutions are intimately connected with the church, in preparing young men for the ministry, the prayers of Christians are earnestly desired for all who may be concerned in the management, or who may be placed there for the purpose of receiving an education."

In this connection, we would suggest that proper measures should be early taken to give great interest to the concert of prayer, which will occur on the last Thursday of February, 1833. In the mean time, let all Christians strive to obtain clear views of the nature and importance of our literary institutions, in their relation to the conversion of the world, and then look to the

everlasting hills, for that Holy Spirit, which is given in answer to faithful prayer. A divine influence should pervade all our plans and courses of study, and all the departments and professions of life.

MISCELLANEOUS.

NEED OF AN EDUCATED MINISTRY.

EXTRACT of a letter from a clergyman in the western country, formerly assisted by the American Education Society.

"The opinion that a minister will do to preach to the ignorant in the new settlements, with a superficial education, ought to be entirely exploded. I can now name many reasons, why a minister, going to the West, should have more knowledge, and be better prepared to think quicker, and act with more decision, than one who settles in Boston, or New York. The truth is, ministers must be educated, wherever you send them. I have seen, myself, specimens of ignorance in professed ministers of the gospel, far beyond any accounts that I have read. The largest church in ———, is the Freewill Baptist. Its minister, it is said by his own people, never learnt to read; and I fully believe it. He is bringing up his family in the same way. He has the charge of four churches. One reason, why we need education is, that we have such palpable ignorance to counteract. Could I sit down by the fire side with the Directors, I might tell them many things, which I must now omit."

LETTER FROM ST. PETERSBURG.

THE following letter from the Rev. Richard Knill, of St. Petersburg, Russia, to a gentleman in Boston, will be read with pleasure. Mr. K. has been employed several years in the Russian capital, by the London Missionary Society. The gentlemen mentioned in the letter, are residents or merchants in St. Petersburg.

St. Petersburg, Jan. 31, 1832.

"Very soon after you left us, it pleased God to permit us to commence preaching at Okta,—about 40 attended, and with a seriousness that is truly delightful. I think two of them are deeply convicted of sin—perhaps more. This has opened a way for the distribution of more than 100 Russ Testaments, and about 1,000 tracts. Last Sabbath, a Sunday school was opened with 20 scholars among the English. This is the seed time, and we labor in hope. One evening there was a man from Alexandrosky

at the preaching in Okta, and after service, I proposed to him to inquire if it would be agreeable to have a similar service at Alexandrosky. This has been blessed so far, that we have had several meetings for preaching at Mr. B——'s; and the general told me, a few evenings ago, that there will be a room for us in a little time, as soon as he can get it ready. 20 persons were present last week. We have also commenced preaching at Zarskolelo. 12 English attended, and I hope next Friday we shall have more. These things open many ways for distributing English, French, and German Tracts, which we ought to expect will be blessed *here*, as they are in America, and Britain, and elsewhere. All your beautiful American tracts are gone, and they are gone to every part of the empire, where there are English people.

"I have had very affecting and interesting work with two sets of shipwrecked sailors, concerning whom, I wrote a tract called "The Shipwreck," and sent it to the Sailor's Magazine. By the captain of the Vigilant, a godly man, I sent a letter to Rev. Thomas Lewis, for you, if you were not gone from London. It contained a piece called "The whole family in heaven." But as you had left London, long before the shipwrecked captain could reach England, I suppose Mr. Lewis will keep it.

"The Dorcas Society has gone on very prosperously. The governor general sent a thousand roubles, in answer to a letter sent by dear Mr. P—— and my wife. More than 600 persons have been assisted, and I assure you, beloved friend, that we consider it no small honor which God is thus pleased to put upon us, that a little congregation of strangers, should have such confidence placed in them by the rulers and others.

"I think your visit to the tract committee in London, has greatly cheered them. I supposed they would have told you that the letter which Mr. H—— took to them had been answered. The Society gave twenty-five pounds, and a pious clergyman, of the Church of England, who was present, gave fifty pounds, towards an edition of Baxter's Saint's Rest, in Russ. The translation is going forward. This was noble. The Lord reward him. Another letter informs us, that Mr. Gurney has ordered fifty volumes of Bunyan's Pilgrim's Progress, and one hundred of Keith on Prophecy for us, in the French language. This made us write immediately to Rev. Mark Wilks, Paris, for fifty volumes of the Saint's Rest in French, and a large supply, say two boxes full of French tracts of the best kind,—also, two hundred New Testaments, and fifty Bibles, to be sent by the first ships this spring.

"A letter which Mr. E—— took to a pious gentleman in Scotland, formerly the governor's secretary at Madras, has been

Alexand, (W. P.)	N. H. & widow Hutchinson, by Rev. J. Peabody, of Sullivan, through C. H. Jaquith, Treas. of Cheshire Co. Aux. Ed. Soc.	\$ 00 0 00	
Do. (E. P.)	from Rev. Moses Gerould " individuals	10 25—98 25	
Acworth, N. H.	from individuals, by Rev. J. Peabody		1 20
Boston, fr. Young Men's E. Soc.	by Lawrence B. Craig, Treas. balance of amount for past year (\$ 300 00)	675 00 25 00	
	from a friend, by J. B. " the Fem. Aux. Soc. of Boston and vicinity, by Miss Degeu, Treas.	67 00	
The following by Rev. Mr. Cogswell, Sec'y and Gen. Agent, viz.			
From Dan'l Colby	40 27, Isaiah Souther	40 27	
" Joseph Hayden	12 00, a friend 31 00	43 00	
" friends		98 00—119 00	
" a friend	\$ 40, fr. E. D. M. 5 00	10 00	
" a friend,	by Rev. A. Ballard	5 00—\$20 20	
Stedford, N. H.	from R. Roylston, Esq. Treas. Millsboro Co. contributed by two ladies to the Soc. of Rev. Thomas Savage, of R. to const. him a Life Member of A. E. Soc.		40 00
Ester, N. H.	fr. Mr. Smith, Treas. of Rock- ingham Co. Aux. E. S. through Rev. W. Cogswell.		
From gent.	85 00, of which 75 00 is for lat pay't of Exeter temp. sch.	80 00	
" Misses Hannah and Deborah Giffin		5 00	
Index in Rev. John Smith's Soc.	by Mrs. John Gardner, a contribution	9 27	
Balance of am't to const. him a L. M. of N. H. Branch		25 27—120 54	
From Rev. Isaac Hard,	bal. of am't to const. him a L. M. of N. H. Branch		25 20
On-	individuals, by Rev. J.		2 00
On	Rev. John Whitton	20 00	
Le	in individuals, by Rev. J.		10 20
Le	Mrs. Hannah Ware, by		5 00
Ne	individuals, by Rev. J.		6 75
Ne	fr. Rev. John K. Young, recd. of trinkets cont'd		2 00
Ne	a. fr. individuals, by Rev.		90 00
Pt	widow Aux. E. S. by Mrs. Treas.		20 00
Pt	individuals, by Rev. W.		25 20

PRINCIPAL OF SCHOLARSHIPS.

Asahel Hooker, fr. Wm. C. Gilman, on acc't	175 00
Beecher, on acc't, by Mrs. Thos. A. Davis, Tr.	200 00
Dwight, fr. Mrs. W. A. Jenkins, Tr. of sub's	68 77
Green, fr. Mrs. L. Green, Tr. of subscribers	19 00
Hanover, fr. Dea's Noyes and Lambert, Com.	1,000 00
Hubbard, rec'd bal. of the (1,000)	200 00
John Bartlett, fr. Isaac Adams, Esq. Ex'r of the	
Will of Mr. Bartlett, bal. of Scholarship	916 00
Wiener, fr. Miss Sarah B. Callender, Tr. of sub.	27 00
	\$ 2,604 77

MAINE BRANCH.

Bath, interest, in part, on Ellingwood Schol.	12 85
Brunswick, Temp. Schol. in part	28 00
Portland, Tyler Temp. Schol.	75 00—115 35

NEW HAMPSHIRE BRANCH.

Bath, from Ira Goodall, Esq. 2d pay't, for the	
Goodall Temp. Schol.	75 00
Canidia, fr. the Fem. Char. Soc. by Miss	
Lydia Lane, Treas.	20 25
From the Gent. Rel. Char. Soc. by Mr.	
Daniel Fitz	5 00—25 25
Dunbarton, fr. Aux. Ed. Soc. by David	
Alexander, Treas.	15 50
From do. do.	1 00—16 50
Grafton and Coos Co. from Aux. Ed. Soc. by	
Andrew Mack, Esq. Treas.	31 83—148 53
Am't rec'd into the Tr. of the P. Soc. from towns	
within the limits of this Branch, \$ 515 01	

CONNECTICUT BRANCH.

Bristol, from gent. and ladies, by Mr. Wm. L.	
Mather, Agent	73 75
Colchester, from do. by do.	14 50
Elington, " " "	45 58
East Haddam, " " "	7 00
Glastenbury, fr. do. by do. \$ 30 00 of which	
is fr. Norman Hubbard, to const. himself	
a L. M. of the Conn. Br. by Mr. Mather	36 25
Hartford, from ladies of the South Soc.	29 65
Interest on money loaned	24 00
Bozart Temp. Schol. bal. 1st pay't	30 00
Fr. gent. and ladies, by Mr. Mather	4 00
Dividend on Phoenix Bank Stock	60 00—217 65
Haddam, from do. by do.	18 75
Hedyme, " " "	15 05
Manchester, from gent. and ladies, \$ 15 00 of	
which is fr. Horace Pitkin, in part to const.	
himself a Life M. of the Conn. Br. by Mr.	
Mather	124 87
New Canaan, fr. the Lydian Soc. in part of 4th	
annual pay't of Temp. Schol. by Mrs. S.	
Bonney, Tr.	40 00
New Milford, fr. Wm. Camp, a donation, by	
H. Hood	2 00
Norwich, donations fr. sundry gentle-	
men, by H. Strong, Esq.	32 00
From Ladies Sewing Soc. by Mrs. H.	
Strong, Treas. through Rev. W.	
Cogswell	17 00—49 00
Newington, fr. gent. and ladies, by Mr. Mather	30 00
New Britain, fr. do. Ass. by do.	75 25
North Killingworth, fr. do. by do.	15 52
Suffield, " " "	12 10
Saybrook, " " " Ass. " "	33 75
Fr. Miss I. I. Hotchkiss, in part to const.	
herself a Life M. of the Conn. Br.	
by Mr. Mather	29 00—53 75
Saybrook, (W. B. Parish) fr. gent. and	
ladies, by Mr. Mather	20 79
From Miss Nancy Lay, in part to const.	
herself a Life M. of Conn. Branch,	
by Mr. Mather	20 00—40 79
Saybrook, (Essex Soc.) from gent. and ladies	
Ass. by Mr. Mather	53 37
Saybrook, (Chester Soc.) fr. do. by do.	10 08
Somers, fr. gent. and ladies, \$ 20 00 of which	
is from Eben'r Clarke, in part to constitute	
himself a Life M. of the Conn. Branch, by	
Mr. Mather	45 32
Tolland, fr. Gent. and Ladies Ass. \$ 20 00 of	
which is in part to const. Rev. A. Marsh a	
L. M. of Ct. Br. by Mr. Mather	57 08
Vernon, from gent. and ladies, by Mr.	
Mather	69 45
Fr. R. Talcott, in part to const. himself	
a Life M. of the Conn. Branch, by	
Mr. Mather	20 00—69 45
Waterbury, fr. S. B. Miner, a donation	1 00
West Hartford, from gent. and ladies, by Mr.	
Mather	75 00
Worthington, fr. do. by do.	30 28

Windsor, (Pog Parish) from E. and S.	
Hollister, a donation, by do.	4 00
From Miss White, do. do.	1 00—5 00
Washington, from the Fem. Ed. Soc. by Phoebe	
S. Penn, Treas.	34 00—
	\$ 1,228 79
Amount received into the Treasury of the Pag.	
Soc'y, from towns within this Br. \$ 153 75.	

Scholarship Fund.

Yale College Scholarship, Pres. Day, & Prof.	
Goodridge, by Rev. W. Cogswell	20 00
From Dr. Eli Ives, by Rev. W. Cogswell	30 00—50 00

PRESBYTERIAN EDUCATION SOCIETY.

Brooklyn, N. Y. fr. a friend in 1st ch.	
by Rev. Mr. Carroll	18 75
From Mrs. S. N. Lewis of P. church	5 00—23 75
Jamaica, L. I. fr. Eliphalet Wickes, 1st pay't	75 00
Morristown, N. J. fr. Fem. Aux. Ed. Soc. by	
Mrs. H. Mills, Treas.	29 25
New York city, Blescker st. ch. Schol. of M.	
Wilbur 37 50, G. Hallock 37 50	75 00
Bowery ch. Schol. of A. Tappan, half	
year's subscription	375 00
Of Mrs. Tappan, do.	37 50
Of John Wheelwright	25 00—437 50
Brick ch. Schol. fr. Fem. Prayer Meet-	
ing, by Mrs. Oakley	15 00
From A. Fisher, his subscription	37 50
" Jasper Corning, "	75 00
" William Whitlock, "	37 50
" Fragment Society	100 75
" Rev. Dr. Spring	75 00
" Fem. Ed. Society	74 00
" Silas Holmes	75 00
" N. Littlefield	20 00
" D. Mills	10 00—519 75
Cedar st. ch. Schol. from D. Coolwire	
75 00, R. Leavitt 75 00	150 00
From William Walker	37 50—187 50
Central Pres. ch. Schol. rec'd quarter yearly	
payment	225 00
Laight st. ch. Schol. from R. Curtis and	
L. Holbrook	75 00
From E. Wainwright	37 50
" James Brown, 4th and 5th year	150 00
" S. Hyde	37 50
" S. Rankin	75 00
" B. Palmer	10 00
" C. Baker, 4th year	75 00
" Charles Starr, do.	75 00—535 00
Pearl st. ch. Schol. fr. Fem. E. S. 4th year	75 00
Rutgers st. ch. Schol. fr. E. Benedict	10 00
From L. Hallock	10 00
" William Woodhull	5 00
" Mrs. E. Lervis	20 00
" G. Fenn 15 00, T. Price 5 00	20 00
" J. Congor	10 00
" James Horr 5 00, J. Bremner 5 00	10 00
" E. Houghton 5 00, H. Remsen	
15 00	30 00—105 00
Refunded by a Beneficiary of the N. Y. Young	
Men's E. Society	32 00
Donation from a young man, by Rev. Mr.	
Hamilton	5 00
Ogdensburg, fr. Mrs. S. B. Ford, a donation	3 00
Philadelphia Schol. Pa. from Geo. W.	
McClelland, Agent	625 25
From do. do.	231 25—856 50
Troy, N. Y. fr. Young Men's E. Soc. 2d Pres.	
ch. by Geo. Lyman, Treas.	115 50
Donation fr. a friend in Canada, J. P. Haven	10 00
Western Ed. Soc. received fr. the Treasurer	450 00—
	3,759 75

SUMMARY.

	Present Use.	Sch. Fund.	Whole amo.
Parent Society	5,515 89	2,604 77	8,120 76
Maine Branch	115 35		115 35
N. Hampshire do.	148 58		148 58
Connecticut do.	1,328 79	50 00	1,378 79
Pres. Ed. Society	3,759 75		3,759 75
	\$ 10,868 46	\$ 2,654 77	\$ 13,523 23

Clothing rec'd at the Rooms of the Parent Society, since Dec. 31st, 1831.

Boston, from Ladies of Park Street Church Sewing Circle, 4	
flannel shirts, 4 pra. drawers.	
Dorchester, from Nor. Aux. Ed. Soc. by Rev. John Codman,	
Treas. 6 shirts, 4 pra. woollen socks, 4 cravats, 7 collars,	
valued at \$ 9 64.	
Grafton, from Young Ladies Sewing Circle, 10 shirts, 8 collars.	
Holliston, 1 pair socks.	

